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INTRODUCTION.

CONSIDERABLE inconvenience and delay having been experienced in the printing of this work, from the original plan, of prefixing to each Chapter the Introduction immediately connected with its subject, it has been determined to give the whole of the prefatory observations in a collective form, and in a General Introduction to present the reader with a comprehensive Retrospect of the literature of the year.

VOYAGES AND TRAVELS.

The Continent of Europe continuing inaccessible to English travellers, through the operation of the same cause as we had before to lament, we have not in our present volume to record any new information respecting its several states and kingdoms from recent observation. Spain has, indeed, for a short time been open to us, and has exhibited an aspect which could not fail to excite the liveliest interest: this, however, has not produced an original work of any traveller through that country; the few publications which have appeared on the subject being republications, or catchpenny compilations from the manufactory of the bookmaker.

Something has been added to our knowledge of Asia. Mr. Wilkinson, although an unskilful editor, has performed an acceptable service, by giving to the British Public the information which Dr. Reinegs some years ago collected respecting the district of Mount Caucasus. Mr. Parsons's Travels are not sufficiently recent to afford information as to the present state of the different countries through which he travelled; but his work, as being the production of a man of observation, will nevertheless be read with considerable interest. Mr. Macgill, like Mr. Parsons, was a commercial traveller; upon subjects connected with mercantile affairs, his travels in Turkey may be advantageously consulted, but in other respects they will not afford the reader much amusement or information.

An important addition has been made to our geographical knowledge of North America, by the successful termination of an expedition fitted out by the government of the United States to explore the river Missouri, and seek for a passage across the Stony Mountains to the shores of the Pacific. The official narrative by Captains Lewis and Clarke has not yet appeared; but Mr. Patrick Gass, one of the party, has published a Journal of the Expedition, which, until the other work shall appear, will be read with interest. Mr. Ashe's exploratory Travels in North America, will hold but a low rank in this class of publications: notwithstanding, how-

ever, the literary foppery of the author, his absurd and ludicrous attempts at philosophical disquisitions, and the pompous pretensions of his title page, the attentive reader may collect from the work a few not uninteresting facts, relative to the present state of some parts of the districts, bordering on the Ohio and the Mississippi rivers. The last work in this class we have to notice is Mr. Bolingbroke's Voyage to Demerary; which, upon the whole, displays considerable observation and intelligence.

GEOGRAPHY, TOPOGRAPHY, AND ANTIQUITIES.

The most important work on general Geography which the last year produced, is a new and considerably enlarged edition of the Rev. Mr. Cruttwell's valuable Gazetteer. We lament to learn, that the respected author only lived to see the work through the press. Some useful elementary publications on Geography have also been published; among these we regard with much approbation Mr. Williams's judicious Introduction to Pinkerton's excellent work. In the department of FOREIGN TOPOGRAPHY and ANTIQUITIES, Mr. Gell has established new claims to the applause of the lovers of Homeric song, by his description of Ithaca, immortalised by the bard of Troy; and Mr. Wilkins has illustrated with much taste and ability the splendid classical remains of Magna Græcia.

Mr. Carlisle, the Secretary to the Society of Antiquaries, has published a Topographical Dictionary of England; a most useful work of reference, executed with great labour and care. It has been compiled from the most accurate sources of information; partly from the parochial returns made by order of parliament, and partly from original documents, procured at considerable expence from persons in almost every part of the kingdom, whose local knowledge gave to their communications great value and authority. A third volume is promised, which will include Scotland, Wales, and Ireland, and complete the undertaking. Mr. Capper's Topographical Dictionary of the United Kingdom, is a work of a similar plan upon a smaller scale, and not embracing a great number of interesting subjects included in the larger publication. Messrs. Lysons, with their Magna Britannia, and Mr. Nichols with his History of Leicestershire, are proceeding with their respective undertakings with undiminished ardour and ability. The former have published the first part of their second volume, comprising Cambridgeshire, and the latter has produced the first part of his fourth volume. Mr. King's elaborate Munimenta has been brought to a close. Messrs. Britton and Brayley's pleasing and elegant work on the Beauties of England proceeds with its former excellence of execution; the 7th, 8th and 9th volumes will be found noticed in our present Review. We are pleased to record also the taste and fidelity which continue to be displayed in the progress of Mr. Britton's Architectural Antiquities of Great Britain.

HISTORY AND POLITICS.

This department of English literature received in the course of the last year several accessions of great value. Mr. Mitford, like his contemporary and fellow-labourer in the field of Greek History, Dr. Gillies, has added another volume to his useful work. The three former volumes, which are now republished, brought the history down to the battle of Mantinea; the present continues it as far as the death of Philip of Macedon. Mr. Mitford has executed his task with great labour of research, and with much judgment and taste in the selection and use of his materials.

The Chronicle of the Cid, Don Rodrigo Diaz de Bivar, which cannot, in the present critical state of the Spanish nation, but be read with deep interest, has been given to the English public by an editor who of all men was perhaps the most competent to the undertaking. Mr. Southey's version is spirited and faithful: it is made from a text improved by valuable contemporary documents; and is preceded by an Introduction from the pen of the editor, comprising an admirable sketch of Spanish history, down to the period at which the Cid began to be distinguished by his exploits.

The posthumous historical fragment of Mr. Fox forms a prominent and important work in the literature of the year. When it was known that this eminent statesman was engaged on a history of that interesting period in our annals, which led to the revolution of 1688, public curiosity was naturally excited to an unusual degree; and when the hand of death finally suspended his labours, those who had calculated so highly upon the gratification his work was likely to afford, became anxious to possess even the portion which he had written. With this general wish Lord Holland, in a manner very honourable to his character, has complied. Every man whose acquaintance with the difficulties of this species of composition entitles him to be esteemed a competent judge, will know with what allowance a production in such a state, which has not received the final revision, the last polish of the author, ought, in justice, to be perused and criticised. The public have no right to complain of disappointment, if the literary execution of this work should not fully reach the standard of their expectation. This fragment is, however, a most valuable relic of a great mind, and patriotic spirit, unshackled by narrow views and vulgar prejudices; ardent in the love of truth and liberty, and uniformly fired with the noble ambition of promoting to the widest extent of his power and influence the freedom and the happiness of mankind.

In the course of our literary labours, the subject of the Slave-trade has, in various ways, come under our notice; and we have invariably availed ourselves of every occasion to express our abhorrence of that infamous traffic in human blood. Thanks to the administration, in which the illustrious patriot of whom we have just spoken formed a distinguished ornament, that disgrace upon our country has ceased to pollute us with its guilt. While the friends of injured humanity were rejoicing in the final

triumph of their virtuous labours, Mr. Clarkson, whose individual exertions in this great cause have raised up for him, in the applause of every feeling heart, a monument of glory more durable than brass, has performed a most acceptable service, by the publication of a connected history of the measures and proceedings, which led to such a happy and gratifying result. His History of the Abolition of the Slave-trade is a detail, eloquent in its truth and simplicity, of some of the most singular and affecting incidents that have ever appeared on record in the annals of any country.

Upon the abolition of the African Slave-trade, a society was formed in the metropolis, under the name of the African Institution, for the laudable purpose of watching over the execution of the laws which had been passed on the subject of the Slave-trade, and of promoting the civilization of the native population of those countries which had furnished our slave ships with their cargoes. We have noticed the two reports which this society has published, as a proper supplement to our review of Mr. Clarkson's work.

An anonymous writer has published an account of Jamaica, and its inhabitants, which will be found to comprise much useful and practical information, relating to that important colony. The Mosquito territory has found a warm eulogist in Capt. Wright. The viceroyalty of La Plata has had a more faithful painter, in an author who has not favoured us with his name. His "Notes" contain much matter that is original, curious, and interesting. Nor has St. Helena cause to complain of its historian: the account of that important station, by Mr. Brookes, is drawn up with care, and an apparent regard to accuracy of detail.

Mr. Comber has attempted the discussion of the important subject of national subsistence, as connected with the progress of wealth and population. He has not brought to the undertaking talents commensurate with its difficulty: his work, however, contains much valuable information, and many observations worthy of serious attention. Connected with this subject is Ingram's Disquisition on Population, a work which owes its production to Mr. Malthus's treatise, but is not sufficiently illustrative of the point in discussion, to refute the reasonings of that fanciful theorist.

Several pamphlets, on other branches of political economy, have appeared in the course of the year. Mr. Spence's visionary speculations, respecting commerce, which have been ably answered by Mr. Mill, have attracted considerable attention. Some tracts have also been published by Mr. Bell, Mr. Lushington, &c. on the policy of permitting the distilleries, in the present state of the sugar market, to substitute sugar and molasses for grain.

Mr. Leckie, in his Historical Survey of Foreign Affairs, has, under a title from which we should little have expected such information, furnished us with a valuable account of the state of Sicily, its constitution, and government, and the condition of its inhabitants. It is painful to learn from this intelligent writer, the miserable situation of that once fertile and populous island.

Mr. Roscoe's two pamphlets on the subject of the War, deserve also to be noticed here. Whatever proceeds from the pen of this able and elegant writer, is entitled to consideration, and these tracts would, we doubt not, have effected a deeper impression on the public mind, had the author been able to emancipate himself, in their composition, from the trammels of party.

The glorious struggle of Spain has not produced any work of consequence. Mr. Whitbread's Letter to Lord Holland can be regarded only as an explanation of his speech in the House of Commons; and the "Exposure" of Don Cevallos loses its authority, from the political apostacies of the author, alternately the creature of the Prince of Peace, the minister of Ferdinand, of King Joseph Buonaparte, and of Ferdinand again!

On the subject of the Catholic question, the last year has produced no work entitled to particular notice, except a valuable tract by Mr. Parnel, entitled the History of the Penal Laws against the Irish Catholics.

Mr. Bentham, who, from his great learning and professional eminence, must always present a strong claim to our attention, has published an able pamphlet on the subject of the Scotch Reform, lately under discussion in the British Parliament.

BIOGRAPHY.

Our stock of Biographical Literature has been considerably enriched by the productions of the last year. Dr. Lempriere, who has secured to himself a well earned reputation by his excellent Bibliotheca Classica, has intitled himself to our thanks by the compilation of a General Biographical Dictionary in one volume, a work in every respect worthy of his talents. Dr. Aikin and his colleagues have published the seventh volume of their laborious undertaking; it contains several memoirs of distinguished value. Mr. Bankes's Dormant Baronage will afford much information to those who feel interest in the history of the extinct noble families of the realm: and the Biographical Peerage will be found a very faithful and pleasing guide to the knowledge of the existing nobility.

The classical Buchanan has found an able biographer and critic in Mr. Irving. Mr. Cayley's Life of More is a work of less research and of less novelty of information; but from the peculiarly admirable character of that great man will be read with interest. Dr. Zouch has not been altogether happy in his memoirs of the pride of English Chivalry, Sir Philip Sidney. He writes however in love with his subject, and has therefore occasionally animated his narrative with a glow of enthusiasm which irresistibly transfuses itself into the breast of his reader. In our last volume we had to notice with approbation a Life of George Washington from the pen of the American Historian Ramsay. We cannot pass a similar verdict upon the more voluminous work of Mr. Justice Marshall. It is in truth a sorry publication, unworthy of the great man whose actions itprofesses to record, and whose character it

pretends to delineate. Mr. Bancroft's volume is merely an abridgment of Marshall's work, and is strongly tainted with its imperfections. Connected with American affairs we may here add, that Mr. Smith, of New York, has made an abortive attempt, in a silly publication, to exculpate himself from the imputation of treachery, in the part he took in the transactions which led to the unfortunate and disgraceful end of Major Andre. Mr. Gilpin has published some interesting particulars respecting Capt. George Rogers, which occurred during the American war; and the republication of the Memoirs of Capt. George Carlton puts us in possession of perhaps the best account within our reach of the campaign of the Earl of Peterborough in Spain. The narrative of Robert Drury, were it properly authenticated, would be truly curious as a picture of the manners of the natives of Madagascar. Mr. Alexander Murray has republished the Life of Bruce before prefixed to the account of his travels, but has made some important additions to the original from the letters and journals of that enterprising man. We shall not here remark on the other biographical works, which will be found noticed in their proper places, except to observe that Mr. Pennington has in our opinion been guilty of a breach of decorum, in publishing letters of Mrs. Carter which were never designed to meet the public eye.

THEOLOGY.

Like the preceding, the last year has been fertile in publications in this department, and it would be extending this general retrospect to a disproportionate length to enter into a detailed account even of all the works that are deserving of public patronage.

It will we apprehend be readily admitted by every one capable of forming an opinion on the subject, that to the Christian world nothing is or can be of more importance than to obtain an edition of the original records of our religion in the most correct state possible; and that no man can perform a more valuable service than he who contributes his labours to the accomplishment of this end. This service Griesbach has most ably performed. Our limits will not admit of our entering into a minute and critical investigation of what he has done, or even to a bare enumeration of the benefits resulting from his labours; but we can assure the Biblical student that his work is a treasure which cannot be too highly estimated, and entitled to the cordial acceptance, and elaborate study of those who are competent to follow the learned editor in the path he has pursued. We rejoice, however, that the benefits of this inestimable work are not now confined to the learned, but have been recently placed, to a considerable extent, within the reach of the mere English reader. In the course of the last year, a number of individuals, influenced by the most honourable considerations, undertook to revise Newcome's translation, made originally from Griesbach's text, and to publish it in a more accurate state. This Improved Version is truly an important addition to our

English biblical literature. It will be seen by our review of it, that we do not wholly accord with the judgment of the learned editors, but we nevertheless entertain the highest sense of the value of their labours, and have no hesitation in pronouncing their work by far the most correct and safe guide in our language to the understanding of the oracles of Christian truth and everlasting life.

The discussions which have lately agitated the public mind respecting the Irish Catholics have led to the republication of Ward's feeble and abortive attempt to impugn the general veracity of the protestant translations of the Scriptures, in his Errata of the Protestant Bible. This imprudent measure has, we presume, had little effect besides calling forth an able and complete reply from the pen of Dr. Ryan.

In the division of Biblical Criticism, Dr. Gerard's Institutes must be ranked in the highest order of the publications of the year. It is a candid, liberal, and erudite performance. The next in order, but different in its nature, we would place Mr. Jones's Illustrations of the four Gospels. The intimate acquaintance of this ingenious writer with the original languages of the Scriptures, and with other of the oriental tongues, entitles him to the respectful attention of every biblical reader. With his opinions, in some instances, we feel ourselves unable to coincide, and in our review of his work, we have felt it our duty to point out, in the spirit of liberal criticism, some things which appeared to us defective or erroneous. His work will, however, be read with pleasure and with advantage. It contains much that is curiou in remark, and original and striking in illustration.

Mr. Nisbett, of whom we have before had occasion to speak with approbation, has published another useful tract on the Mysterious language of St. Paul, supposed to apply to the circumstances of the church of Rome. The last year produced an elaborate work from the pen of Mr. Middleton, on the Greek Article, designed to contribute to the elucidation of some particular passages in the New Testament. We do not deem him to have been very successful in his disquisitions, but his work will afford some entertainment to the learned reader, who feels interested in the subject. Mr. Granville Sharp has also considered the subject of the Greek Article, in some Remarks on the two last petitions in the Lord's Prayer: these are more fanciful than solid. The same judgment may be applied to the publication of the same writer on the Etymology of the word Jerusalem. Dr. Lawrence has displayed much real learning in his treatise on the Logos, but has discussed the subject with a temper and spirit little accordant with the dictates of the religion of which he is a minister. The Prophecies have furnished Mr. Faber, and some other writers, with fresh materials for speculation, but with little advantage to the discovery of their true interpretation.

The most important work of the last year, relative to the evidences of Christianity, is Mr. Penrose's Bampton Lectures. This writer labours with great ability and success to prove the truth of the Chris-

tian religion, from the wisdom displayed in its original establishment, and from the history of false and corrupted systems of religion. Mr. Cook has well illustrated the evidence of the important fact of the Resurrection of Christ; and Mr. Watson's intimations and evidences of a Future State, is a work that may be submitted to the perusal of all classes of readers, with a certainty of real gratification and profit.

The freedom allowed in this country for discussions on all religious topics, produces annually a great number of publications on subjects of controversial divinity. Mr. Wix has undertaken the formidable, and we will venture to pronounce, the impracticable task of proving by Scripture authority, the truth of each of the thirty-nine articles of the Church of England. The gross misapplication, and the perversion from their plain and obvious meaning, of numberless passages, render this a work of no authority, and to the unwary and indolent reader of dangerous consultation. Dr. Williams's strange hypothesis, on the subject of Moral Evil, is undeserving of the time and paper wasted in the discussion to which it has given rise.

We have to notice some important additions to our stock of Sermons. Dr. Paley's form the most valuable acquisition. As literary compositions, they are indeed less correct and finished than we may suppose they would have been, had the worthy author originally designed them for the press. In their present state, however, they display that happy talent for apt illustration and persuasive argumentation, which, without evincing any extraordinary profundity or novelty of thought, has so much delighted us in the other productions of this popular writer. The liberality of the sentiments comprised in this posthumous work, are truly honourable to the heart and the understanding of the author. The sermons of Bidlake, Skelton, Hazlitt, and Craig, are also respectable publications in their kind, though differing from each other in the theological sentiments which they maintain; and Mr. Bransby's selection will form an useful addition to the family library. It were an useless labour here to enumerate the single sermons we have reviewed in their proper place.

We have to class foremost in our division of Ecclesiastical History and Church Discipline, as the most remarkable performance of the year, Mr. Le Mesurier's Sermons at Bampton Lecture, on the nature and guilt of Schism. We have applied to this publication the epithet remarkable, from the extreme absurdity of gravely sitting down in the nineteenth century, to pronounce authoritatively on the infallibility and immaculate purity of a church, too obviously encumbered in its doctrines and discipline with many of the errors and fooleries of popery, and denouncing the guilt of those whose consciences will not allow them to rank themselves within its pale. We conceive that in adopting the line of conduct he has in the choice of his subjects, the reverend Lecturer has deviated widely from the design of the worthy founder, and sure we are that in their discussion, he has displayed extreme imbe-

cility of judgment and illiberality of temper. The Hints to the Legislature on Evangelical Preaching, by a Barrister, display considerable vigour of mind, and occasionally powers of reasoning, far above mediocrity. But the title merits reprehension, and the whole tenour of both the tracts, is, in regard to their spirit and tendency, highly antichristian. We are ourselves decidedly hostile to the doctrines which the Barrister combats, but we deprecate every attempt, either direct or by implication, to call in the interference of the civil magistrate in what relates merely to religious belief. We were no less grieved by this violation of Christian temper, than we were surprised by the ignorance which in the second part he betrays of the history and the institutions of the Dissenters in the metropolis, whom he has thought fit to implicate in indiscriminate censure.

We cannot conclude this part of our retrospect, without expressing our approbation of Dr. Carpenter's judicious and truly useful Introduction to the Geography of the New Testament, and recommending it to the perusal and the study of our readers.

Books on EDUCATION have been, as usual, numerous in the course of the last year; but none of them are entitled to distinct notice in this retrospect. On the subject of PHILOLOGY, Dr. Jamieson's Dictionary of the Scottish Language holds a more than common rank.

Our CLASSICAL department in the present volume, exhibits no very distinguishing feature, although it contains some works of sterling value. Its principal articles are republications of editions of ancient authors, from the labours of foreign editors. It is, however, enriched by some translations which are likely to rank among the standard works of that class in our language. We would particularly specify, Capt. Elton's elegant and faithful version of the Ascrean Bard, and Mr. Hodgson's spirited and nervous translation of the Roman Satirist. Nor may we well omit to mention Mr. Deare's and Mr. Stawell's versions of the Georgics of Virgil. The latter writer has enhanced the value of his labours, by the excellent illustrative notes on Agriculture, which he has subjoined to his work. Mr. Hort has presented the rising generation, of both sexes, with a pleasing and most acceptable guide to the knowledge of ancient Classical Mythology, in his new Pantheon; a work which will convey to them the information of most consequence, at their age, to acquire, without danger of offending against delicacy, or tainting the purity of their minds.

POETRY.

In our last volume, we delivered our opinion that poetical taste and talent did not appear to be on the decline amongst us. The publications in this department, which our present volume exhibits, will amply justify us in the judgment we had formed. The press has indeed, as on former occasions, teemed with the crude, the feeble, and the silly effusions of would-be poets, who, without its wings, dare to emulate the eagle flight of genius; but these have commonly met their reward in the neglect or the contempt of the reading public. While, however, the public voice

has consigned to oblivion what had no claims to support, it has, with an equal regard to taste and sound judgment, held up to patronage the productions of genuine talent. The Marmion of Mr. Scott is, beyond comparison, the most important, the richest poetical treasure of the year. The critic cannot indeed be indifferent to the defects which are, in many parts, visible in the structure of the tale, and in the mechanical execution or language of the poem; but its beauties are so numerous, and so brilliant, so frequently flash upon us, with dazzling lustre and enchanting force, that we almost forget the improbability of incident, and the quaintness of expression, which we should otherwise reprobate, in the exquisite interest which, as we proceed, chains and rivets our attention to the passing scene. It is indeed inferior to the Lay of the Last Minstrel, in the more tender tone of feeling and interest which that exquisite poem awakens; but, on the other hand, it contains passages of a different character, of animated eloquence, to which the other can furnish no equal. From this balance of merits and defects Mr. Scott may not perhaps have added to his reputation by its publication; but if, as we are satisfied is the case, he have even kept the ground he before occupied, he has no reason to feel uneasy.

Mr. Bland's Tales, in a different school of poetry, are productions of real merit, and give a promising earnest of future eminence. After the success, and the popular reception of Beattie's pleasing poem of the Minstrel, it might well have been deemed a hazardous attempt to finish what he had left incomplete. This task has, however, been well and successfully commenced.—The third book, which has made its appearance, is stamped with unequivocal marks of genius, and is executed with such a happy accordance with the style and spirit of the original, that we cannot but ardently wish to see the completion of the plan by this anonymous author. Mr. Anstey has rendered a proper tribute of respect to his father, by the publication of a collected edition of his works. The Bath Guide will be read as long as a taste for chaste humour and genuine poetry has existence amongst us. Cowper's translations of Milton's Latin and Italian Poems, form an important addition to our libraries. Such a translator, and such an author, are mutually worthy of each other.

Among the smaller productions of the year, we may mention a new volume of miscellaneous pieces, by Mrs. Opie, in her usual interesting style: and another small collection of poems, by Miss Betham, which we have noticed with approbation. The lovers of romance will be gratified by Mr. Rose's version of Parænopex of Blois, which he has executed in a manner highly creditable to himself, and to which he has subjoined a very pleasing original poem, founded on the well known catastrophe of William the Second, in New Forest.—In our DRAMATIC department, the most prominent article is Mr. Douce's Illustrations of Shakspeare. A work from so able and competent a critic on our great bard, could not fail to awaken high expectation; and we are confident that his execution of the task he had laid down for himself, has gratified the well formed hopes of his friends and the public.

NOVELS.

Novels have as usual deluged the shops of the booksellers, and the circulating libraries of the kingdom; and as much sickening absurdity is found in their composition as in any former year. Some works in this class, however, maintain a different character. Besides the republication of the old romance of Palmerin, stamped with the *high* approbation of the criticising curate of the renowned Don Quixote, some native productions are in this place entitled to honourable mention. Miss Hamilton's Cottagers of Glenbournie, though, on account of the extent to which she has introduced the vulgar dialect of Scotland, it can never be generally popular in the South, is a work that will be perused with much interest, as exhibiting a lively, and we believe, a faithful picture of manners. Miss Owenson's Woman, or Ida of Athens, presents us also with some very lively and pleasing sketches of scenery and manners of a different kind, interwoven with an interesting tale. The Ring and the Well, and the Wild Irish Boy, by anonymous authors, hold a very respectable rank in their class.

NATURAL HISTORY.

The publications on subjects of Natural History, noticed in our present volume, though not very numerous, contain among them some works of sterling value. Mr. Donovan's History of British Fishes will long remain a very honourable example of active research and acute discrimination. The figures and descriptions of new species of plants from Guiana, by Mr. Rudge, confer on him a substantial claim to the regard of all who are fellow labourers with him in the investigation of this interesting department of natural knowledge. Dr. Smith, in performing the laborious office of editor to the Flora Græca of the late Dr. Sibthorp, is erecting a splendid monument to the memory of his deceased friend, and procuring for himself a new title, in addition to the many that he already possesses, to the public esteem. Mr. D. Turner's elaborate History of the Fuci is gradually advancing towards completion, and sustains, undiminished, the high character acquired at its outset. Finally, the Linnæan Society has published a new volume of its transactions, worthy of the associated Naturalists of Britain, and peculiarly honourable to its illustrious president, and the already well known names of Montague, Marsham, and Kirby. An anonymous translator has also done good service, by rendering the classical work of Dr. Sprengel, on Cryptogamous vegetables, accessible to the English student of this difficult branch of General Botany.

SCIENCE AND EXPERIMENTAL PHILOSOPHY.

Under this department, we lament that we have not been able, in the present volume, to continue our notice of Dr. Rees's Cyclopædia, the work which ranks highest in this division, and which has been carried on with undiminished labour and ability, and with increased activity and

expedition. We purpose to resume our review of it in our next. We have, however, devoted some of our pages to a most useful and well executed work of a similar kind, but much more contracted plan, which has been brought forward under the able direction of Mr. W. Nicholson. Some valuable papers will be found in the Philosophical Transactions of the last year.

Our AGRICULTURAL publications contain nothing peculiarly remarkable; nor in our MISCELLANEOUS chapter, the receptacle of works whose mixed nature, or non-descript character, exclude them from a lawful place in any of the regular departments, shall we select for notice more than one, whose importance entitles it to this distinction. This is Mr. Scott's edition of Dryden's works. Agreeably to the just sentiment of Sir William Jones our northern bard has by this act raised a Monument worthy of his name and reputation to the memory of the great master of English poetry.

The retrospective glance which we have thus taken of the literary productions of the last year has afforded us sincere gratification. The history of literature is the history of the human mind; and the books which any period produces form the best, and generally speaking constitute a tolerably just, and accurate, scale for estimating the degree of talent, of mental cultivation, and of real knowledge, by which it is distinguished. The works to the review of which the present volume has been devoted, yield us the satisfactory assurance, that our national literary career is progressive; and we shall submit them to the consideration of our readers, with this pleasing reflection, that, although the whole continent of Europe has been convulsed by political occurrences of vast magnitude, and, in many instances, of calamitous result, and the public mind at home has been engaged and agitated by the contagious influence and interesting aspect of the circumstances of other nations, the love and the pursuit of knowledge have continued undiminished, and the efforts to enlarge the powers of the human understanding, and to extend its sphere of operation and of enjoyment, have been unremitting, and to an almost unprecedented degree, successful and triumphant.

THE EDITOR.

February 20, 1809.

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THE

ANNUAL REVIEW;

AND

HISTORY OF LITERATURE.

CHAPTER I.

VOYAGES AND TRAVELS.

ART. I. *A General, Historical, and Topographical Description of Mount Caucasus. With a Catalogue of Plants indigenous to the Country. In Two Volumes. Translated from the Works of Dr. Reineggs and Marshall Bieberstein.* By C. WILKINSON, *with a Map and Plates.* 2 vols. 8vo.

THESE volumes are stated to be translated, or rather compiled, from the works of Dr. Reineggs and Marshal Bieberstein; but Mr. Wilkinson has not condescended to give his readers any information, even of the titles of these works, and we suspect from this omission, that some one German work has furnished the whole materials. We have also another and more important charge of carelessness to bring against the translator, namely, that there is no division into chapters, or table of contents, an omission very imperfectly supplied by an indifferent index.

Dr. Reineggs, as we learn from the introduction, was a German adventurer, whose real name was Ehlich: his native place was Eisleben, in Saxony, where he was born in the year 1744. He studied medicine at Leipsic, and after residing there for some years, quitted the place in a mysterious manner, and appeared under a fictitious name at Vienna in 1770. Here he continued to attend the public lectures in medicine, chemistry, and botany, at the same time that he was in such reduced circumstances as to be obliged to enlist himself in the theatrical company of that place. Having had however the good fortune to cure a domestic of the Dowager Princess Lichtenstein, he obtained the patronage of this lady, who withdrew him from the service of the theatre, allowed him a salary sufficient for his subsistence, and procured him a diploma of M. D.

Being a great *amateur* of alchemy and female beauty, he resolved to visit Turkey: for which purpose he attended the oriental academy at Vienna, studying the languages and making acquaintance with all the Greeks, Turks, Armenians, and other Asiatics that fell in his way. These new pursuits diverted him from the attention requisite to success in his profession; he therefore in 1773 accompanied Count Stuart to Venice. From this place he embarked in 1776 for Smyrna, and then proceeded to Constantinople, where he obtained the protection of the British ambassador, and made some friends at the Turkish court by means of his medical skill. In 1778 the plague broke out at Constantinople, upon which our adventurer set out for Persia; but meeting on the road with a Georgian ambassador on his return from the Porte, he was persuaded to accompany the latter to Teflis, the capital of Georgia, where he was introduced to the Zaar Heraclius. The eldest son of this prince was soon after seized with a violent fever, but being placed under the care of Dr. Reineggs recovered; and the father to shew his gratitude conferred on the physician many splendid presents, and admitted him to his particular friendship. In return Dr. R. made himself useful by introducing into the country the manufacture of gunpowder and the art of casting cannon, for which he was rewarded with the rank of Bey, and a domain containing 500 families. He engaged also very deeply in political intrigues, the result of which was that in 1781 he repaired to Petersburgh, and returned in the course of the same year to Teflis with a commission, on the part of the Empress Catharine, to negotiate the annexation of Georgia to the Russian empire. Having succeeded in this object he returned to Russia, where he received a pension for his services, and was appointed a privy councillor. In 1789 he accompanied Prince Potemkin to assist in the negotiations for peace between Russia and Turkey: and in 1795 died of an apoplexy, in the 49th year of his age.

The object of the work is to give a description of the topography of that mountainous district which stretches between the Caspian and Euxine seas; and to notice the origin, manners, and customs of the various tribes by which it is inhabited.

The extent of the Caucasian chain from east to west is about 380 miles, and its breadth varies from 200 miles to 60. Its mean elevation is between 3000 and 4000 feet, but some particular summits are not far short of 6000 feet. The lower and exterior ridges are composed of granite and micaceous schistus, which rocks appear to serve as the foundation of the whole chain, but the south and south-eastern sides of the loftier and central ridges are covered with trap and columnar basalt, and the northern and western sides by calcareous and other strata of recent formation. The rivers that rise from this mountainous district flow towards one or other of the two seas which it divides. Those that take their course to the Euxine are very rapid, and carry off any accidental influx of water very speedily. Those that flow towards the Caspian have a very sinuous course, a slow current, are liable to prodigious floods, and in several instances are unable to force a passage into the sea, their channels being converted into wide shallow lakes, where the water stagnates and evaporates.

Of the tribes who inhabit Caucasus many are Mohammedan, others Pagan, and a few are Christian. Holding the frontier barriers of Turkey and Russia, and acknowledging the nominal supremacy

sometimes of one, sometimes of the other of these empires; being moreover divided into a number of petty independencies, in each of which the government is very lax, they dwell in a state of perpetual hostility, and are the most daring and skillful robbers in the world. They are split into a greater number of little states than even ancient Greece was, but the principal are the following:

I. The *Zschetschens.*

These are Mohammedans, very devout, and very great robbers. If they meet with a Christian, they not only take away the property which he has with him, but oblige him to ransom his person or sell him into slavery. If a Mohammedan falls into their hands, they first strip and then kill him, as they hold it abominable to make slaves of their brethren in the faith. They live in a semi-barbarous state, transferring to their women not only the whole care of their domestic economy but also of their agriculture and horticulture, reserving for themselves only the more active employments of robbery and the chase.

II. The *Lesghaes.*

These people have long been established in Caucasus. They defended themselves with valour against the hostile attempts of the first successors of Mohammed, and though obliged to retire from the plains and large vallies, maintained a haughty independence among the fortresses of their mountains. They are subdivided into several small tribes, many of whom have adopted, at least in part, the religion of Mohammed, while the rest continue Pagans. Their government is so loosely constituted, that each is possessed of the utmost personal freedom. Robbery is in high estimation among them, and they willingly enter into the military service of any neighbouring Prince who will subsidize them.

"When they have been successful in plundering, and have kidnapped children, besides men, they take the former, after much coaxing, on their backs, and carry them over the mountains and valleys. Should a prisoner escape and be retaken, a Lesghae never meets him with severity, much less would he beat him; (if he is not refractory;) but he ingenuously tells him, "It is no fault of thine that thou seekest thy freedom, for I should not do it a hair's breadth the less, were I in thy stead; the error is mine own, that I had not secured thee better; but now (while he smiles in his face, and ties his hands behind him) thou wilt certainly not escape from me again." They do not murder the men whom they have stolen, not even when they are pursued, and cannot carry off their prey; but if they have secured their booty, they take care to inform the friends and relations of the prisoners, that they may treat for their ransom.

"The Mahommedan Lesghae does not even spare his own brethren, when they fall into his hands. Now if any one is not rich enough to ransom himself, and the Lesghae is obliged to sell him as a slave, (but that is contrary to their religion, as the prisoner was not taken in war, but stolen, and might therefore excite too much attention,) he obliges him, by threatenings, to call himself a Christian; gives him a Christian name, and then sells him.

"When the Lesghae, as victor, takes prisoners in war, any one can ransom himself for a tumann; (ten roubles;) but if one Lesghae falls into the hands of another, he must, according to an old treaty, pay two tumanns Prisoners of respectability are liberated for a greater sum optionally; and even immediately, if they can give security for the payment. Yet the life of every prisoner of war depends entirely upon the mercy of the conqueror. But should a Lesghae carry them to his house, they immediately enjoy the rights of slavery, which according to the Ismail Koran, are, that they cannot be sold, alienated, given away, nor killed beyond the frontiers of Caucasus. If the prisoner is incapable of ransoming himself, he must serve in the house ten years, and it is his duty to attend to it in the best manner.

"Should the Lesghaes be unfortunate

in their predatory expeditions, or be attacked by too strong a force, they brave death with incredible firmness, and endure hunger and thirst rather than surrender themselves. To quench thirst, they drink the blood of their horses, and eat their flesh; and creditable witnesses in Georgia have assured me, that, after casting lots, they have eaten some of their comrades! (f)

"The Lesghae, seized as a robber, and condemned for his crimes, meets death with firm resignation. Without changing his features, he reclines his bare head over the left shoulder, holds his cap under the right arm, and waits without trembling the stroke of death. In the same way he appears before a great man, courteously to salute him.

"When he is old, and unfit for plundering and war, he visits, as a friend, all those whom he had so often harassed as an enemy; receives some farewell presents; and then hides himself for ever in the mountains. But he who has enriched himself by a long course of plundering, and only waits the appointed hour of death, thinks to insure his going to heaven by good works. He liberates some slaves; divides some sheep, goats, or cows, amongst the poor; settles what sum should be given for repairs of bridges and roads; makes presents to mosks; and at last divulges (but not before he is on the brink of the grave) where his treasure, in gold, silver, or jewels, lies concealed; and then dies in perfect peace."

III. The *Tscherkassians* (Circassians), or *Kabardins*.

The modern Circassians are a mixed race consisting of old Circassians and Kabardins, the latter a Tartarian tribe who in the 7th century of the Hegira passed from the Taurida into Caucasus and settled on the lands of the Tcherkess nation, the greater part of whom they expelled. Being a valiant active people and under a more vigorous government than their neighbours, they reduced many of the Caucasian tribes to the state of tributary vassals, and even the plundering Lesghaes were afraid of committing depredations on the Circassian territory. A defect in their political constitution at length brought them to decay. They had two royal families who alternately possessed the sovereignty of the state. Hence arose jealousies and discords, and each reigning prince allowed the nobility to encroach more and more on the privileges of the crown, in order by these concessions to secure the permanent establishment of the royal authority in his own family. The consequence of this was, that the state degenerated into an aristocratical anarchy; and in the year 1774, one of their princes named Kessai, placed himself, together with a few followers, under the protection of the Russian Empire. The other princes and the whole body of nobility flew to arms to punish this act of treason; and a war of three years ensued, which terminated as might be expected in favour of Russia, which power has enjoyed ever since an effectual influence in the country through the subserviency of the reigning prince. Of the far famed beauties of Circassia, the author gives us the following description:

"I know not what can have given occasion to the generally received prejudice, in favour of the female Tscherkassians. A short leg, a small foot, and glaring red hair, constitute a Tscherkassian beauty! But what is this to the vivid, animated youth of the unadorned Georgian maid! The slender form and attractive blue eye of the female Persian, are far more captivating than the round, thick-set shape of the petulant Tscherkassian! and whoever observes the female Lesghaes, is astonished at finding the beautiful female statues of the Greek sculptors amongst them! The comeliness of the Tscherkassian *belles* is certainly particularly inviting; they are gay, jocose, wanton, witty, and very loquacious. When young, they sway their husbands with a kind of pride very becoming; but in old age they are insufferably altercatious, and

lie the whole day on a bedstead covered with carpet, the only piece of convenience in a miserable hovel, built of bushes or lattice-work, and covered with mud or dung."

IV. The *Iberians* or *Immeretians*.

These people possess that part of ancient Colchis through which flows the river Phasis, now called Phas. Their numbers amount to between 16,000 and 17,000 families distributed through several provinces or domains. There are no towns, and scarcely any villages in the whole country, the inhabitants for the most part being possessed of landed property, each family dwells on its own estate, paying a moderate annual tribute to the chief of the district. The supreme power is vested in an hereditary sovereign or Zaar who makes a leisurely progress every year through his dominions, and "wherever he pitches his tent, administers justice, hears all complaints, and establishes order to the utmost of his power."

The territory of Iberia is of such singular fertility and beauty that its inhabitants are all strongly attached to a rural life, giving themselves however, very little trouble about the cultivation of the soil, and depending principally on the spontaneous products of nature and the easy acquisitions of the chase.

"The natural fertility of the land spontaneously produces more than the indolent inhabitants require. The forests present an abundance of ship timber; but the finest oaks, beeches, firs, and larches, which, on account of their size and height, are formed for masts, rot through age; and the Iberians know nothing of the great benefits to be derived from the rivers and from navigation. The devastations, in fact, seem to be the cause of the inability of the people; who, being exhausted by perpetual wars, are become listless and indolent.

"Well flavoured fruits and grapes grow wild in abundance: scarcely any where else are vines of such a considerable age, height, and size, to be met with. I saw many, whose diameter was fifteen inches. They are neither pruned nor trained; but have entwined amongst the venerable old oaks, beeches, or alders, since time immemorial. One single stock bears so many bunches, that a whole family obtains from it their year's provision of the best wine; and, as the inhabitant is too lazy to gather them all, he leaves great part of the choicest fruit to its own corruption, or to the birds. The traveller finds to his great refreshment, even in the latest autumn and winter months, grapes always hanging on the branches.

"It is impossible to imagine the quantity of apples, pears, prunes, apricots, cherries, figs, and almonds; whole mountains are covered with chesnuts, hills overgrown with olives, and plains full of granates and laurels. The almond and medlar stand in thick forests of quince and apple-trees laden with fruit. Pear, apple, and prune trees, often bear twice a year. When even the autumnal fruits do not attain to their proper maturity, yet their agreeable acidity is reviving, as I and my companion experienced, to our delight, on the 18th of November, 1782. All other fruit-trees blow at least twice, and are engaging in autumn from their vernal attire."

V. The *Georgians*.

The Georgians are the southernmost of the Caucasian tribes; being bounded on that side by Armenia, on the west by Emmeretia, and on the north and east by the Lesghaes and the province of Shirvan. The river Kur (the ancient Cyrus) with its tributary streams, rises in and flows through their territory; on the banks of which is Teflis, a town of considerable magnitude, the capital of the country, and the residence of the Zaar. In no part of Caucasus have internal feuds and civil wars been carried on with greater pertinacity or with more ruinous consequences. The turbulent aristocracy of this unhappy country having reduced the population of their estates by the detestable practice of selling the flower of their male and female youth into

Turkish slavery, hired bands of Lesghaes for the purpose of prosecuting their mutual hostilities. In a short time these mercenaries discovered the feebleness of their masters and overran the whole country except the domains of the Zaar, committing the most terrible ravages. To repress these destroyers, the Georgians placed themselves, as already mentioned, under the dominion of Russia and are now enjoying the quiet of despotism. The present population of Georgia is estimated at 61,000 families; of whom about one third dwell in the town and territory of Teflis.

The lesser states described in these volumes need not be particularized; we must not however omit to mention that there are many interesting particulars communicated respecting the towns of Derbend and Baku.

On the whole, there is enough of value in this work to excite our real regret on account of its ill arrangement, and of its being so scantily and imperfectly provided with the usual, though very necessary contrivances, for helping the memory of the reader. We have further to complain of the little care that has been taken by the translator; whose ignorance or inattention has rendered several passages wholly unintelligible, and has disgusted us by the continual recurrence of gross vulgarisms; nor can we avoid mentioning that a considerable part of the second volume is made up of lists of plants and botanical descriptions of no more value than so much waste paper.

ART. II. *Travels, in Asia and Africa: including a Journey from Scanderoon to Aleppo, and over the Desert to Bagdad and Bussora; a Voyage from Bussora to Bombay, and along the Western Coast of India; a Voyage from Bombay to Mocha and Suez in the Red Sea; and a Journey from Suez to Cairo and Rosetta, in Egypt. By the late* ABRAHAM PARSONS, ESQ. *Consul and Factor Marine at Scanderoon.* 4to. pp. 346.

TRAVELLERS seldom contrive to make their books so amusing as they might be, because in communicating their information they rarely observe those arts in the distribution of their materials which insure the communication of pleasure by the preservation of interest. Thus they usually relate that they departed from one place and arrived at another; that the way was long or short, the weather fair or foul, the temperature hot or cold, the country bleak or luxuriant. In describing the towns which they visit, we learn the longitude and latitude, the number of the people, the aspect of the buildings, and the breadth of the streets, the manufactories, the religion, the government. All this is very necessary to be told, but it is told with too little variation. The mind is fatigued after a time by the most stimulant forms of composition, much more easily and more rapidly by accounts of ill built towns, and ill constructed governments.

These dull narratives of which the greatest number of our tours, travels and voyages consist, employ both in the writer and the reader, only one faculty of the mind, and that faculty one, the exercise of which produces the least pleasure, and the least excitement of memory, while the fancy and the intellect which produce the strongest and most delightful emotions, of which the mind is capable, are hardly called into action. Let the traveller aim at variety in his composition, let him with his description of towns, and people, intermingle adventure, and disquisition, and when he has dwelt on one

class of subjects so long that the mind of his reader is likely to be fatigued, let him pass to some other and contrive to keep awake the attention by all the fit resources which he commands. These observations are not wholly inapplicable to Mr. Parsons, who, although an observing traveller, does not possess a mind which moulds the materials it receives into the most beautiful shape possible.

We shall introduce Mr. Parsons to our readers in the words of the Editor.

"Mr. Abraham Parsons was originally bred to the navy, in which his father was a captain. In the earlier part of his life he commanded different vessels in the merchants' service, during which period he visited several parts of the globe; a pursuit particularly adapted to the turn of a mind naturally fond of novelty, and remarkably inquisitive. When he quitted the sea he carried on considerable commerce as a merchant in Bristol, which, not being attended with the desired success, after some years, he was obliged to relinquish. After this he was, in the year 1767, appointed by the Turkey Company, consul and factor marine at Scanderoon, in Asiatic Turkey; a situation which, after a residence of six years, he was obliged, from the unhealthiness of the country, to resign, when he commenced a voyage of commercial speculation; the narrative of which is contained in the following pages. Soon after the conclusion of this tour he retired to Leghorn, where he died in the year 1785."

CHAP. I. Description of Scanderoon. Scanderoon, or Alexandretta or little Alexandria, is a small town of Syria, containing a population of about eight hundred persons, chiefly Greeks, partly Turks. It is remarkable as the spot where the merchandize which is brought by the ships of Europe and the caravans of Asia minor, is interchanged. It stands upon a plain about 20 miles long and two miles broad, and is a few miles distant from the lofty mountains of Bylan. During the rainy season, which begins in October, this plain is almost wholly inundated, and intermittent fevers become greatly prevalent. The marshy effluvia which contains the noxious matter, producing these fevers, is heavier than the atmosphere, and consequently sinks into the low grounds, so that those people escape the disease who remove to the elevated situations in the mountains of Bylan. It is the same in Italy, where the people regularly abandon the low grounds at the commencement of the rainy season, for fear of the agues which are produced by the marsh effluvia. It is even said that the higher stories of the houses are more healthy than the lower. The mountains in the neighbourhood of Scanderoon, are as celebrated for their mutton as the mountains of Wales and Scotland, which produce far more delicate flesh than that which is the growth of our carefully tended sheep walks in the low grounds. In the pasture land of England, the sheep as soon as they have nibbled the grass level with the ground, are turned into other fields where the grass is long, and are not suffered to return to the former fields until the grass has grown up again to its former height; hence they always live upon long grass. In the mountains of Wales, and Scotland, and Bylan, the sheep feed where they like; short grass is the sweetest, the sheep are led to it by choice, and thus live upon a more agreeable and nutricious food than those of the low lands. Some of our experimental farmers in Suffolk have confined sheep to one piece of pasture land, and find that when the grass has been bitten down to the ground, there is still plenty of nourishment, for the faster the sheep nibble, the faster the grass is found to grow.

The plain around Scanderoon, which in the winter is almost entirely inundated, is in many parts dry during the months of June and July. The thermometer at this time of the year stands at about 92°. 6′. The day is much cooler than the night, because of the sea breeze which ceases to blow in the evening. The sea appears to be receding from this part of the coast of the mediterranean. During the last 200 years, the land has gained at the rate of four feet and a half yearly.

CHAP. II. Describes the country which lies between the towns of Scanderoon and Bylan, the passes from Asia Minor into Syria, which lie through the Bylan mountain, and the town of Bylan and Karamut. Nothing here occurs which allows to be compressed or admits to be extracted.

Chap. III. describes a journey which our author took from Bylan to Aleppo, through the ancient Seleucia, the ancient Laodicea, and back again to Scanderoon. The following may be interesting to our antiquarian readers.

"After taking a repast, I went out with my host, my janisary, and a servant, and endeavoured to find something worth noticing, having with me Dr. Pococke's account of the place, but could only find the gate which the doctor calls Antioch gate, on the east part, far distant from any building, or even ruin. It is yet in such a state, that barring earthquakes, it may stand many ages, if not pulled down for the sake of the large stones with which it is built. Here I sat down and enjoyed the cool of the evening, and as it was a rising ground, I could see every winding of the Orontes as far as Antioch, in an eastern direction, Mount Cassius towards the south of the mouth of the river, where it falls into the sea, about five or six miles distant in the south-west. The nearest part of the plain, between me and the Orontes, was about four miles broad, it's greatest width being about six miles; the foot of Mount Cassius on the other side of the Orontes was about ten miles distant, the city of Antioch about twenty; the present port, called Soldee, five miles to the south, and the old port about four miles towards the south-east. The mountains between that of Antioch and Mount Cassius are all very high and rugged with several patches of earth in most of the chasms, which are cultivated; there are some small plains, near to each of which, on a rising ground, is attached a village, I thought the view so beautiful, that having my port-folio with me, I took a sketch of the whole, to the great amazement of my host, who recounting it to his wife, her curiosity occasioned a desire to see it; on my shewing it, she made a pish, and walked away.

"I cannot with any certainty say how large this city was when in its glory. Doctor Pococke has published a plan of it, and lays down and describes the wall, the bason, the piers, double walls, with their turrets, towers, and castles. The doctor by his own account was here in 1739; things must have altered greatly in thirty-three years, since I cannot discover a fourth part of what he mentions to have then seen, and I very narrowly examined every thing worth notice, except measuring the subterranean passage, and the remains of the two piers; my remarks are as follows:

"On the south west part of the ancient city there are two piers, much shattered and decayed by time, though built of massy stones, from twelve to eighteen feet long, and of proportionable width and thickness: they seem to have been formerly clamped together with iron; the holes where it was let in are easily discerned at present. The northern pier seems to be much longer than the other, but they are both so broken, and in some places sunk under water, that no man at present can go on them so far as to measure the length of either: they seem to be near forty feet wide, and were no doubt intended to shelter ships from boisterous winds, between the south and west and north and west points; at present they are of little service, being nearly choaked up. I cannot discern any kind of opening on the land, which the doctor says leads from the bason into the sea, between the piers;

nor can I find the walls which he mentions were built round the bason, nor the bason itself; if such there were, there is no such thing now: it is true there are many fragments of walls dipersed, some of them very lofty, near the piers, but there are such breaks between, and they are so mouldered away by time, that there is no judging, at present, what they formerly were. As to castles, it is likewise true there are some fragments of very large buildings, which very probably might have been castles, situated near the piers, but, on inquiry, the oldest man now living does not remember them to have had any other appearance than what they now have. When I mentioned that there had formerly been a bason to receive ships on the spot where are now corn fields, gardens, and orchards, they demanded with a sneer where I obtained my knowledge; then pointing to the old port, they said their fore-fathers had left it on record, that that was the port of Antioch when it was a great city; which seems very probable, as it is only four miles distant, at the end of a fine plain, secure from all winds, and only three miles from the sea, or rather from the mouth of the Orontes, at which place there was a large town, with a castle for it's defence: yet when a man reflects on the former grandeur of Seleucia, as mentioned in antient history, and examines the remains of the piers, it is very natural to conclude that the channel between the two piers led into a more spacious place for the security of ships, and that time or accidents by earthquakes, which are frequent in Syria, have choaked up the entrance, which is now become dry land.

"I now come to speak of the passage through the mountain, a stupendous work, which must have taken many years to compleat. Doctor Pococke says, it is eight hundred and eighty feet in length, from fourteen to eighteen feet wide, and about forty feet in height. I know nothing of it's dimensions, as no person would go into it with me, and I was strongly advised not to attempt it, as many serpents are frequently seen about the entrance, which are of an immense size. The opening of this passage to the sea is about a quarter of a mile to the northward of the piers. On inquiry among the present inhabitants, I cannot learn that they have any account handed down from their fore-fathers of the intended use of the passage. The aga (chief or governor) and other of the better sort of inhabitants, think it to have been designed as a retreat to the sea, when the city should chance to be besieged by land, or to introduce forces, ammunition, and provisions, during a siege. They assert that is the opinion of all strangers who visit it, which seems the more probable, because the mountain through which it is cut is so very high and steep, reaching four or five miles to the north of the city towards the sea, that it cannot be ascended, which is a great security to the city by sea; with the assistance of this cut, if the enemy were masters of the entrance of the Orontes, and every avenue to the city by land, the inhabitants might soon be starved into a surrender. It appears to me, that the contriver of this cut must have been the same person who built those immense piers, as one or more castles built on, and between these piers and the passage through the mountain, could easily secure a free intercourse in spite of any effort of an enemy to prevent it; another observation which confirms me in my belief is, as the length of the mountain extends from four or five miles northward of the passage, beside their being so high and steep as to be inaccessible, there seems to be no fear of an enemy stopping a free communication in that quarter, nor any reason for building a castle to the north-ward to defend the passage, as it would not avail them to land; there is no shelter to prevent their being soon overwhelmed with stones from the heights. The entrance on the land side seems to be about twenty feet wide, but rubbish fills up the one half of it at present. I cannot give a guess how wide the entrance by sea is, as I could not go nearer to it than the pier, on which I could venture safely far enough to discern the entrance, but not to guess at its dimensions. Near the entrance are many sepulchral grottos with inscriptions, but in what language the inhabitants are ignorant: they are not wrote in Hebrew, Greek, Arabic, or Turkish, as those four languages are not only understood, but generally spoken in this town at present. Some Jews of the town told me the writing was Persian,

others that it was Syriac: there are many remains of aqueducts interspersed about the hills over the town, but I cannot trace out the old walls, of which doctor Pococke has given a plan, although I spent half a day entirely for that purpose: it is true there are many fragments of old walls from thirty to seventy feet long in some places, and between such fragments are fields, gardens, orchards, and waste ground; all these remains are at a great distance from the present town, and are from eight to ten, twelve, and even fifteen feet thick, some entirely stone, and some of stones and bricks mixed.

"I endeavoured, with the assistance of two of the towns-people, to find the sepulchral grotto, over the entrance of which is cut in relief, on the rock, a woman sitting in a chair, leaning her head on her right hand, with a child before her, probably her daughter, (as the doctor remarks;) but after searching until I was tired, I was so unlucky as not to find it: either there were no such figures and the doctor took it from hearsay, or, perhaps, the Turks might have demolished them since he was here, which is a very common practice with them when they meet with statuary.

"Yet I cannot help thinking that the doctor has taken many things at this place from report, since, according to his own account, his time must have been too short to have examined things very narrowly: for example, he says that he left Aleppo on the 19th of September on his journey to Antioch, which he describes; from thence, that he went to Bylan, Scanderoon, and Byass, from which place he returns to Scanderoon a second time, from whence he travels to Arsous (near to Cape Porcas, thirty-six miles from Scanderoon,) and from thence to this place, where he arrived on the 29th of the same month, making in all ten days, a time little more than sufficient to perform merely the journey, especially in such a hot month as September, as four-fifths of his journey lay over burning plains. In short, any observing man who has travelled this country, must know, that however true the doctor's accounts may be (and indeed really are) in many things, yet in many others, he must have trusted too much to the report of the inhabitants, who are in general ignorant of what passed even ten years since.

"The situation of Seleucia, is most delightful; the greatest part lies on a hill of easy ascent, with a beautiful plain, and as beautiful a river beneath, with an extensive land and sea prospect: it is defended by hills from the bleak winds in the north-eastern quarter, and has a fine port, only four miles distant, at the extremity of the plain; it has much the advantage of Antioch, whose port was more than twenty miles distant, nor has Antioch any sea prospect; but in lieu of this, a lake in front of many miles extent, which, in summer, is almost as noxious as the stagnated waters in the plain of Scanderoon."

Our author arrives at Aleppo—this city stands in a spacious plain, and is about eight miles in circumference. It contains no fewer than thirty-seven bazars or over-arched markets, in which the different trades are arranged separately. These bazars are used only as places where the merchandize is exposed for sale, as the shopkeepers retire at night to their dwelling-houses in a different part of the city. The roofs of the houses are covered over by a terrace, and surrounded by a parapet wall, and are used in the summer for walking during the evening, and for sleeping during the night.

The buildings are of stone, and contain no other wood than what is used for the window frames. On the outside of the houses nothing is to be seen but bare walls and small latticed windows, and on the inside no other furniture but carpets, cushions, matresses, and quilts. You enter by a porch which admits you into a square yard, in the middle of which is a fountain surrounded by flowers and green plants, and at the extremity the dwelling-house. The number of the mosques, with their domes, their columns, and their minarets, is countless. In the middle of the city on a high hill stands the castle, surrounded by a ditch

and a lofty wall. Our author leaves Aleppo, passes through Antioch, and arrives again at Scanderoon.

Chap. IV. A journey from Aleppo to Bagdad through the desert.

Chap. V. Description of Bagdad.—This city stands on the river Tigris, which may be said to pass through the town, and to divide it into two unequal portions, which communicate by a bridge of boats. The smaller part is chiefly inhabited by the lower classes, and the men of business, the larger by the higher orders, and men of rank. The population is uncertain, but that it is considerable appears clearly from the number of coffee-houses, which amount to 955 inhabited, and 490 which were untenanted at the time of our author's visit.

"During the months of June, July, and August, there have been four officers, and twenty-seven privates of the corps of janissaries put to death, which is done by decapitation at the arsenal, and always two hours after the sun setting. The public know nothing about it until the moment their heads are struck off, which is announced by the firing of a cannon at the arsenal, if a private man, but if an officer two cannon are fired at his death. People are not at all surprised when such things happen, it being so common: nor do any trouble themselves so far as to enquire the cause of their death."

"It happened during my residence at Bagdad, that one of the great officers, upon some disgust, omitted his usual attendance at the seraglio, under pretence of indisposition, (he being then ninety-five years old), although a very strong, robust, and handsome man. This man, through his largess and bounty to those in want, had always been and still continued to be the darling of the people, and so great was his popularity, that upon the death of the late pasha, he was by universal consent desired to accept the dignity, which he modestly declined on account of his advanced time of life, (as he was then upwards of eighty). He was then told that they would invest his son with the dignity, if he would give his consent; he declined that honour also, judging him not to be a fit person.

"The present pasha, named Hamet, had been left an orphan under the care of this good old man, and was bred up by him with the tenderness of a father: he chose to embrace a military life, and arrived in that profession to the first honours in the state, unenvied. Him, the old man recommended (in the national assembly convened for the purpose of chusing a pasha); and such was the respect paid to his recommendation, that he was appointed about fifteen years since. The pasha was always good and humane, but latterly neglected coming to his council, shutting himself up in the ladies' apartments, where few (except the favourite eunuchs) could get access to him; of consequence things not going on so well as formerly, the old man became disgusted. The pasha finding himself abandoned by his father, (for so he always called him), complained to his favourite courtiers, who had long wished the old man dead, from his possessing more than all of them united. These wretched sycophants told the pasha that they wondered he could not see things in the same light with themselves, but since he did not, it was their duty to acquaint him with what they had hitherto been afraid to mention, which was, that his father intended to dethrone him, and place another in his stead, and that if he had any regard for his own life, he must dispatch the old gentleman and his sons. The pasha, through fear, consented, and invited them to court; they came, and were stabbed by those courtiers, on September the 17th, 1774."

Chap. VI. Journey from Bagdad to Helah, and voyage from thence down the Euphrates to Bussora.

Chap. VII. Description of Bussora.

Chap. VIII. When our author arrived at Bussora, which was on the 15th of January, 1775, he found the inhabitants in apprehension of a Persian army which was said to be on their march towards Bussora, with intent to lay siege to the town.

The approach of the Persians, and the progress of the siege are here detailed. During his stay here the following remarkable phenomenon occurred:

" March the 15th. At four this afternoon, the sun then shining bright, a total darkness commenced in an instant, when a dreadful consternation seized every person in the city, people running backward, and forward in the streets, tumbling over one another, quite distracted, while those in the houses ran out in amazement, doubting whether it were an eclipse, or the end of the world. Soon after the black cloud which had caused this total darkness approached near the city, preceded by as loud a noise as I ever heard in the greatest storm; this was succeeded by such a violent whirlwind, mixt with dust, that no man in the streets could stand upon his legs; happy were those who could find, or had already obtained, shelter, whilst those who were not so fortunate were obliged to throw themselves down on the spot, where they ran great risk of being suffocated, as the wind lasted full twenty minutes, and the total darkness half an hour. The dust was so subtile, and the hurricane so furious, that every room in the British factory was covered with it, notwithstanding we had the precaution to shut the doors and windows on the first appearance of the darkness, and to light candles. At half past five the cloud had passed the city, the sun instantly shone out, no wind was to be heard, nor dust felt, but all was quite serene and calm again, when all of us in the factory went on the terrace, and observed the cloud had intirely passed over the river, and was then in Persia, where it seemed to cover full thirty miles in breadth on the land, but how far in length could not be even guessed at; it flew along at an amazing rate, yet was half an hour in passing over the city. It came from the north-west, and went straight forward to the south-east. The officers of the company's cruizers came on shore as soon as the cloud had past their ships, and declared that the wind was so violent, and the dust so penetrating, that no man could stand upon the decks; and that after it was over, every place below, on board the ships, was covered with dust. Such a phenomenon never was known before, in the memory of the oldest man now living at Bussora.

Chap. IX. Description of the town of Bushear in Persia.

Chap. X. Voyage from Bushear to Bombay.

Chap. XI. Voyage along the coast of Malabar.

Chap. XII. Description of Surat.

Chap. XIII. Voyage from Bombay to Suez.

Chap. XIV. Description of Cairo—our author was fortunately at Cairo at the time when the Nile was to be cut—the description of this ceremony is worth extraction.

" August the 15th. At break of day I sent my Arab servant to hire two jackasses, which were with difficulty obtained, by paying double the usual price. In less than an hour we arrived on the banks of the Nile, quite close to the entrance of the canal which was to be cut (as they call it). I thought myself lucky in arriving before a crowd had gathered, and before any steps were made towards the intended ceremony.

" I was surprised to find that a bank of earth from eight to ten yards thick, nearly forty yards across, and sixteen cubits in depth, was to be cut through without any apparent preparation having been previously made. A by-stander, who discovered that I was a stranger, observing my astonishment, kindly explained the manner in which it was performed. Observe, said he, that railing which goes across the canal close to the river; I answered, that I did, and that I had seen it before, as well as another fixed on the inner part of the dam, (which was no more,) both which I supposed were built across for the safety of pssengers: he said, I was right in my conjecture, as the inner railing had been removed at break of day this morning.

" On my asking how soon they would begin to cut the dam, considering its thickness, and the little time which remained to perform the work, he replied, with a smile, the whole will be done in a minute without any cutting; then desiring me to walk to the inner part of

the dam, he bid me take notice of the poles which were fixed, one end against the building and the other ends, some in the bottom of the canal, and others on each side; that the earth was quite loosened from the ends, and that ropes were fixed to those ends which were on the banks, which would soon be removed by pulling them up on the banks, while the others would be pulled up on the dam, and thence be brought to land. He then requested me to walk back and take notice of several ropes and pullies which were fixed to the remaining railing across the canal. Those ropes, he said, were, fastened to as many doors of the subterraneous canals, about midway between top and bottom, which, when the signal is given by firing a cannon from the castle, will be immediately pulled up, upon which the torrent of water rushing through each canal, the building of planks immediately falls in, and is swept away with the incumbent earth. This is what we call cutting the Nile. I thanked him for the information, and was resolved to stay where I then was to see the operation performed; but the crowd of people on the banks increased to that degree, that I was soon jostled by them from the banks, and so many men, taller than myself, obstructing my sight, I thought the wisest way was toretreat in time, lest the crowd should so increase as to prevent my passing.

"I retired about eight o'clock, and with my servant walked about a mile, when meeting a man with two asses, I mounted and rode home, comforting myself, that although I could not obtain a view, yet I had been minutely informed how the operation was to be performed, which, joined to what I had previously seen, gave me a very clear idea.

"I now placed myself at my window on the canal; the tops and windows of every house being crowded, and many buffoons below playing tricks to excite the spectators to give them money. At length the torrent was heard to approach, which made them scamper away and ascend the first steps they could reach; at a quarter past ten it appeared in such a manner as infinitely to surpass any idea I had formed of it: for, notwithstanding it had run a course of three miles, it seemed a bank of liquified earth, above ten feet high and almost perpendicular, rushing along with such impetuosity as beggars all description; even those who had seen it often, beheld it in silent wonder. When it came against the pier of a bridge, about twenty yards below my situation, the obstruction was so great, that the two arches could not immediately give it vent; the consequence was that the water, acting as a lofty wave does when it strikes the broad side of a ship with great violence, rose so high, and beat against the houses on the bridge with such violence, that it broke through their windows, setting the spectators and every moveable swimming into the street, which not giving sufficient vent, instantly it rushed impetuous through the doors and rooms of the opposite houses on the bridge into the canal, with as little interruption as if there had been no bar whatever; luckily no lives were lost, but the men were not only greatly frightened, but their cloaths were as black as the mud of the Nile.

"About an hour after there seemed to be an equality in the height of the water in the canal between the two bridges, as viewed from my window; and excepting under those bridges, where it was a black foam, the water glided smoothly yet swiftly on, at the rate of above five miles an hour at the least.

"I observed, on the stairs belonging to every house on the canal, one or more women with young children in their arms, which they frequently dipped in the water; on asking the reason, I was informed that it was deemed a specific in the cure of the rickets, incident to very young children. Other women took up water in jars and pails, the mud of which, when settled, was applied, by way of poultice, to such children as had scald heads, for which it is said to be a certain cure.

"To this succeeded a most glorious sight indeed. First came a boat with six oars, in the bow of which was a man with a pair of kettle drums, and in the stern eight men with flutes, mandolins, and other musical instruments, playing the most lively tunes, and about ten or twelve yards behind appeared a most elegant barge with twenty oars, the rowers in their shirts and turbans, which

were as white as snow. In the stern was an elegant room, with carving, painting, and gilding, resembling the barges belonging to the livery companies in London: in this apartment were about twenty Turkish gentlemen, richly habited. Next came a barge with six oars, filled with pages and other servants, belonging to the gentlemen; then another with music, and so on alternately, until more than forty barges had past, with this difference only, that many of the barges had only ten, twelve, or sixteen oars. Upon the whole there were more than one hundred boats, and the whole procession was not finished in less than two hours: a continual silence prevailed the whole time. This, with the regularity of distance between the barges and boats, the various kinds of music, the neat appearance of the rowers and steersmen, and the rich habits of the gentlemen, made it a most splendid sight, far exceeding my expectation.

"Proclamation was daily continued of the increase of the Nile, and barges and boats were passing through the canal at all hours of the night and day; many of the nocturnal passengers were noisy and riotous. In the day-time many elegant barges were filled with ladies of distinction with their female attendants, but not a face to be seen, as they were not only veiled, but the rooms (both the windows and doors of the apartments) were latticed, so as to admit the fresh air and allow them to see without being seen.

"Some of these barges were preceded by others with four and six oars, without either room or awning, filled with women, genteely dressed, some with, others without their husbands or other male relations attending. Upon the whole there is such decorum observed, that no man, not even a husband, is ever seen to sit with, or mix in company with the women, nor indeed is it ever seen that a man either walks or rides in a woman's company, either in Turkey or Egypt."

We here arrive at the conclusion of this volume. Mr. Parsons was a man of good sense and clear observation. Much of his information is more than commonly valuable, because it was the produce of a longer residence in the places which he describes than travellers usually enjoy. The volume is amusing, because the places and people which Mr. Parsons visited and described are some of the most interesting on the globe.

ART. III. *Travels in Turkey, Italy, and Russia during the Years* 1803, 1804, 1805, *and* 1806, *with an Account of some of the Greek Islands. By* THOMAS MACGILL. 12mo. 2 vols.

IT is impossible not to acknowledge the well-founded diffidence with which these volumes are presented to the public, for their claim to its notice is certainly not very strong. Mr. Macgill, however, is by no means to be ranked with the ordinary herd of bookmakers: any one of this gentry who had passed a fourth part of the time which he did in travelling through Turkey, Italy, and Russia, instead of confining his remarks within the modest limits of two small duodecimos would have expanded them by the help of his own digressions and the digressions of preceding travellers, through twice as many bulky quartos. This author has at any rate the merit of honesty; he does not fill his own phial from another's bottle, and if the essence is not high-odoured, it is at least the pure product of his own alembic.

Mr. Macgill is not a man of science or of learning, but he has the rare merit of not pretending to be either the one or the other; accordingly we have no pedantry to disgust us; but few attempts at fine writing, and but little of the slang of sentimentality. He tells his readers very plainly, that being engaged almost constantly in the pursuits of commerce he has had little, in fact no leisure for those of literature. Far be it from us to

depreciate the character of a commercial traveller, or the value of his remarks; one man goes abroad with a view to study the natural history of a country, a second to investigate its antiquities, a third to explore its mineral treasures, a fourth to admire its scenery, and so on. But the commercial traveller is, from the very nature of his pursuits, thrown more into real life than any of the others; he mingles more intimately with men, and sees a greater variety of character. Mr. Macgill has certainly not written a book which indicates a very inquisitive turn of mind or a habit of close observation: his remarks are desultory, his reflections oftentimes insipid, and he relates many very silly anecdotes. His book, however, is not without its value: commercial men will gain information from it, and it derives an interest as the most recent account we have of a people whose empire seems to be in the last convulsions of existence.

Mr. Macgill departs from Venice, touches at Triest, Zia, the beautiful, the fertile, and well-peopled island of Scio, and proceeds to Smyrna by land. The city stands at the head of an extensive gulph bearing the same name: it is the first port for trade in the Turkish dominions. This bay is extensive and fine, and the water so deep that ships of considerable burden may anchor close by the wharf. The city itself can boast of no public buildings of any note; the houses are of the most wretched kind, built after the Turkish manner of wood and unburnt brick; in their architecture they are inelegant and inconvenient. The streets are narrow and badly paved, except that in which the Franks live, whose houses also are much superior to any others. The commerce of this city, which was formerly confined to the Mediterranean and the northern ports of Europe, now extends to America and the East Indies: it is very seldom that there are in the roads fewer than from fifteen to eighteen ships loading for different countries under various colours.

"In one year, beginning the first of September, and ending the thirty-first of August, sixty vessels arrived in Smyrna with rich cargoes from the following ports, viz. from London seven, from Triest eighteen, from Venice four, from Leghorn fifteen, from Holland three, from Marseilles eight, and from America five; besides an immense number from different ports in Turkey, of which no regular account is taken, and several also from the Russian ports in the Black Sea, which are not mentioned in the list shewn to me. I will at some future opportunity give you an account of the cargoes of the sixty vessels. In the same year, ninety-three ships were loaded with the produce of the country for different parts of Europe and America. Twelve were for London, forty-one for Triest, seven for Leghorn, five for Venice, seven for Holland, eighteen for Marseilles, and three for America: the last three carried little but specie and opium, and it is believed went first to Canton, and from thence by Cape Horn to America. Many cargoes of fruit, wine and drugs are annually shipped for the Black Sea, which like the imports from that quarter are not enumerated; several of Valonea, and grain, are likewise sent on account of the Smyrna merchants from other ports on the coast, by ships which go from Smyrna in order to bring them: from the small port of Scala Nuova alone, upwards of twenty ship's load of beans are sent annually by these gentlemen to Spain, Malta, and Egypt. When I can get the list of imports finished, I will also give you a list of the exports."

The population of Smyrna is about 130,000 souls; of these 70,000 are Turks, 30,000 Greeks, 15,000 Armenians, 10,000 Jews, and 5,000 Strangers and Franks. The government is vested in a Musalim, who manages the civil

concerns of the city, subject in criminal cases to the Mollah or Cadi. The Musalim pays a large sum for the situation he holds, and plunders at pleasure to reimburse himself: his annual income is estimated at 300,000 piastres, or about 17,000l. sterling. The amusements in a place of such extensive commerce, and where the influx of strangers is very large, must of course, be numerous and splendid. The Casino is under excellent regulations: Chess, billiards, cards, music, and dancing, diversify the scene, and almost seduce the stranger into a belief that he is beyond the leaden influence of the Turkish sceptre. The Society of Smyrna is unreserved and agreeable; hospitality prevails.

Our traveller says that the spring of 1804 afforded the first instance he had ever known of a Turk using any precaution against the plague. It broke out at Smyrna in the harem of the Musalim; his mother and some of his wives died, and he immediately removed the other inhabitants of the harem to Catarash, his country house, and employed proper methods to resist the infection. Mr. Macgill attributes to the predestinarian tenets of the Turks, their refusal to employ any means for preventing this disorder, or for recovering those whom it has seized on.

"The precautions used against the plague by Christians are simple and effectual; their houses, that is to say, the best houses in Frank-street, are for many reasons built like little fortresses, and in general extend from the street down to the water side; at each of them there is a strong gate, mostly of iron, to prevent their being set fire to, and within that one toward the street, at the distance of ten feet from it and each other, are two more formed of spars. When the pestilence rages violently, both the outer and inner gates are kept constantly locked, and the master, or some confidential person has the keys. When any one rings at the gate, the door is opened by a cord, and the person is admitted to the first spar gate, through which he communicates the intention of his errand; if he brings provisions, within the middle gate stands a large tub of water, into which they are thrown from a little door, and are not taken out again until the outer gate is shut: if bread is brought, it must be hot, at which time it cannot communicate infection. Letters and other papers are conveyed on the end of a piece of wood of cane, with a slit in it, and are fumigated with nitre and brimstone. By these means it is almost impossible that the plague should find entrance into the houses, where the inhabitants keep themselves closely confined till its rage is spent."

Constantinople. There is nothing to delay us in our traveller's overland journey from Smyrna hither; he pays a visit to the famed temple of Diana at Ephesus, which, as every body knew before, he says, is in ruins. The city too, formerly so celebrated, we are told "has now *no other boast* than that of being one of the most miserable of Turkish villages." What an odd phrase! Osman Oglu, a prince who governs an immense tract of Asia Minor, was at this time on a shooting party, and sent one of his chief men to reconnoitre the strangers. Mr. Macgill returned the visit without delay: the prince is about twenty years of age, has an intelligent countenance, a manly appearance and a haughty manner. He sat on a sofa in a mud-walled room: on his right hand was perched a falcon, on his left lay a young pointer, and before him were stretched five Spartan grey-hounds. The favourite, who had paid a visit to Mr. Macgill, sat in his presence, but no other of his attendants enjoyed that honor. When our traveller and his party were introduced, the Prince, according to the Turkish custom, neither got up nor saluted his visitors, but continued cross-legged to receive their homage. Coffee and

pipes were brought: the visit lasted about a quarter of an hour, during which the conversation turned on the pleasures of sporting, and the prince proposed a party for the following morning. He was attended by about fifty armed desperadoes who formed his guard, one of which carried before him a golden axe, at once emblematical of his wealth and power. Coffee and pipes were proposed to his Royal Highness, who preferred a tumbler of rum, which he drank off with great relish. The morning was damp and somewhat rainy; the sport was indifferent, few birds or beasts being taken. Osman Oglu grew wearied of the pursuit, and left the field.

Constantinople presents an appearance of more extensive commerce than it actually enjoys: the port, and indeed the whole of the canal from the mouth of the Hellespont to the entrance of the Black Sea, is filled with ships of different nations. But the fact is that they are compelled to stop, first in their passage to the Black Sea for a bill of health, and on their return for a *tescare* or order to pass the castle at the Dardanelles. The trade of Constantinople, though limited in comparison with that of Smyrna, is more advantageously conducted. At the former city the merchant receives his settlement in cash at the end of four or five months. At Smyrna he can rarely get an account settled in less than two or three years, although the goods are nominally sold at a credit of three or six months; and after all, it is but seldom that funds can be withdrawn from Smyrna, except in produce. The principal articles of import trade at Constantinople are tin, tin-plates, shalloons, cloth, cotton goods, cotton-yarn, indigo, cochineal, dye-woods, pepper, vitriol, rum, sugar, arms, cutlery, watches, jewels, rabbit-skins, glass, and furniture. The Turks make great use of tinned dishes, and their current money is deeply alloyed with that metal: the consumption of tin for one year at Constantinople is about 400 barrels. Cloth has a very extensive sale, but it is principally the manufacture of France and Germany. Thus it is with muslins: immense quantities are brought from India and Germany on cheaper terms than the British manufacturer can afford them. The consumption of cotton-twist amounts to more than 300 bales in a year, producing about 100,000l. sterling, all which is spun in Great Britain, but has been supplied by way of Germany, either through Triest, or by the Danube. The trade between Constantinople and Great Britain has very much diminished; indeed the whole commerce of the Turkish empire is dwindling away daily. At a period not far distant, the Turks had many articles for exportation, of which they have now scarcely a sufficiency to supply their own demands. Silk was formerly exported in considerable quantities; at present there is scarcely enough to supply the manufactories, and the article is at six times more than its former price. The fact is that export goods are farmed by rich governors and ministers, who themselves pay a miserable price for the article, and prohibit the sale to every one else: Silk is at present farmed by the Reis Effendi, or minister of foreign affairs. The necessaries of life are also scarce, and raised to an exorbitant price, being likewise farmed in every branch.

An empire, like the Turkish, must nod and totter to its fall when the people are so ground down by oppression, when their nerve is so entirely unstrung as to have deprived them of all energy, all spirit of enterprize. The husbandman

of many articles, says Mr. Macgill, raises now only the quantity necessary to pay his tythes, for it is a maxim with the Aga and his people to make no allowance for a bad year. You have once paid tythes of an hundred, and if the following year you should have but that hundred, it must all be his. Well may he exclaim, " how heart-breaking it is to see one of the finest countries in the world in a state of ruin and decay; villages depopulated, fruitful fields lying waste, the richest pastures unstocked, the mulberry cut down for fire-wood, and the vine left to grow wild: the husbandman is unable to gain a scanty pittance by his labour, the tythes being exacted with rigour and the produce farmed at prices no cultivator can afford." With respect to the public buildings of Constantinople, the manners and character of the Turks, their mode of life, amusements, business, &c. we have so many accounts, that with the exception of a few anecdotes there can be but little novelty expected. Mr. Macgill is rather disposed to soften the Turkish character and relieve it from its degradation: but he is an unskilful advocate, accounting for the bad qualities of the Turks rather than offering a palliation of them. I must confess, he says, " that they are in some respects brutal, barbarous, and ferocious; but this arises from their religion, which absurdly makes them regard all those who are not Mussulmen as infidels; and from their having constantly under their eye, " the subtle Jew and the perfidious Greek." That a Turk should call an unbeliever in Mahomet ' an infidel' is at any rate no more absurd than that a Christian should give the same denomination to an unbeliever in Christ. The Turkish mode of expression towards us, infidels in their religion, is sufficiently offensive to our ears, but indicates no worse feelings, and no more intolerance than the expressions we make use of towards them, or even which Christians who differ in some doctrinal points employ towards each other. Any one who has read such pamphleteers as Mr. Deputy Birch, or who has heard such speechifyers as Dr. Duigenan, when treating on the claims of the Catholics, will hesitate to give the palm of superior vulgarity, bitterness, and intolerance to the Turks, even though they denominate us ' Christian Dogs.' Mr. Macgill attended the English ambassador's audience with the Sultan, and is really angry at the lavish use of the word *infidel* applied to the suite: if he had been a believer in the Koran, there might have been some ground for his anger at a suspicion being cast upon the firmness of his faith, but to be accused of infidelity towards Mahomet ought surely to be no ground of offence to a Christian.

The Turks, he says, are generous, humane, and charitable: slaves in Turkey are healthy and good looking; they are well fed and kindly treated. " To the brute creation the Turks pay a foolish attention, and carry it even to the extreme of absurdity; of this, the innumerable quantity of dogs in their streets furnishes a striking example: each of these dogs belong to one particular person, but they are fed by all, and they seem to know that the Turks are their friends, for they bark at, and molest every body else." From this fact alone one might be justified in inferring that a Christian dog is rather an expression of endearment than a term of reproach, since the dog is an animal for which the Turks have a peculiar fondness. To be sure, there are some strong grounds to suspect that the infidel Christian is not altogether so much a favourite as the faithful dog:

Mr. Macgill tells us that it is dangerous to walk in the suburbs of Smyrna, for the recruits enlisted in the service of the Deys on the coast of Barbary, all armed and flushed with insolence and brandy, will let fly a bullet without any ceremony or provocation at the Christians. The Gulph of Smyrna abounding with fish, it is a favourite amusement to pass the night on the water: on these occasions, however, it is necessary to go armed, as a party of Turks would otherwise be very likely to come and take every fish away; and it is not at all an uncommon thing for them to fire at the Franks at random, when if the compliment is not returned, they will probably attack the boats.

Among other animals which are great favourites among the Mahometans is the stork, which abounds in Turkey. These storks live upon vermin and reptiles, destroying locusts and snakes innumerable. They are domesticated, as in Holland; they are allowed to build their nests in the roofs of houses, and being unmolested are quite tame. Where it is not the fashion to eat snake-steaks or dried locusts, it is certainly very politic to hold sacred those animals which like such dainties better than we do; locusts and snakes, however, are very edible animals: the rattle-snake is thought a very good dish in North America, and Captain Cook surely it is who mentions the South Sea islanders as snake-eaters; there is a very good cut to be had from the Boa Constrictor. Locusts are such blasting plagues, that the legislator of those countries which they visit cannot do better than cultivate a taste for the flavour of them among the people. Mr. Hornemann, in his travels from Cairo to Moursouk, says, that dried locusts are a great Fezzan delicacy: for himself, he had an idle prejudice and squeamishness about eating them at first, but he soon became fond of the dish. When eaten, the legs and wings of the insect are broken off and the inner part is scooped out; what remains has a flavour similar to that of red herrings, but more delicious.

The following few particulars concerning the stork will interest the naturalist.

"In shape and size they resemble a heron; the legs and the beak are red and very long, the body and neck pure white, and the wings jet black; notwithstanding this they appear very ugly birds. They pay an annual visit to Turkey: they arrive in vast numbers about the middle of March, and always in the night: they arrange their progress very systematically: they send forward their scouts, who make their appearance a day or two before the grand army, and then return to give in their report, after which the whole body advance, and on its passage leaves, during the night, its detachments to garrison the different towns and villages on their way. Early in October, they take their departure in the same manner, so that no one can tell from whence they come, or whither they go. They are known in the night time to leave all the villages, and have been seen in the air like immense clouds; they leave none behind but those who, from infirmity or accident, are unable to fly. A person who, at the season of their departure, was in the habit of coming from the interior, told me, that, on his journey the year preceding, he had seen thousands and hundreds of thousands of them near the banks of a river, and that they annually assemble there, and when the general sees that his whole army is collected, he at a given moment sets them in motion, leaving a detachment, no doubt, to bring up the stragglers."

Leaving storks, snakes, and locusts, let us return to the proud and silent Turk. The presentation of an English ambassador at the court of Constantinople is described by our traveller with great minuteness; we shall venture to transcribe it:

"Yesterday morning, by five o'clock,

the whole of the British at the time in Constantinople repaired to the palace of the Swedish envoy, where his Excellency our ambassador waited for them, to proceed to his audience with the Sultan: before six the whole procession was in motion; the ambassador was carried in a chair by six men in red robes, with high hairy caps on their heads; on each side of the chair walked one of his Excellency's armed attendants, namely, his hussar and his sportsman; the chair was followed by another, which was empty, and then by the secretaries, dragomen, and gentlemen and factors, who happened to be then in the country.

"In this manner we proceeded to the water side at Tophana, where boats were provided for us by order of the Porte, to carry us across to the Golden Horn, where when we arrived, we found horses from the stud of the Sultan waiting to convey us to the seraglio: after some little ceremonies we again set forward for the Sublime Porte; before entering it, we all alighted, and proceeded onward between the gates; the outer and inner ones were then shut, and information was sent to the Divan, that an infidel ambassador was without, who wished to throw himself at the feet of the Great Sultan.

"After a short time the inner gate was thrown open, and an exhibition truly novel presented itself; a great number of dishes of pillau and cakes of bread were strewed on the ground at appropriate distances, which, at a signal given, a troop of janizaries ran in in the nimblest manner, and carried off. On enquiry, I found that this grotesque spectacle was intended to shew to us infidels in what manner the Turkish troops are fed, and also how active they are.

"At length we were permitted to advance, and after crossing an exterior court of the seraglio, arrived at the entrance of the divan, near the door of which were exposed on the ground the presents brought by the ambassador, in order to gain or secure the friendship of the Turks; amongst these were several pieces of fine cloth, some of rich silk, a table clock, and many other articles.

"Here his Excellency presented his credentials to the Vizir, who by some gentlemen of the long robe sent them to the Sultan to know his pleasure.

"The interval between this and the arrival of the answer was employed by us in examining and admiring the magnificence of the apartment in which we were, and which was richly gilt and painted on the roof and columns; the floor was of variegated marble, around the room were sophas covered with costly stuff; in the middle of the side opposite the door, upon a cushion more elevated than the rest, sat the Vizir; over his head we observed the little window covered by a thick grating, at which it is said the Sultan sits to hear what passes on occasions of this kind. It was evident to perceive through the grating that some person sat there, but conjecture alone could lead us to conclude that it was Selim.

"A gracious answer from the Sultan at length arrived, which was received with a shout of "Long live the King of Kings, Selim the Sultan of Sultans." Here every one arose, even his Highness the Vizir slipt from his throne, and met the bearer half way to the door; the order was delivered into his hands, he first kissed it, then placed it to his forehead, kissed it again, and then, and not till then, presumed to break the seals; the order was to feed, wash, and clothe the infidels, and then admit them to his presence. In a short time, some little stools were arranged in different parts of the divan, on the top of which were placed large trays of gold and silver, about four feet diameter, and of a circular form, from which we were to be fed at the expense of the Turks. A most sumptuous entertainment was served up; first, a kind of blancmanger, next, different kinds of roasted and baked meats; sweetmeats followed, and to conclude a delicious cooling sherbet was handed round in gold and silver basons.

"We experienced one grievous want at this feast, for we were not furnished either with knife or fork, and were obliged to tear in pieces whatever was set before us; for the articles of a liquid kind, spoons of tortoise-shell, studded with gold, were handed to us.

"The eating part of the farce being over, perfumed water was poured on the hands of his Excellency, and a napkin of rich embroidery was thrown to him to

wipe them with; he was farther perfumed with aloes wood and ambergris.

" The usual ceremony of paying the janizaries takes place in general after this part of the audience, but his Excellency had, I suppose, expressed himself sufficiently satisfied of the riches of the Sultan, and it was dispensed with.

" I happened to be in Constantinople at a former period, when two senators of Ragusa came to pay their tribute to the Porte, and was present at their audience, when the usual entertainments for the ambassadors, of paying the janizaries, was gone through, a description of which may perhaps amuse you On quitting the divan, the senators and suite were conducted to a place in the court immediately opposite to the door of it, where seats were prepared for their reception; the servants of the Porte then brought out a number of leathern purses, which were strewed on the ground, and supposed to contain the pay of one company; the colonel of the company then gave the word, upon which the men came running forward, snatched up the purses, and carried them to some other quarter, where they divided them; this they repeated again and again: at the audience of the Ragusans it lasted upwards of an hour and a half; at that of Lord Elgin, this farce continued some hours, when his Lordship, with just indignation, declared, that if it was not concluded immediately, he would return home."

" We were now marched to a kind of open room under the piazzas, where coffee was served, and where the infidels were clothed in a manner suitable to their making their appearance before the sublime Sultan; this dress consisted of pelisses; that of his Excellency was lined with samour, worth no small sum; those for the secretaries were very good; the dragomen, who generally take care of themselves, having in some measure the arrangement of this part of the business, were served with a pelisse each, little inferior to that of the ambassador; the others were of trifling value.

" To the presence of the Sultan only fourteen can be admitted, and they must be unarmed; so here his Excellency, and those who wore swords, unbuckled: we now passed to the gate of the second court, where we encountered the first guard of eunuchs. This guard was composed of the ugliest monsters that ever wore the human form; their features were horrible, with the flesh depending from them; their faces were of the most deadly hue. Each infidel was now adorned with two eunuchs, who laid a paw on each shoulder, to signify when he was to bend before the King of Kings, and also to prevent outrage in his presence; in this manner we promenaded the second court, and were soon ushered into the august presence.

" The Sultan was sitting on a bed, for his throne has the appearance of a large four-posted bed, indeed it is exactly of that shape; the posts were inlaid with precious stones; the cushion on which Selim sat was composed of a massy embroidery of pearls; before him stood his boots, beside him lay his sword, and some turbans of state with rich aigrettes in them.

" Selim is a man of about forty-three years of age, his beard is become grisly, his countenance is attractive, the tout-ensemble of his physionomy benign; he never lifted his eyes, nor even gave a side glance; the ambassador made a polite speech to him, which the Prince Marwze, first dragoman at the Porte, translated to the Vizir, who repeated it to the Sultan; he made his reply in simple, kind, and elegant expressions; it was likewise spoken to the Vizir, who passed it to the prince, who then repeated it to the British Company's dragoman, and he to the ambassador. Our audience being finished, we turned to depart, still in our humiliating condition, like criminals; the Sultan, just as we were leaving the room, desired the dragoman to inform his Excellency, that he had ordered him a horse, which he hoped would turn out a good one: his excellency thanked him, and we departed. A strong guard of janizaries attended during the whole of the procession."

The fate of Selim has been a hard one: as much of a reformer as Joseph II. or the Czar Peter, he was less capricious than either, and conducted his improvements with so much perseverance, energy, and skill, that Turkey itself seemed for a moment to be arrested from its imminent perdition by his wisdom. The entire administration of the

government of Turkey may be said to have resided with the Grand Vizier; he commanded the armies, regulated the finances, and was the supreme judge. But commensurate with his power was his responsibility, and a fearful responsibility it was. For every state evil the Grand Vizier was accountable, and his life has often been sacrificed to the caprice of the Sultan, or the vengeance of the people. When Selim ascended the throne, he wished to reduce the power, and consequently the responsibility of the Vizier: he therefore created a new council, to which were submitted all important affairs, and all state projects. Of this council, which consisted of twelve persons, the Vizier and the Mufti were presidents. The various innovations which Selim had in contemplation to introduce would flow, he thought, with greater force and with less interruption from this new-modelled divan than from his own individual authority. But with all his wisdom he miscalculated the temper and character of his men; and he soon found that the measures for ameliorating the empire at large, which his benevolence had suggested; that his attempts to diminish the absolute authority of the Vizier, and to introduce economy into the finances; were thwarted and frustrated by the mutual jealousies of the members of that very council which it had been his pride and honour to establish.

Selim established, in direct contradiction to the ruling superstition of his people, a printing-office at Scutari: several persons were employed in translating useful books, many of which are printed in a beautiful manner, on a paper made at the Sultan's manufactory upon the canal. Books of geography were printed, and maps of different parts of the world, in the Turkish character. Mr. Macgill saw there a Turkish translation of Captain Cook's Voyages, and of Euclid's Elements.

One of the principal means by which the late Sultan Selim strengthened and enriched his empire was the abolition of protections. From time immemorial it had been the custom of foreign ambassadors at the Porte to sell their protections to the subjects of it, by which they were released from the *avanies*, or extortions of the government. They were judged by the laws of that country whose ambassador protected them, and paid custom for their goods, as if they had been the subjects of the government by which he was employed. This abuse had been carried to such an excess, that the only subjects of the Porte were those poor wretches who had not money to buy a protection. In the year 1805 it was computed that Russia alone gave protection to 80,000 Turkish subjects. Selim determined to abolish this disgraceful traffic: the firmness with which he adhered to his resolution astonished all the Europeans, who declared they would rather go to war with the whole world than abandon their established custom. Ambassadors and Dragomen, however, employed all their menaces and all their rhetoric in vain: a firman announced the Sultan's decree, and protections were abolished. But that innovation which ultimately caused the ruin of the unhappy Selim was his endeavour to destroy the power of the janizaries. These troops, like the Roman legions in the decline of the empire, had become much more formidable to the prince than to the enemies of the state. Formidable as they once were, they are described by writers on the present state of Turkey, as having lost all discipline and courage, but at the same time as being ever ready to mutiny and desert, and to engage in any measures of

intimidation, by which they may obtain a bribe, or share in plunder. Selim, like his ancestor, saw this evil, and followed the plan of Mustapha in raising new troops according to the method adopted by the Christians. These troops, Mr. Macgill says, now exceed 60,000; they are instructed in European tactics, and are less incumbered with dress and arms than the janizaries. "Recruiting goes on rapidly, and it is generally expected," he continues, "that in a short time Selim will be able to throw off that yoke which so long burdened his predecessors." Alas, this was not written in the spirit of true prophecy! Selim, however, was very cautious in his mode of attack upon this ancient and rebellious body. He began upon the Yamags or new companies formed for the town garrison, or fortress duty along the frontiers of Germany. They every where took up arms and were every where subdued, except at Widdin, where the Ayan, Paswan Oglou, by his popular virtues and superior military skill, collected the people round his standard, and led them on to victory against the humbled Pacha. The history of these transactions is related by Olivier, to whose excellent work we refer the reader. Suffice it for us to say, that ultimately Selim so far succeeded, that in the year 1805, when Mr. Macgill wrote, the force of the janizaries appeared to be broken, the new troops were kept in barracks distinct from the people; they were well paid, and received every attention which could attach them to their sovereign. The state of the arsenal, and of the fleet was emerging from irregularity and confusion, and there seemed every appearance both that the army and navy of the Turkish empire would grow respectable and powerful. In the year 1807, however, the janizaries rose from their depression, and on the 28th of May of that year, the Sultan Selim was dethroned. At the moment we are writing these lines the newspapers announce another revolution in Turkey, and the authority of the Porte, which had been destroyed by the deposition of Selim may, for the moment, revive under Mahomet. The history of the present revolution, so far as we can collect it is, that Mustapha Bairactar, pacha of Rudschuck, with a view to restore Selim to his throne and authority, entered Constantinople July 28, 1808, with a corps of trusty troops, beheaded Kavagky-Oglou, commandant of the castles of the Dardanelles, strangled the Aga of the janizaries, deposed the Mufti and all the new ministers of the Sultan Mustapha IV. and occupied the most important posts of Constantinople with his troops. The Sultan himself had no apprehension of the storm, and was absent from Constantinople. The Valida, or Queen-mother, communicated the intelligence to him, and while he was returning with all expedition by sea to the seraglio, the Pacha of Rudschuck was entering it by land. Mustapha ordered the inner gates of the seraglio to be shut; the soldiers of the Pacha, however, speedily effected an entrance, but found the unfortunate Selim dead and covered with blood. Mustapha Bairactar and the grandees of the Porte caused Prince Mahomet, the last branch of the reigning dynasty, to be proclaimed Emperor. He is about fifteen years of age, and had been confined with the Sultan Selim since the revolution of May, 1807. Selim was buried with great pomp, and the major part of his assassins have been executed. The deposed Sultan is said to have been strangled. Mustapha Bairactar has taken possession of the great seal, and the Grand Vizier is a prisoner in his camp for having revealed to the Sultan Mother the plan of replacing

Selim on the throne. Such are the particulars which have just now reached us. Turkey is not in a state to stand the shock of these frequent revolutions. The strong sense which dictated the reforms of Selim, and the moderation and perseverance with which he carried them into effect seemed to arrest the impending fate of the empire; a young and inexperienced Prince on the throne will hardly operate as a principle of gravitation strong enough to keep long together the discordant atoms of which it is composed.

During his residence at Constantinople, Mr. Macgill made several excursions; the most interesting are those to Taganrock and Odessa in the Black Sea, the navigation of which is dangerous and but little known. The weather is usually stormy and thick, the sea itself is full of currents, being a bason into which many rivers pour their streams. The French chart, which till lately was the only one made use of, is incorrect, placing Capa on the Asia side, 15 miles too far north, and Cape Caraza, on the Crimea, 22 miles too far south, thus making an error in the width of the sea of 37 miles. Taganrock is a small city situated near the head of the sea of Azoph, in lat. 46°. It consists of

"one thousand small houses, built chiefly of wood and mud, and covered over with bark; very few indeed are of brick or stone.

"The streets are wide and unpaved; when it rains for only an hour, they become impassable; the soil is so fine, that the mud is immediately knee deep in many places, and so clammy and slippery, that it is both disagreeable and dangerous to a foot passenger. You will think me capricious, but this I can assure you is not the case; when the rain ceases for a few hours, the streets still continue intolerable; the sun and wind quickly dry up the moisture, and raise a cloud of dust from the fine mould, which I have mentioned to you, and which is reduced to an impalpable powder by the feet of crowds of oxen and horses, that are passing every instant with produce from the country: the wind, which is generally strong, carries this dust into the air in such clouds, that I have actually seen the sun darkened by them for a considerable time, and at the breadth of a street have not been able for several minutes to distinguish a man from a horse: this dust is carried so far that with the wind off the land, at three wersts distance, I have been almost choaked with it. The first time I saw these clouds, I concluded that they were certainly the forerunners of an earthquake. I esteem this circumstance as one of the most unpleasant attending a residence here, and should have supposed it very pernicious to the health of the inhabitants, but they all look well and hardy, and a medical friend, who had received his education in Edinburgh, assured me that they were not afflicted with disease any more than other people. I observed, however, that the doctor, who, like myself, had no inclination to drink water impregnated with dust, always had it boiled with a little salt of tartar, which precipitated all the sediment. I found it impossible to keep out the dust: the houses were filled with it even when the windows were kept down, and although I wore thick pantaloons and boots, at night I found my skin perfectly black. This, in some measure, accounts for the dirtiness of the Russians in this quarter; I never saw a dirtier set of men, and upon mentioning it, I was told that they said, this was to be "in the English fashion:" they were quite surprised to see me always the cleanest in the company."

The Russian government has long had it in contemplation to shut up the sea of Azoph, and carry its commerce to Kaffa, in the Crimea. The sea is only open a few months in the year, and the water at times is so scarce on the bar that no vessels of any burden can enter, without taking lighters to carry part of their cargoes. At Kaffa the port is fine; even in the depth of winter ships arrive there and at other ports in the Crimea. The fortress of Taganrock is regular, and sufficiently

large to accommodate 50,000 men. Peter the Great built an arsenal immediately under it, and *built an island* three wersts into the sea and fortified it; he also cut a canal which passed from the arsenal to it. The export trade of Taganrock is considerable: it is principally carried on by Ragusan and Greek supercargoes. The Ragusans have fine ships, and are all good seamen. The articles exported are corn of every description, tallow, bees-wax, wool, iron which comes down the Volga in immense quantities from Siberia, hemp and flax, hides, cordage, timber, caviar or sturgeon roe, which is made on the Don and Volga rivers, and is consumed by Roman Catholics and Greeks on their meagre days.

The society at Taganrock is not very inviting: the formality of a Russian feast, where each is served according to his rank, leaves the cheese-parings and candle-ends, the scraps of the table, for humble and degraded civilians. The Russians play high, are very fond of music, dancing, and bathing. In their baths, both sexes meet promiscuously in a state of nature. "Shortly after my arrival here," says Mr. Macgill, "I was standing on the beach, when a well dressed female began to strip herself by my side; she was quickly undressed, and ran off into the sea. I thought she was out of her senses, but was presently convinced that she was not madder than the rest of her countrywomen, many of whom soon followed her example, and swam about like a parcel of sea-nymphs." Slavery is carried here to an amazing extent: it is not uncommon to see one man lord of ten or twenty thousand of his fellow creatures, of whom he disposes as he would of his cattle.

From Taganrock Mr. M. proceeds overland in a kebitka to Odessa.—This city stands near the head of a bay between the rivers Dnieper and Dniester: the port is safe and commodious, and government is now building a mole or quay*, which extends near half a werst into the sea. Several hundred ships were lying in the roads waiting for their cargoes. The city of Odessa is a singular instance of rapid prosperity: it has scarcely existed four years, but the population is upwards of 10,000, and is daily increasing. The houses and magazines are very well built of a kind of free-stone; the shops are commodious, amply stocked with articles of domestic and of distant produce. The market is large, the streets are wide, but at present unpaved. Not a tree is to be seen for many miles, owing to the occasional visitation of blighting winds. Odessa is become the summer residence of the Polish nobility, who repair hither in crowds to enjoy sea-bathing: balls are well attended twice or thrice a week, and a large theatre is now building to diversify the entertainments of the place. The Duc de Richelieu has retreated to this spot, and is the favorite, our traveller says, of every one from the Czar to the beggar; he is governor of the city, and its prosperity is attributed to his wise administration. The merchants of this place are respectable, and the trade carried on is very extensive: it was supposed that in the year 1805 1000 ships would be loaded at the port of Odessa. Two English houses are established there, but the principal merchants are Germans and Italians; Jews form a large part of the population; and Mr. Macgill seems to have been by no means insensible to the soft beauties of the female Israelites. They are, in general, fair complex-

* Misprinted *Key*.

ioned, and are far from suffering any religious prejudice to damp the ardour of a Christian embrace.

Mr. Macgill returns to Constantinople, revisits Smyrna, stopping at the Dardanelles, and journeying over the plains of Troy, and setting foot on some of the Greek islands, Tenedos, Mytelene, &c. Leaving Smyrna, he embarks for Malta, and thence proceeds for England.

ART. IV. *A Journal of the Voyages and Travels of a Corps of Discovery, under the Command of Captain Lewis and Captain Clarke, of the Army of the United States: from the Mouth of the River Missouri, through the Interior Parts of North America, to the Pacific Ocean; during the Years* 1803, 1804, 1805, *and* 1806. *Containing an Authentic Relation of the most interesting Transactions during the Expedition; a Description of the Country; and an Account of its Inhabitants, Soil, Climate, Curiosities, and Vegetable and Animal Productions. By* PATRICK GASS, *one of the Persons employed in the Expedition.* 8vo. pp. 381.

THE government of the United States, it appears from the preface to this work, considers itself as having acquired by the cession of Louisiana, not only the country included between the eastern boundary of Mexico and the Mississippi, but that much larger extent of territory which intervenes between the northern boundaries of New Mexico and the Missions of Monterey on one side, and the British possessions and discoveries on the other. This latter territory will be defined with sufficient exactness by saying that it stretches, in an easterly direction, from the coast of the Pacific ocean, to the high lands that separate the waters of Canada from those that flow into the Missouri and Mississippi, and that it is included within the 38th and 50th degrees of latitude. These boundaries comprehend a tract of country about 900 miles in length, from north to south, and about 1800 miles in breadth, from west to east, which is longitudinally subdivided into two unequal portions by a mountainous chain of considerable elevation called the Stony Mountains. The waters of the eastern of these subdivisions unite in one common channel, the Missouri; and those of the western subdivision are discharged into the Pacific, by one common outlet called the Oregan, or Columbia, or great river of the west.

The government by which so ample a territory had been acquired, was very laudably desirous of collecting some authentic information with respect to its native inhabitants, its natural productions, and the practicability of a commodious passage through it to the coast of the Pacific Ocean, by which a more direct intercourse might be established between the United States and China than had hitherto taken place. For this purpose an expedition was fitted out by the President of the United States, consisting of forty one men, commanded by Captains Lewis and Clarke, who were directed to ascend the Missouri to its source, thence to explore a passage across the Stony Mountains to the banks of the Columbia river, and then to follow the course of this stream to its influx into the Pacific ocean.

Not only the commanders of this expedition but every individual of it, who was judged capable of so doing, was enjoined to keep a journal of the transactions and objects that might present themselves.—These journals, during the expedition, were from time to time compared together and corrected, in order by this means to multiply the chances of securing to the country an account of the proceedings and discoveries of the expedition in case of the dispersion of the party by the savages, or any other disaster. The

official reports of Captains Lewis and Clarke have not yet been presented to the public; and doubtless, when they do appear, will in every respect be superior to, and will supersede Mr. Gass's journal. In the mean time, however, the book before us is by no means unworthy of notice, deficient as it is, and dry as it will be esteemed by most readers. The author bore a part himself in the expedition, and, as appears from an appended certificate by Captain Lewis, so conducted himself as to merit the "highest confidence and sincere thanks" of his commanders. We shall therefore proceed to give a short abstract of the contents of this volume.

On the 14th of May, 1804, the expedition quitted its port at the mouth of the Wood river, about a mile below the confluence of the Missouri and Mississippi, and proceeded up the former of these rivers, being embarked on board a batteau and two periagues. The stream being against them, their progress was slow, and occasional delays were also incurred by the necessity of depending for their supply of animal food on the produce of the chase, or the more precarious resource of fishing. Nothing worthy of particular remark occurs till the 2d of September, when they discovered on the bank of the river a fortification or breastwork, evidently constructed by an ancient people, in a state of much higher civilization than that to which the present inhabitants have attained. This work is a mound of earth forming three sides of a parallelogram (the river being the fourth side); the length of which is full 2,500 yards. Buffaloes, elks, deer, and a variety of smaller game were abundant, so that no deficiency of provisions was experienced: bears, and wild goats were also occasionally met with. On the 20th of the same month they passed a long chain of clay bluffs, at the foot of which the river runs, and thence acquires that muddiness of stream by which it is characterized.

On the 26th of September an interview took place between the party of discovery and a tribe of the Sioux Indians. When the Indians saw Captain Clarke coming

"They met him with a buffaloe robe, spread it out, and made him get into it, and then eight of them carried him to the council-house. About an hour after, some of them came for Captain Lewis, and he landed; and eight of them carried him to the council-house in the same manner they had carried Captain Clarke. They killed several dogs for our people to feast on, and spent the greatest part of the day in eating and smoking. At night the women assembled, and danced till 11 o'clock; then the officers came on board with two chiefs, who continued with us until the morning.

"Thursday 27th.—We remained here all day. Capt. Lewis, myself, and some of the men, went over to the Indian camp. Their lodges are about eighty in number, and contain about ten persons each; the greater part women and children. The women were employed in dressing buffaloe skins, for clothing for themselves, and for covering their lodges. They are the most friendly people I ever saw; but will pilfer, if they have an opportunity. They are also very dirty: the water they make use of, is carried in the paunches of the animals they kill, just as they are emptied, without being cleaned. They gave us dishes of victuals of various kinds; I had never seen any thing like some of these dishes, nor could I tell of what ingredients, or how they were made.

"About 15 days ago, the had a battle with the Mahas, of whom they killed 75 men, and took 25 women prisoners, whom they have now with them. They promised to Capt. Lewis, that they would send the prisoners back, and make peace.

"About 3 o'clock, we went aboard the boat, accompanied with the old chief and his little son. In the evening, Capt.

Clarke and some of the men went over, and the Indians made preparations for a dance. At dark it commenced, Captain Lewis, myself, and some of our party went up to see them perform. Their band of music, or orchestra, was composed of about 12 persons beating on a buffaloe hide, and shaking small bags that make a rattling noise. They had a large fire in the centre of their camp; on one side the women, about 80 in number, formed in a solid column round the fire, with sticks in their hands, and the scalps of the Mahas they had killed tied on them. They kept moving, or jumping round the fire, rising and falling on both feet at once; keeping a continual noise, singing and yelling. In this manner they continued till 1 o'clock at night, when we returned to the boat with two of the chiefs."

On the 8th of October, after having passed through the territory of the Kees, they arrived in that of the Rickaree Indians, a peaceable, well-disposed, and civilized tribe; who cultivate corn, beans, squashes, and tobacco, and navigate the river in coracles made of wicker-work, covered over by a buffaloe's hide. They are represented as handsomer, more cleanly in their persons, more friendly and industrious than any other tribe with whom communication was held during the whole of the expedition.

Still further up the river dwells the Mandan nation, with the chiefs of which Captains Lewis and Clarke had an interview. Finding them to be amicably disposed, presents of considerable value were distributed among them, and it was resolved to winter in their territories. For this purpose, on the 2d of November, a proper situation was chosen on which a fortified post was established, and huts were built for the accommodation of the party. This station, called Fort Mandan, was about 1600 miles above the mouth of the Missouri, and in 47°. 21'. On the 16th of November ice was seen floating in the stream, and on the 6th of the succeeding month the river was completely frozen over.

The winter was spent in hunting, and in cultivating a friendly intercourse with the natives. No occurrence of much importance took place during this period, except the arrival of three traders belonging to the Canadian N. W. Company, in order to enquire the object of the expedition.

Towards the latter end of March the ice began to break up; and on the 7th of April Captains Lewis and Clarke, with 29 men, proceeded on their journey in two periagues and six canoes; the rest of the party returning to the mouth of the Missouri in the boat. On the following day they passed some high bluffs on the south of the river, one of which appeared to have been recently in a state of volcanic eruption, as it was thickly strewn over with pumice stone, and exhaled a strong odour of sulphur. On the 19th they passed another volcanic hill, and on the 26th arrived at the mouth of a large stream called the Yellow-stone river, which joins the Missouri. The latter was deep and rapid, and at the point of junction presented a breadth of 337 yards of water, and 190 of a sandy beach, the latter was shallow, and its breadth was 297 yards of water, and 561 of sand. The distance, including the windings of the river was, from the mouth of the Missouri 1888 miles, and from Fort Mandan 278. By the 27th of May the expedition had ascended the river about 2300 miles, and entered upon a barren, desolate and rocky country, which gives the author an opportunity of making the following observations on the varieties of country that they had hitherto passed through.

"From the mouth of the Missouri to that of the river Platte, a distance of more than six hundred miles, the land is generally of a good quality, with a sufficient quantity of timber; in many places

very rich, and the country pleasant and beautiful.

"From the confluence of the river Platte with the Missouri to the Sterile desert we lately entered, a distance of upwards of fifteen hundred miles, the soil is less rich, and, except in the bottoms, the land of an inferior quality; but may in general be called good second-rate land. The country is rather hilly than level, though not mountainous, rocky or stony. The hills in their unsheltered state are much exposed to be washed by heavy rains. This kind of conntry and soil which has fallen under our observation in our progress up the Missouri, extends, it is underssood, to a great distance on both sides of the river. Along the Missouri and the waters which flow into it, cotton wood and willows are frequent in the bottoms and islands; but the upland is almost entirely without timber, and consists of large prairies or plains, the boundaries of which the eye cannot reach. The grass is generally short on these immense natural pastures, which in the proper seasons are decorated with blossoms and flowers of various colours. The views from the hills are interesting and grand. Wide extended plains with their hills and vales, stretching away in lessening wavy ridges, until by their distance they fade from the sight; large rivers and streams in their rapid course, winding in various meanders; groves of cotton-wood and willow along the waters intersecting the landscapes in different directions, dividing them into various forms at length appearing like dark clouds and sinking in the horizon; these enlivened with the buffaloe, elk, deer, and other animals which in vast numbers feed upon the plains or pursue their prey, are the prominent objects, which compose the extensive prospects presented to the view, and strike the attention of the beholder.

"The islands in the Missouri are of various sizes; in general not large, and during high water, mostly overflowed.

"There are Indian paths along the Missouri, and some in other parts of the country. Those along that river do not generally follow its windings, but cut off points of land and pursue a direct course. There are also roads and paths made by the buffaloe and other animals; some of the buffaloe roads are at least ten feet wide."

On the 3d of June they arrived at the confluence of two streams, one from the north, of a milky colour, and the other from the south; and not being able to determine which was the true Missouri, they halted, and detached a party up each of the streams to ascertain which was navigable to the greatest distance. Captain Lewis explored the north branch to the distance of about 60 miles, and found it navigable, free from islands, and flowing through a comparatively plain country, well wooded, and abounding in game. Captain Clarke, accompanied by Mr. Gass and four others, explored the southern branch to the height of a little more than 40 miles, through a high barren country, with a ridge of lofty mountains covered with snow, on the south.—By the 8th of June both parties had returned, and it was resolved to appropriate the name Missouri to the south branch, and to call the other Maria's river. On the following day the large periague and part of the stores and baggage were buried, and the expedition thus disencumbered began, on the 12th, to ascend the southern branch. After having proceeded about 50 miles, they came to an impassable rapid, and learnt by a party that had been sent on to explore, that in the next 18 miles there were five different falls, each of them 40 or 50 feet perpendicular, with very rapid water between them. It was resolved therefore to construct some small waggons, on which to place the canoes with their loading, and thus drag them to the nearest part of the river above the falls. This resolution was taken on the 16th of June, and by the 14th of the following month, after much labour was successfully effected. The next day the voyage was resumed and on the 30th of

June, at a distance of 225 miles above the falls, they arrived at the confluence of three streams, in lat. 45°. 2′ 53″, so nearly co-equal, that they determined that the name Missouri should here cease, and that the three rivers should be called Jefferson, Maddison, and Gallatin. Up the former of these they proceeded, till the 17th of August, when the water became so shallow as no longer to be navigable. The canoes were accordingly deposited here, and Captain Clarke, with a party of 12 men and some Indians traced up the stream for a day and a half further, when they arrived at the spring head of the river, distant from the Missouri about 3120 miles.

From the same mountain out of which Jefferson river issues, and at the distance of only a mile, rises one of the branches of the Columbia. The country, however, is so mountainous as to render this stream unnavigable; in consequence of which the party had to make a long and fatiguing journey through a cold and desolate tract, in the course of which they were more than once obliged to kill for food some of the baggage horses that they had procured from the Indians. At length on the 24th of September the different parties of the expedition united on the banks of a river, called by the natives Kooskooskee, a hundred yards broad, that falls into the Columbia. Here they employed themselves till the 6th of October in hunting, and constructing five canoes; and on the following day commenced their voyage down the river. On the 10th of the same month they arrived at the influx of a large stream from the west, called Kimooenen, distant from their place of embarkation about 38 miles; and a navigation of six days more, during which they advanced 136 miles, brought them to the confluence of the Kooskooskee and Columbia, in lat. 46° 15′ 13″. The breadth of the former river, at the place of junction, is 475 yards, and that of the latter amounts to 860 yards. Hitherto they had found the navigation considerably obstructed by dangerous rapids, and the country through which their route lay was open and almost entirely destitute of trees and game. They passed by many Indian settlements, the inhabitants of which subsist on fish, wild roots, and dogs, the latter of which are domesticated. The change of food from flesh to salmon was prejudicial to the health of the whole party, which caused them to substitute dogs' flesh whereever they could, and they soon found it to be a strong and nourishing diet.

By the 22d of October they had proceeded 149 miles down the Columbia (passing in their way several Indian settlements, and through a country, still destitute of wood, at least in the vicinity of the river) and arrived in latitude 45°. 42′ 57″. at a great rapid, or rather a series of small falls which obliged them to undertake a portage of their canoes and baggage over a distance of about 1200 yards. The next day was occupied in a hazardous navigation of four miles through constant rapids, during which they saw several sea otters swimming about in the water. These animals are attracted hither in considerable numbers, as well as the Indians, on account of the great abundance of fish at these falls. On the following day the rapids still continued very dangerous, so that in one place the canoes were obliged to be unloaded, on account of which delay the whole progress did not exceed five miles. The 26th and 27th were employed in repairing the damages of the canoes and in hunting, the country though mountainous, now beginning again to be woody. On the 31st some more rapids occurred which occasioned

two very fatiguing portages, one of the canoes and baggage for about a mile, and another of the baggage only for two miles and a half, which employed the whole strength of the expedition during two days. At the distance of about eight miles below these last rapids the river opens to the breadth of a mile and continues its course, without any further obstructions, through a country for the most part level and thickly wooded to the sea As they approached the mouth of the river, the channel widened to three and even five miles, and the wind raised such a swell that it was not without difficulty that the canoes loaded as they were, could proceed. In consequence of which fourteen days were employed in a navigation of 176 miles, from the last rapids, and on the 15th of October the expedition arrived safely at the mouth of the Columbia, in latitude 46°. 19′. 17″. on the shore of a spacious bay of the sea " at that time more raging than *Pacific*."

It was resolved to pass the winter here ; accordingly a fort was erected in a convenient situation about seven miles from the sea, and a party was detached to the shore for the purpose of making salt. The winter was passed in hunting, and other necessary occupations, and in interviews with the native inhabitants. As a specimen of their mode of life we quote the following passage.

" Thursday 13th.—The morning was fine, and two more hunters went out early. About ten, the hunters who had gone across the bay returned. and had killed two elk and two deer.

" I this day took an account of the number of pairs of mockasons each man in the party had, and found the whole to be 338 pair. This stock was not provided without great labour, as the most of them are made of the skins of elk. Each man has also a sufficient quantity of patch-leather. Some of the men went out to look for the lost canoe, and killed two elk.

" Friday 14th.—We had a fine morning, and four hunters set out early. I went with a party and brought in the meat of the two elk which were killed last evening. Two hunters, who had gone out yesterday morning, returned very much fatigued, and had killed nothing but a goose and a raven, which they ate last night. While out to-day, I saw a number of musquitoes flying about. I also saw a great quantity of sheep-sorrel growing in the woods, of a very large size.

" Saturday 15th.—There was a fine pleasant morning. About noon, our hunters came in, and had killed four elk. A number of the natives came to the fort to-day.

" Sunday 16th.—Last night it became cloudy, and began to rain ; and the rain has continued all day. The Indians stayed about the fort the whole of this day. Yesterday, while I was absent, getting our meat home, one of the hunters killed two vultures, the largest fowls I had ever seen. I never saw any such as these, except on the Columbia river, and the sea-cost.

" On the 17th, it rained occasionally during the whole of the day. We got a canoe from the natives, for which we gave an officer's uniform coat.

" Tuesday 18th.—The weather was much like that of yesterday, and some hail fell in the course of the day. Some of the men are repairing the small canoes, and making preparation to return up the river, as soon as the weather will permit. One of the hunters killed an elk.

" The morning of the 19th was stormy, some hard showers of hail fell, and it continued cloudy through the day.

" Thursday 20th.—The whole of this day was wet and disagreeable. We intended to have set out to-day on our return, but the weather was too bad. I made a calculation of the number of elk and deer killed by the party from the 1st of December 1805, to the 20th of March 1806, which gave 131 elk, and 20 deer. There were a few smaller quadrupeds killed, such as otter and beaver, and one racoon. The meat of some of the elk was not brought to the fort,

" Friday 21st.—We had a cloudy wet

morning. Two of the hunters went out this morning; and about ten o'clock we were visited by some of the Clatsop Indians. These, and the Chin-ook, Cath-la-mas, Cal a-mex, and Chiltz nations, who inhabit the sea coast, all dress in the same manner. The men are wholly naked, except a small robe; the women have only the addition of the short petticoat. Their language also is nearly the same; and they all observe the same ceremony of depositing with the remains of the dead, all their property, or placing it at their graves. I believe I saw as many as an hundred canoes at one burying-place of the Chin-ooks, on the north side of the Columbia, at its entrance into Hailey's Bay; and there a great many at the burying-place of every village. These Indians on the coast have no horses, and very little property of any kind, except their canoes. The women are much inclined to venery, and, like those on the Missouri, are sold to prostitution at an easy rate. An old Chin-ook squaw frequently visited our quarters, with nine girls, which she kept as prostitutes. To the honour of the Flatheads, who live on the west side of the Rocky Mountains, and extend some distance down the Columbia, we must mention them as an exception; as they do not exhibit those loose feelings of carnal desire, nor appear addicted to the common customs of prostitution: and they are the only nation on the whole route where any thing like chastity is regarded. In the evening, our two hunters returned, but had killed nothing."

On the 23rd of March, the party abandoned their winter quarters in tolerable health (considering that from the 4th of November to the 25th of March there had been only twelve days without rain) and arrived without accident on the 7th of May at the place where the voyage down the Kooskooskee had commenced in the preceding October.

The mountains were still covered with snow, and from the reports of the natives, would continue to be impassable for more than a month longer, Captains Lewis and Clarke with their companions, were therefore compelled, though much against their inclination, to stay where they were; employing their time in purchasing horses on which to transport their baggage, and in hunting; their success however in this latter occupation was so small that they suffered severely for want of provisions. The neighbouring tribes with much generosity presented them with roots and horses for their subsistence, and in return the officers dispensed medicines and advice to all who needed. This friendly intercourse subsisted till the 15th of June, when the expedition moved on towards the mountains with a train of sixty six horses. After advancing however, for two days they came to a tract entirely covered with deep snow over which it was impossible to pass, as the country was wholly unknown to them, and offered no food for their horses; they therefore deposited here the principal part of their baggage and returned "melancholy and disappointed" to their old station which they reached on the 21st. They now procured two Indians as guides, and on the 24th recommenced their journey. When they arrived at the place where they had left their baggage, they found that though the snow had melted considerably, it was still ten feet in depth. They resolved however to attempt the passage, and had the satisfaction of finding that the snow was in most places sufficiently compact to bear the weight of their horses, and that there were patches of grass here and there on the sunny sides of the hills. They travelled with all possible expedition, and on the 1st of July rested from their fatigues on the eastern side of the mountains, by the edge of a stream that falls into the Missouri.

The expedition was here divided into two or three parties, one of which was dispatched to the place

on Jefferson river, where the canoes had been deposited, while the others were employed in exploring the country. On the 28th of July, all the detachments again joined at the confluence of Maria's river with the Missouri. The pereague and heavy baggage that had been buried here about 13 months before were dug up; and on the following day the horses were turned loose and the party embarked. The rapid current of the Missouri being now in their favour they glided swiftly along, and notwithstanding that they were detained a few days by bad weather, and by interviews with the Mandan Indians and other tribes, they arrived on the 19th of September at St. Louis, a part of the United States at the mouth of the Missouri.

The time spent on this important expedition was two years, four months and ten days, in the course of which, many hardships and sufferings had been endured by the party: the whole, however, returned in health and spirits, with the exception of one individual who died after a day's illness, about two months after their first setting out.

Natural history will probably derive several valuable accessions from the facts and specimens collected during this journey; since it appears even from Mr. Gass's unscientific narrative that at least one undescribed species of *deer*, with small horns and long tails, was acquired; also a *bear* of a brownish grey colour and larger than the black bear of America; a species of *sheep* of a dun colour, with enormous horns, and larger than a deer; and a species of *goat* or *antelope* very abundant in the mountainous country about the upper part of the Missouri.

ART. V. *Travels in America, performed in* 1806, *for the Purpose of exploring the Rivers Alleghany, Monongahela, Ohio, and Mississippi, and ascertaining the Produce and Condition of their Banks and Vicinity. By* THOMAS ASHE, ESQ. 12mo. 3 *vols.*

IN the overflowing of our charity we are willing to believe, that the author of this work is not the writer of the preface which introduces it: that Mr. Ashe is not the unblushing boaster of his own accomplishments, but that he has decently left these to be proclaimed with the sound of the trumpet and the flourish of the flag by some obsequious herald, ycleped an editor. Mr. Ashe himself is a modest man; although he actually makes philosophical systems with as much celerity and ease as a school-boy blows soap-bubbles, and takes as much delight in the pastime; he says to his friend in the very first letter, "I had hopes, my dear sir, that you entertained too just an opinion of my head to expect from me extraordinary discoveries in philosophy or politics." No, no: Mr. Ashe himself does not tell you point blank, that "if the voyages of a Cook and his followers *exploratory* of the South Sea islands, and the travels of a Bruce or a Park in the interior regions of Africa have merited and obtained celebrity, the work now presented to the public, cannot but claim a similar merit:" he does not tell you that he himself "was furnished with all the necessary acquirements" for his own "exploratory journey" through the vast wilds and immeasurable Savannahs of America; that "his researches, delivered in the familiar style of letters, in which he carries the reader along with him, cannot fail to interest and inform the politician, the statesman, the philosopher, and antiquary." No, no: he rates his own attainments if not more justly, at least

more humbly—flocci, nauci, nihili, pili, assis—he contents himself with simply holding in scorn the attainments of other people, modestly leaving his own superiority to be drawn as an inference. One cannot but admire the amiable tenderness with which he makes his enquiries in the course of his travels, cautiously restricting himself to those vulgar topics which may not exceed the limited and low capacities of those to whom he is at any time addressing himself; thus restraining his own ardent curiosity, and doing violence to his feelings, that he may not injure those of others by awakening in them an humiliating sense of their own utter ignorance!

Mr. Ashe's first four or five letters are dated Pittsburg, in Pennsylvania, and contain a rapid account of his journey thither from Philadelphia, the capital of the same state. With epic boldness he rushes at once into the middle of his subject—in medias res—and in a sweeping exordium gives a general character of America; of the North-Eastern States, the middle, and the Southern ones. He begins by telling his friend, that the American States through which he had passed, are unworthy of his observation! This, to be sure, is somewhat discouraging if understood literally, but perhaps it should rather be considered as an evidence of the Author's own exalted mind. From such an eminence, indeed,

"How dizzy 'tis to cast one's eyes so low,"

as on the vulgar herd of mortals, who, "scarcely shew so gross as beetles." The States to the North East are indebted to nature for but few gifts; whilst bigotry, pride, and a malignant hatred to the mother-country, characterize the inhabitants. The middle States are 'less contemptible:' *they* produce grain for exportation, notwithstanding that wheat requires much labour and is liable to blast on the sea shore!! "The national features here are not strong, and those of different emigrants have not *yet* composed a face of local deformity." For the Southern States, nature has done much, but man little: society is here in a shameful degeneracy, an additional proof of the pernicious tendency of Jacobinism which is destructive of all regular authority; which makes men turbulent citizens, abandoned Christians, inconstant husbands, unnatural fathers, and treacherous friends—all which conclusions are as palpably deduced from the premises, as those of any syllogism in Watts's Logic! Q. E. D.

These general remarks on the state of society are very properly enforced by more particular observations:

"I now speak only of its civilized parts, the United States; but on this subject, alas! it may be said with the greatest truth:

"Man is the only growth that dwindles here,"

"You may perhaps have heard so much of great American warriors, statesmen, politicians, churchmen, lawyers, physicians, astronomers, &c. that you are astonished to hear any one bold enough to dispute the fact. I say the fact, because in my correspondence with you, you may have already perceived my determination of making no general assertion but such as I can establish by actual evidence and decisive testimonies. I know of no great warriors in America. I cannot honor by that name even the men who overwhelmed a handful of British, and after several years combat obtained an unprofitable victory. In like manner I have known a shoal of herrings run down a whale on the coast of Cornwall, but it did not follow that I was to attribute this accident to the *individual prowess* of *any* of such contemptible animals, or to the absence of strength and capacity in the whale."

This simile of a whale upon the Cornish coast is too good a thing to be lost; it must strike every one as eminently applicable. With respect to statesmen, Mr. Adams, and Mr. Jefferson are the only two men in America, who have the remotest pretension to that character, and the latter has this compliment paid him, because Mr. Ashe is desirous "to shew some respect to the cry of the world," which will have it that Mr. Jefferson is no fool. Nor has the church any brighter ornaments than the state: the members of it have no conception of eloquence; the law is as badly off as church and state, and there is no profession in America so shamefully neglected as that of physic, or more destitute of able practitioners. With respect to the department of science—the favourite, and still more the favoured pursuit of Mr. Ashe—he "has been told that there *has* been [have been] a Franklin and a Rittenhouse; that the former *shone* in *electricity*, and the latter constructed an orrery on true principles." This, Mr. Ashe, in the superabundance of his liberality, is disposed to allow; but he contends that these two instances by no means justify Mr. Jefferson in saying that Buffon was guilty of a gross error when he asserted that man and beast degenerated in America. "Mr. Buffon was perfectly right in his assertion and principle, but wrong in the proof he adduced." To what numerous and cutting mortifications must such an eagle-flighted genius as that of Mr. Ashe have been exposed in travelling through an outcast country, where "his propensity to the cultivation of literature has not been encouraged, where sordid speculators alone succeed, where classic fame is held in derision, where grace and taste are unknown, and where the ornaments of style are condemned or forgotten!" In these "chilling regions of thick-ribbed" ignorance and dulness it is infinitely to the credit of Mr. Ashe that the stream of his own eloquence should have remained unfrozen. The vigor of his imagination and the *brilliancy* of his ideas are evinced by the following description of a night passed on the summit of a mountain.

"The progress of night was considerably advanced; and the powerful exhalations of the preceding sun, for want of wind to disperse or waft them to other parts, were returning to their parent woods. They at first hovered, in the form of transparent clouds, over small creeks and rivulets in the intervals of the mountain; and then assumed a wider range, spreading over the entire valley, and giving to it the appearance of a calm continued sea. This beautiful transfiguration took place several hundred feet below me; while the summit of the hill had no mist, and the dew was not sensible. The moon shone, but capriciously; for though some places were adorned with her brighest beams, and exhibited various fantastic forms and colours, others were unaffected by her light, and awfully maintained an unvaried gloom; a "darkness visible," conveying terror and dismay.

"Such apprehensions were gaining fast on my imagination, till an object of inexpressible sublimity gave a different direction to my thoughts, and seized the entire possession of my mind. The heavenly vault appeared to be all on fire: not exhibiting the stream or character of the aurora-borealis; but an immensity vivid and clear, through which the stars, detached from the firmament, traversed in eccentric directions, followed by trains of light of diversified magnitude and brightness. Many meteors rose majestically out of the horizon: and having gradually attained an elevation of thirty degrees, suddenly burst; and descended to the earth in a shower of brilliant sparks, or glittering gems. This splendid phenomenon was succeeded by a multitude of shooting-stars, and balls and columns of fire; which, after assuming a variety of forms

(vertical, spiral, and circular,) vanished in slight flashes of lightning, and left the sky in its usual appearance and serenity. "Nature stood checked" during this exhibition; all was

"A death-like silence, and a dread repose."

Would it had continued so for a time! for I had insensibly dropped on my knees; and felt that I was offering to the great Creator of the works which I witnessed, the purest tribute of admiration and praise. My heart was full; I could not suppress my gratitude, and tears gushed from my eyes."

Certainly Mr. Ashe cannot be said to have forgotten the ornaments of style, or neglected the graces of composition when he illuminates his letters with such "brilliant sparks" and "glittering gems" as these. Take another passage, the unintelligibility of which, if we are allowed so long a word, detracts nothing from its merit as a model of melodious writing. The author is describing the Monongahela river, which in autumn and spring is generally covered with boats, some loaded with flour, whiskey, bacon, earthen-ware, &c. &c. the produce and manufacture of the country, and which are destined for Kentucky or New Orleans; while others carry furniture, utensils, and tools for the cultivation of the soil. "No scene," continues our traveller, "can be more pleasing to a philosophic mind than this: which presents to view a floating town, as it were, on the face of a river whose gentle rapidity, and flowered banks add sublimity to cheerfulness; *and the sweet harmony of the songsters of the woods, to the hoarseness of the falling cataract or the murmur of the quiet stream.*"

Our readers must now take their leave of these musical and well-poised periods, and be content with humble narrative in humble prose. The only incident worth noticing in the journey from Philadelphia to Pittsburg is the discovery of an Indian camp at no great distance from the latter, "hidden in the depth of a valley amidst the profoundest gloom of the woods." It consisted of 1. A regular circle, 100 paces in diameter, the perpendicular rise of whose circumference was about four feet: 2. the site of about 200 huts, placed at regular distances between the circle and the foot of a steep hill: and 3. the mounds of the dead. Pittsburg is about 300 miles west of Philadelphia; of which space, says our traveller, 150 miles are a continued succession of mountains "serving as a barrier against contending seas." What these seas are, we are quite at a loss to conjecture: the Atlantic and the Pacific Oceans, in the latitude of Philadelphia, are separated by a Continent two thousand miles across; surely they are too far asunder to have many contentions. Pittsburg is situated at the head of the Ohio, on a point of land formed by the junction of the Alleghany and Monongahela rivers: it is considered as the key of the Western territory; and Fort Fayette, built a few years since within the limits of the town, is generally made head-quarters of the army of the United States. The town contains about 400 houses, many of them large and handsome, and above 2000 inhabitants: it abounds with mechanics and has many valuable manufactories, among which latter are those of glass particularly, nails, hats, and tobacco. Ship building is carried on to a considerable extent: vessels of 350 tons are built here, are laden with goods or provisions, and descend along the stream 2300 miles inland to the sea! Pittsburg must be a thriving town, as it is the emporium for goods, which in spring and autumn are conveyed thither in waggons over the mountains for the Kentucky and Louisi-

ana trade. The ladies of Pittsburg seem to have made an impression on the susceptible heart of Mr. Ashe; indeed although he is sufficiently profuse in his anathemas against the male population of America, we must do him the justice to proclaim his general adoration of the female sex. 'Their form is slender, person tall, and voice melodious; the hair light, the eye mild, the gesticulation easy; and in a word the whole of their manner, action and appearance, denotes a temperate soul, an excellent heart, and an improved mind.' The amusements at Pittsburg vary with the season; those of the summer consist in evening walks and rural festivals. But winter is the season of gaiety: no sooner does the snow fall, than business gives place to pleasure, and mirth and harmony prevail. The young men provide themselves with handsome carioles and horses, and drive about their favourite females in the morning: large parties of twenty or thirty carioles meet by appointment in the evening at some tavern, several miles distant, to which they go by torch light accompanied by music. The dance is followed by the supper, and the supper by the song.

The neighbourhood of Brownsville, on the Monongahela, abounds with monuments of Indian antiquity, such as barrows for the dead, images, utensils, implements of war, &c. A fortified camp, once an Indian settlement, commands the town: it is differently constructed from that in the vicinity of Pittsburg. The camp encloses about thirteen acres in a circle, elevated seven feet above the adjoining ground: within the circle, a pentagon is accurately described, having its sides four feet high, and its angles uniformly three feet from the circumference, thus leaving an unbroken passage round. Each side of the pentagon has a postern opening into this passage, but the circle itself has only one grand gateway, which faces the town. In the centre stands a mound, thirty feet high, which Mr. Ashe plausibly conjectures to have been a look-out. At a short distance from this fortification he had the merit of discovering, half concealed in a bank and covered with earth, a large projecting stone, in which was etched with considerable accuracy, a model of the adjoining fort. In the centre was represented the head of an Indian warrior. This discovery seems to have destroyed a favourite conception of Mr. Ashe, that the ancient race of Indians were not only enlightened by the arts and sciences, but that they were a different sort of men from the present, superior both in body and mind, and equal in the latter respect to the inhabitants of polished Europe. Whatever were his reasons for imputing such superior attributes to the ancient race of Indians, we do not see how the present discovery should have operated to their disparagement; it certainly proved that they were acquainted with the *art* of sculpture and the *science* of fortification.

Before Mr. Ashe takes his leave of Pittsburg, he indulges in some geological speculations: the truth of the Mosaic account, he says, is fully demonstrated by the present appearance of that part of the globe. And since there certainly was a general deluge, he has no hesitation in asserting that it either was, or was not miraculous! His words are these: "It (the continent of America) abounds in irresistible proofs of a general deluge, of a miraculous effusion of water from the clouds and from *the great abyss*: OR such an effect may possibly have originated from the great Southern Ocean running a south east course, &c. &c." Many of the

natural products of this country, both vegetable and mineral, might be turned to account by the hand of industry. Mr. Ashe's suggestions on this head are worthy of attention. The final resting place of our traveller was New Orleans, distant from Pittsburg 2,200 miles: he descends the Ohio and Mississippi in a Kentucky boat, which he says is no more like an English boat, than it is like a church! A Kentucky boat is about 40 feet long and 16 wide, both ends perfectly square. During his passage along this unparalleled extent of inland navigation he makes frequent stoppages, and little excursions along the banks with two servants, the only companions of his voyage, Mindeth, and Cuff, a Mestee of the Bandan nation. The latter possessed an astonishing facility and accuracy in imitating the notes and cries of birds, the howl and roar of beasts: so that when Mr. Ashe wanted to bring down a wild turkey or deer for his dinner, he had only to send Cuff into the woods, who found no difficulty in gaining a treacherous access to any animal which might haunt their recesses.

Mr. Ashe proceeds but a short way on his voyage before we find him pathetically mourning over the fate of those Indians who betook themselves from the banks of the Ohio to those of the Lakes, and he execrates Congress for having purchased their territory and thus extending the sphere of civilization. The whole of the right bank of the Ohio, a few years back, was in the possession of the Indians: the whites in the adjacent parts of Pennsylvania, Virginia, and Kentucky, sensible of the excellence of the soil and the advantages of the situation, purchased with a few baubles these possessions. They encroached however so much, that the Indians made war against their insidious invaders, which, after many bloody battles, was concluded with a treaty of peace with Congress. The consequence of this was a regular and fair purchase of the territory. This Indian Country now assumes the title of the Ohio State, is rapidly encreasing in population, and according to Mr. Ashe himself, "bids fair in a very short time to rank high in the federal union." The whole continent of America, he says, does not furnish better land than is to be found here. That part of Virginia bordering on the Ohio, being formerly considered as the frontier of America, became the place of refuge to all persons outlawed, or escaping from justice. They formed "a species of nefarious republic, where equality of crime constituted a social band which might to this day have remained unbroken, but for the effects of the Indian War, which extended the frontier across the river, nearly to the Canada line, leaving the ancient boundary within the jurisdiction of government, and under the immediate grasp of law." The consequence of introducing morals and justice is, that many have been reclaimed from their depraved habits, and that the irreclaimable have fled still further into the interior. And yet for having effected an extension of the mild empire of reason, justice, morality, and civilization, and for having quietly purchased a removal of the Indians to the remote banks of the Ontario, is Congress vilified and insulted!

Near Marietta, are some remains of Indian antiquities: on an artificial eminence, Mr. Ashe and his friend Cuff opened the surface of the ground, and removing a great deal of rubbish, found two large flag-stones, under which they discovered in an "*oblong* SQUARE"—but let Mr. Ashe relate the discovery in his own emphatic words:

"Great indeed was my recompence for this industry! Grand was the reward of my persevering labor and strengthened hopes! There appeared before me; there existed under my feet, a beautiful tessalated pavement of small coloured stones; the colors and stones arranged in such a manner as to express harmony and shades, and to pourtray the full-length figure of a warrior, under whose feet a snake was exhibited in ample folds. To tread on a pavement of such exquisite beauty and workmanship, formed by hands centuries ago, and by the ancestors of a race of people now rejected and despised, could not be done without an awful emotion.

"Overcome by feelings I could neither combat or suppress, I remained for sometime silent and inactive, and at length rose out of the vault to recover my usual energy and strength of mind."

Fortunately for mankind Mr. Ashe did at last recover his "usual energy and strength of mind;" had he been struck mute by the magnitude of his discovery, and overpowered by its importance, the world might have been deprived of these valuable volumes, and Philosophy must have hung her head in silent sorrow!!

"Like a miser, I wished uninterrupted to examine my treasure. I again descended into the vault, occupied with the desire of being able to separate the pavement in such a manner, and to imprint on every stone such marks as would enable me to put it together at any future period, and bring it home for the advantage and delight of the curious world. I had made but very little progress before I discovered the impracticability of my intention. No part of the pavement was exactly of the tessalate character except the space between the outlines of the figures and the sides and ends of the entire space. The body of the figures was composed of dyed woods, bone, and a variety of small bits of terreous and testacious substances, most of which crumbled into dust on being removed and exposed to the open air. My regret and disappointment were very great, as I had flattered myself, that the whole was stone and susceptible of being taken up in high preservation. Little more than the actual pavement could be preserved; it is composed of flat stones one inch deep, two inches square, and the prevailing colours are white, green, dark-blue, and pale-spotted red; all of which are peculiar to the lakes and not to be had nearer. They are evidently known and filled with a precision which proves them to have been but from one common example. The whole was affixed in a thin layer of sand which covered a large piece of beech-bark in great decay, whose removal exposed what I was fully prepared to discover from all the previous indications, the remains of a human skeleton of uncommon magnitude, extended in a bark shell, which also contained, 1st, An earthen urn, or rather pot of earthen ware, in which were several small broken bones and some white sediment. The urn appears to be made of sand and flint vitrified, rings like a rummer glass, holds about two gallons, has a top or cover of the same material, and resists fire as completely as iron or brass. 2. A stone hatchet with a groove round the pole by which it was fastened with a withe to the handle. 3. Twenty-four arrow points made of flint and bone, and lying in a position which betrayed their having belonged to a quiver. 4. A quantity of beads, round, oval and square; coloured green, black, white, blue and yellow. 5. A conch shell decomposed into a substance like chalk. This shell is fourteen inches long and twenty-tree in circumference: larger than any other I have seen or heard of the kind. 6. Under a heap of dust, and tenuous shreds of feathered cloth and hair, a parcel of brass rings cut, by an art unknown to me, out of a solid piece of that metal, and in such a manner that the rings are suspended from each other, without the aid of solder or any other visible agency whatever. Each ring is three inches in diameter, and has an horizontal circumference half an inch wide, on both sides of which are strongly etched, a variety of characters resembling Chinese, the decyphering of which my scanty erudition has no pretensions to reach."

Galliopolis is a French settlement whose history is sufficiently interesting: it is near the mouth of the Great Kenaway river, in the state

of Ohio. A land speculator who explored this western country some years ago, took plans of the site of Galliopolis, and having surveyed 200,000 surrounding acres, mapped the district in such seductive colours, and exhibited with such effect its advantages of verdant meadows and ever-flowing streams, its spontaneous vineyards and health-breathing hills, that when he betook himself to Paris, and opened an office for the sale of his lands, in a short time, the whole territory was purchased. Numerous individuals, which the troubles then existing in France had disposed to abandon their native country, were eager to emigrate to this terrestrial paradise: five hundred families embarked with the proprietors for the United States, crossed the mountains, and descended the river to their new possessions. They were distributed in different places and employed in various pursuits, while a considerable number remained to settle in the town itself.

"Such a body of settlers soon effected a change in the face of nature. A very neat town quickly rose on a delightful plain, and a number of comfortable little houses adorned the best situations along the river. Having brought with them implements of husbandry and seeds of all kinds of fruit and vegetables, from Europe, the colony appeared to flourish to an unprecedented degree, and to extend its fame to the widest bounds. This unexampled character and success was the operation of two years. On the third, the settlers who retired to the back country, and who did not suffer death, came in and reported that the meadows and good lands they went in search of proved no more than swampy intervals between mountains, where man could not exist: and that the mill-seats and water-falls were dry, except during the dissolution of the winter snows, which could only be calculated upon for the short period of about three weeks in the year.

"The return of these disappointed speculators alarmed the infant town, and the river settlements spread an apprehension of the want of bread and general distress. Small patches for the gardens and vistas to the water were all the cleared land in the colony, for none had gone to the drudgery of preparing ground, heavily timbered, for the purposes of raising corn or producing the other necessaries, which are the result only of toil and unremitting industry. Unfortunately, too, the settlers were for the most part artisans who had resided all their lives in Paris, Lyons, and other great towns in France. To labor in gloomy woods, and clear for agriculture land crowded with trees several feet in diameter, was a task incompatible with their former habits and views. A contracted system of horticulture, was all they were equal to, and as such a mode could not provide for any supernumerary mouths, the discontented were resolved to return home, and others to proceed to the Eastern States, sell their shares, and resume their ancient professions.

"From the sale of the possessions, however, very little trouble arose. On the fourth year, at a time when affairs were progressing, and improvements going on with as much vigour as could be expected from emaciated mechanics and effeminated shop-keepers, a person arrived in the colony, claiming it as his own, and stating that the man who sold the property in France was an impostor. To a people already under suffering and disappointment, this was a dreadful blow, that could not be averted, and which involved in its fall the ruin of their hopes and the labor and toil of the four previous years. The new claim was sanctioned by Congress, and a proposition was made to the French to abandon their improvements, or to re-purchase a certain quantity of land adjoining to, and including such improvements, at the rate of two dollars more per acre. Many spurned at this proposition, however fair, and left the country in disgust, while others with large families remained, again purchased and persevered to give the settlement a rise, in despite of disappointment, imposition, calamity, and a host of evils and difficulties which required all the energies of human exertion to avoid and to remove. Such strength of mind and perseverance merited a successful fate, and no doubt would have terminated in a happy issue, but for ponds lying behind

and near the town, which often infected the air, and predisposed to fever and ague, even from the commencement of the settlement, but on the fifth year they became so contagious that many died, and several became so seriously alarmed as to throw up their improvements and sell their titles for the little they required for travelling expences to Philadelphia or New York, where they might follow handicraft trades, and procure bread with more ease and security. Those who remained were principally the infirm and the young children: few improvements went on, the place continued rapidly to decline, and is now, at the period of my writing, in a fair way of being restored to nature, and of returning to the gloom of its primitive woods. Several houses are tumbling in: several are shut up; others are burnt down, and the few that are occupied do not strike the mind with an impression that they have long to last. The total number of habitable houses is reduced to nine, about seven more are occupied in the original purchase. Thus I account for sixteen families out of five hundred who came into the country a few years before, big with expectations of felicity, and dreaming of nothing less than perpetual comfort and continued happiness. The sixteen families which persist in remaining are of those who purchased a second time. They vainly imagine to make something of their improvements and await the operation of the ponds with more fortitude and determination than judgment and good sense. They are a most wretched looking people: the worst hospital in Europe could not turn out an equal number so capable of proving the great degree of humiliation that human nature is capable of expressing, when under the hands of neglect, disease, and indigence. So wretchedly poor is the place, that a barrel of flour is not to be had in the whole settlement, and in place of their being able to purchase some Indian meal, I have had applications to know whether I had any to exchange for fruit and small produce.

"They cultivate, as I have observed, little more than fruit and vegetables, and they depend on the exchange of these for bread and other necessaries to be had of boats descending the river. The peaches thrive and multiply so well, that one of the old settlers has procured a still, and makes a brandy which, at a tolerable age, is of a very fine quality. He now contracts for all the peaches of the settlement; makes about four hundred gallons of peach brandy each season, which he barters for flour, corn, &c. at the rate of one dollar per gallon for the liquor, and then sells out his flour, &c. for chickens, young hogs, and garden produce, with which he supplies at a cheap rate, boats who may stand in need of such things on their passage down the river. I am very much of opinion that were it not for the prospect of bringing the peach-brandy trade into success and a profitable notoriety, Galliopolis town and settlement would be entirely abandoned."

The case of the settlers, however, was not so bad as is here represented: Congress took up the business, and generously granted them a tract of land lower down on the Ohio, consisting of 20,000 acres.—About 70 families abandoned Galliopolis, in consequence o. the imposition practised upon them, and took advantage of this liberality of Congress. Mr. Ashe paid them a visit, and found them tolerably healthy; they give little attention to farming, growing only a few acres of Indian corn and garden-stuff. Their peach-orchards they manage with great skill and success, distilling about 3000 gallons of brandy from the fruit, and thus furnishing the settlement with coffee, snuff, knives, tin-ware, and other necessary articles. The women make an excellent strong cotton cloth: in the evening they repair to some adjacent shade, and are to be seen spinning, sewing, and knitting, while the men mend their nets, gins, &c.; and the children are sporting around them. They seem to have lost no portion of their native vivacity: they dance, and sing, and fiddle apparently with as light hearts as when sporting on their native plains.

Great Sandy river is the boundary between the States of Kentucky and Virginia: the head waters of this river proceed from the vast chain of Apilachean mountains, on the opposite side of which are fountains which supply rivers that fall into the Mexican and Atlantic oceans. These head waters are guarded by a country nearly inaccessible to man, where bears and wolves enjoy an ample range: the former especially inhabit the head of this river in such numbers that their skins can be had by contract for one dollar each.

Mr. Ashe speaks in great disparagement of the far-famed state of Kentucky, and roundly asserts that "the authors" who have described it, either never saw it at all, or only that small portion of highly fertile land which it contains in its centre, about 60 miles long, by 30 broad. He then describes it in forbidding terms; the body of eastern land as being entirely mountainous for 100 square miles: west, a chain of mountains run 400 miles in length, and 50 on an average in breadth, from the Ohio bank. The south side, he says, is principally composed of the "Barrens," and the "Great Barren," terms *which denote* a country so sterile that neither man nor beast can reside there for want of water. "After these *facts*," he continues, "which no person can deny or controvert, we are left to deplore that the public should so long have been abused by the dreams of enthusiasts and the falsehoods of knaves." Now the fact, we apprehend is, that Mr. Ashe never passed over these "Barrens," and knows no more about them than his printer's pressman.

Dr. Michaux, who travelled to the westward of the Alleghany mountains in the year 1802, for the purpose of exploring the vegetable productions of the country, speaks from personal knowledge of the Barrens of Kentucky, in a very different manner*. He was told, as no doubt Mr. Ashe was, that they were bare and sterile tracts, unwatered and unsheltered from the burning sun. Instead of finding a country such as had been described to me, says he, I was agreeably surprised to see a beautiful meadow, well covered with grass of two or three feet high, which is used to feed cattle. A great variety of plants grow there luxuriantly, many specimens of which I brought to France. In some parts of these meadows several species of wild creeping vines are met with and particularly that called by the inhabitants *Summer Grapes*. These grapes are as large and of as good a quality as those from the vineyards in the neighbourhood of Paris. Dr. Michaux conjectures that these vast Barrens or Meadows have resulted from a practice among the savages of setting fire to the grass every spring. The forests were originally consumed by conflagration, and the existing prevalence of the annual custom has prevented their reappearance.

Proceeding along the Ohio, Mr. Ashe acknowledges that the country increases in richness and fertility. Chilicothé is the principal town in the Ohio state, and the seat of government: it lies 60 miles up the Sciota. The town contains about 150 well built houses, and is in a flourishing state: Lexington was formerly the capital of Kentucky, and is one of the largest inland towns in the United States: it has an university, supported by voluntary contributions, and is furnished with professors of the Mathematics, of the Greek, Latin, and English

* In our fourth volume (page 91) we reviewed at considerable length Dr. Michaux's scientific account of his Travels, translated into English.

languages. It has a court-house, market, hall, and four churches. The business of the place consists in ordering immense quantities of British goods from Philadelphia and Baltimore, and in bartering them through the State for produce, which is forwarded to Frankfort and Lanesville by land, and thence to New Orleans by water. The produce taken in exchange consists of flour, corn, cotton, tobacco, ginseng, pork, &c. The Lexington merchants not only supply their own state, but that of Tenassee, which lies to the southward, and part of the Indian territory to the north. Provisions are plentiful and cheap; with regard to climate, the winter is mild, the spring dry, the summer temperate, and the autumn is a second summer: still Mr. Ashe asserts that healthy as the climate is in itself, such deleterious vapours are brought from the swamps and stagnant waters of the south and west as shed pestilence and disease over the devoted victims who are exposed to them. The soil round Lexington is from one foot to thirty feet deep, and the bottom throughout the whole state, is a solid bed of limestone; the Kentucky river runs through a natural canal, whose perpendicular sides are 100 feet high entirely composed of it. Melons and cucumbers grow spontaneously in the open air, grapes cluster in the woods, (to use the poetic language of Mr. Ashe), and peaches and pomegranates flourish in the cornfields. Notwithstanding the various advantages which Lexington enjoys, the capital of the state has been transferred to Frankfort, situated on a navigable river of the same name. Frankfort is represented as much more unhealthy than Lexington. Cincinnati was once the capital of the north-western territory, and is now the largest town in the Ohio state; it is rapidly increasing in population, and the neighbouring territory is in such repute, that at a land office in the town, for the sale of congress lands, there were made, in the year 1805, no fewer than 17,000 contracts with persons from Europe, and from all parts of the United States. The town stands on the site of an Indian settlement of great extent and antiquity. A gentleman in digging a well discovered at a depth of more than 60 feet from the surface, the stump of a tree, which appeared to have been cut down with an axe, as the incisions were perfectly visible and many chips lay scattered about its roots. Mr. Ashe obtained a bit of the precious stump, and an original chip, which he intends, of course, to preserve with all the devotion due to such remote and rare antiquity. The cautious and modest manner in which our traveller indulges his rage for theorizing is strikingly exemplified here. His first inference is "that the tree was undoubtedly antediluvian." Why, acording to this gentleman, half the peasants in Ireland and Scotland build their cots with antediluvian timber; for the rafters which they use are very commonly made from trees found buried many many feet under their turf bogs. Mark the sagacity of Mr. Ashe's secondary deductions: 1. The tree *was* antediluvian; therefore, 2. The Ohio did not exist before the deluge, because the stump was found rooted below the bed of the river. 3. America was peopled before the flood—for if there had been no people the tree would not have been cut down; and 4. The antediluvian Americans knew the use of iron, for this tree was cut with an axe, which axe was made of iron, which iron axe was made by man! This is no bad counterpart to the renowned history of the 'House that Jack built. This is the dog that worried the cat, that killed the rat, that eat the malt, that lay in the house that Jack built!'

Mr. Ashe made an excursion to the country of the Miamis, where he met with an Englishman, Mr. Digby, who had settled as a farmer. He speaks of the land as being a great deal too rich, "forcing every thing into a stalk *like timber*!! and making the hay so coarse that he often destroys the first growth. Indian corn produces 100 bushels per acre, and grows on a stem of such strength that cattle, when it spreads its *tossel*, and has shed and received its farinaceous impregnation, are allowed to rove among it without being capable of rendering it any injury!!!" The price of produce being very low, and that of labour very high, Mr. Digby was about to abandon his system and graze cattle, rear hogs, and breed horses for distant markets. At any rate, then, a man may farm in this wonderful country of the Miamis without fear of starving. One would have thought that Mr. Digby might more readily send his corn to New Orleans by some of the many rivers which fall into the Ohio from the Miami country, than he can drive cattle and horses over the mountains to the great eastern marts of Baltimore and Philadelphia. Facility of intercourse is the effect as well as the cause of commercial prosperity. Even in this country of commercial capitalists, roads and canals were very insufficiently distributed half a century ago, and their multiplication within that period has kept an even pace with the extension of external commerce and internal trade. The fertility of the Miami country, and indeed of the soil on both banks of the Ohio, for many hundred miles, might be brought against Mr. Malthus as a case where population does not press against the limits of food. The table which nature has here spread for her guests is nothing like full.

On the Mad River, which flows into the Great Miami, are numerous humming birds: the presence of which indicates fertility of soil and salubrity of climate, as they never inhabit swamps or countries exposed to a severity of season. These prairies were once the favorite resort of buffaloes, but the wanton carnage committed among their droves has driven them to more tranquil coverts. Some few herds of deer still linger in their favorite haunts, and browse in safety under the protection of a pasture which effectually covers them from sight. Wild cattle and buffaloes, a few years back, abounded in the Tenassee country; they also have been driven away: on the east of the Mississippi scarcely a buffaloe is to be seen.

There are still two Indian tribes within the vicinity of this state, the Cherokees and the Chickasaws. An interesting account is given of a Shawanee village, to which our traveller paid a visit; it consists of about 30 families, and is the remnant of a warlike nation, numbering a few years back many thousand souls, and possessing an hundred square miles of territory. It was evening when Mr. Ashe entered the village; the men were repairing their canoes and fishing-tackle; the women were preparing their supper, and the children were exercising themselves with the bow and arrow. The entire village supped together at the same time; the prelude was a dance of an hour, the dancers chaunting singly their own exploits, and in chorus those of their ancestors. After supper the dance was renewed, and continued to a late hour. The Shawanees conduct their amours with great decency: were a young savage to tell his mistress that he loved her, before the sun was set, she would flee from him with disdain. He is never permitted to waste the light of day in female dalliance. The doors of their huts are open day and night: the

lover takes advantage of this, lights his calumet, enters the cabin of his mistress, and presents it to her: if she extinguishes it, she admits him to her arms: if she suffers it to burn unnoticed there is no hope for the disappointed lover. It is considered disgraceful to have a child before marriage; and abortion is procured by the juice of some herb.

"When one of the nation dies, he is washed and dressed with the utmost care possible, but no tears are shed over him. Parents, sisters, or brothers, in place of manifesting affliction, rejoice that their relative is beyond the power of suffering, and that he has left a world which is only considered as a passage to another and a better life. When dressed, he is placed on a mat or bear's skin, and addressed by all his relations in turn, who recount his exploits and those of his ancestors, and then shut him up for twenty hours in a small public building, called, "The Cabin of Death." During this period, the nation celebrate a dance and feast; and on its expiration, the Cabin of Death is opened, the corpse is put into a bark coffin, together with his hunting instruments and arms, and carried to the grave, followed by dancers, and the parents and friends chaunting hymns and songs.

"The marriages are so simple, that they hardly deserve the name. I witnessed no ceremony of the kind, but I understand from Adario, that when two young persons agree on the subject, they make known their intentions to their parents, who are not at liberty to refuse their consent, it being a Shawanee law that the father and mother have no dominion over the person of a child. All the friends assemble at the cabin of the most ancient branch of the family, without respect to nearness of kindred, and there dance and enjoy a feast of great profusion and extent. After this festival, all the friends of the party retire, except four of the oldest of each side, who require the couple to stand on a mat and there attend to a discourse on conjugal affection and the charms of a chaste and honest mind. On which the lovers break a small stick in pieces and give the fragments to their friends, who keep them as evidence of the marriage, which cannot, while the stick can be put together, be denied. This ceremony is followed by inviting the nation to dance, sing, and amuse themselves till a late hour. The wedding over, the bride is conducted to her parent's home, where she is visited by her husband till she bears a child; and if that event do not take place in the ordinary course of time, the parents assemble, collect the bits of broken sticks, see that they fit together, and then dissolve the marriage by committing the testimony to the flames. Independent of this cause of dissolution, both men and women are permitted to separate at any time they think proper, giving eight days notice, in order that the bits of sticks may be collected and consumed. It is worthy of remark, that these kind of separations are attended with no kind of dispute, quarrel, or contradiction whatever. The women are at liberty as well as the men to re-marry whom they may think proper, but in general they seldom enter into a second engagement till after the expiration of three and six months. On separation the children are equally divided: if the number be odd the wife is allowed one more than the husband."

The confluence of the Ohio and the Mississippi is at new Madrid; the latter river, the most magnificent in the world, has its source 3000 miles from the sea. Its periodical inundations, from April till August, extend sometimes an hundred miles from the banks of the river. The largest tributary stream is the Missouri, above the mouth of which the Mississippi is as clear and gentle as the Ohio, and nearly as wide. Below its junction it is always muddy, and so rapid is the current that it can never be stemmed by the force of the wind alone acting on the sails. Alligators abound in the Mississippi: Mr. Ashe had a whimsical encounter with one which stole some of his geese and ducks; and afterwards he

shot another, which made for the shore and expired. It was a female with sixteen or seventeen young ones; some of which he took possession of and brought to England. The alligators of the Mississippi are from 12 to 24 feet long: they build their nests within a few yards of the river; the nest is an obtuse cone about four feet high, and from four to five feet in diameter at its base. It is constructed with a sort of mortar mixed with grass and herbage. The animal lays a floor of this composition, on which she deposits a layer of eggs; on these she lays another stratum of mortar seven or eight inches thick, then another layer of eggs, and so on nearly to the top: she lays from 100 to 200 eggs, and carefully watches her nest till they are all hatched, when she leads her young about the shores as a hen does her chickens. Mr. Ashe asserts that the old ones feed on the young alligators till they become too large to be made a prey of: the vulture destroys multitudes.

On the Orkansas river which falls into the Mississippi at about 600 miles from New Orleans is the village of Ozark. Mr. Ashe arrived there when it was filled with Indians and surrounded with their camp: the number of Indians was about 900, worshippers of the sun.

"The morning was propitious, the air serene, the horizon clear, the weather calm. The nations divided into classes; warriors, young men and women, and married women with their children. Each class stood in the form of a quadrant, that each individual might behold the rising luminary, and each class held up a particular offering to the Sun the instant he rose in his glory. The warriors presented their arms, the young men and women offered ears of corn and branches of trees, and the married women held up to his light their infant children. These acts were performed in silence, till the object of adoration visibly rose, when, with one impulse the nations burst into praise and sung an hymn in loud chorus."

Immediately after this hymn of praise and propitiation, the four quadrants formed one immense circle of several deep, and danced, and sang hymns descriptive of the powers of the Sun, till near ten o'clock. They then amused and refreshed themselves in the village and camp, and assembled precisely at the hour of twelve by my chronometer, and formed a number of circles, commenced the adoration of the meridian Sun. The following is the literal translation of the mid-day address.

"Courage! Nations, courage! the Great Spirit looks down upon us from his highest seat, and by his lustre, appears content with the children of his own power and greatness.

"Grand Spirit! how great are his works, and how beautiful are they!

"He is good; is the Great Spirit, he rides high to behold us. 'Tis he who causes all things to augment and to act. He even now stands for a moment to hearken to us.

"Courage! nations, courage! The Great Spirit now above our heads, will make us vanquish our enemies; he will cover our fields with corn, and encrease the animals of our woods. He will see that the old be happy, and that the young augment. He will make the nations prosper, make them rejoice, and make them put up their voice to him while he rises and sets in their land, or while his heat and his light can thus gloriously shine out."

"This was followed by dancing and hymns, which continued from two to three hours, at the conclusion of which, dinners were served and eaten with great demonstrations of mirth and hilarity. I dined in a circle of chiefs on a barbecued hog and venison, very well stewed, and was perfectly pleased and gratified with the rural repast. The dinner and repose after it continued till the Sun was on the point of being set: On this being announced by several who had been on the watch, the nations assembled in haste, and formed themselves into segments of circles in the face of the Sun, presenting their offerings during the time of his descent, and crying aloud

"The nations must prosper; they have been beheld by the Great Spirit.

What more can they want? Is not that happiness enough? See how he retires, great and content, after having visited his children with light, heat, and universal good!

"Oh Grand Spirit! sleep not long in the gloomy West, but return and call the people once again to light and life; to light and life; to light and life!"

"This was also succeeded by dances and songs of praise, which lasted till eleven o'clock, at which hour they repaired to rest, some retiring to the huts that formed their camp, and others to the vicinity of fires made in the woods and along the river's banks. I took up my abode with a French settler in the village. I could understand that the Indians have four similar festivals in the year; one for every season. They distinguish them by the name of "Days of Adoration." When the sun does not shine or appear on the adoration-day, an immense fire is erected, around which the ceremonies are performed with equal devotion and care."

The Natchez Indians are also worshippers of the sun, to which they formerly offered human sacrifices. This practice being forbidden by the United States, the Indians now make offerings of the most valuable articles they possess. The citizens of Natchez live in the highest style of luxury: who would expect on the banks of the Mississippi and in the territory of the Chactaw Indians, to have three courses and a dessert for dinner, served upon solid plate, where a negro magnificently dressed, stands behind every chair, and where the air is kept in circulation by girls, who are employed in pulling fans suspended from the ceiling of the room?—There are many cotton plantations here, which yield from five to 20,000 dollars a year. The licentiousness of the citizens of Natchez is proverbial.

At New Orleans Mr. Ashe has arrived at the close of his voyage; this city is the capital of Louisiana. It extends nearly a mile along the river, and is more than the third of a mile in breadth from the river to the rampart. The city and suburb contain fifteen hundred houses, and including the garrison and Africans, a population of fifteen thousand souls. Most of the houses have open galleries and gardens abounding with flowering shrubs, and rich-bearing orange trees. Numerous country seats embellish the environs, and serve as a retreat for the more opulent citizens during the sickly season, which happens between the months of August and November. Whatever is rich and rare in the most desirable climates of Europe, says Mr. Ashe, seems to be the spontaneous production of the neighbourhood of this city and of the country in general. Still, however, the swamps and marshes, contiguous to the sea, generate an unwholesome atmosphere, which is brought hither and sheds havoc, particularly among strangers. Notwithstanding the periodical visitations which devastate this city, there is reason to believe that it may rival every other of America in philosophy and power. It is the depôt of all the various wealth and productions of countries extending from it in every direction, from two to three thousand miles. By canals and lakes it receives the produce of the two Floridas and the Tenassee State: the wealth of the west of Pennsylvania, of the Kentucky and Ohio States, and the Indiana territory, are conveyed to it by the Ohio. The trade of the Lakes finds its way to it by the Illinois river, and that of the North-west by the Missouri. From New Mexico it receives various productions by means of Indian communication, and navigable streams which fall into the gulph. From the Floridas it receives skins, logwood, dollars; from Tenassee and Georgia, cotton, tobacco, &c.: from the upper parts of the Ohio it receives provisions,

timber, flour, wheat, tobacco, and potash; from Kentucky and the Indiana territory, in addition to these articles, it receives iron, pottery, hemp, flax, sail-cloth, cordage, medicinal plants, animals of various sorts, and vegetables. Kentucky, Virginia, and Pennsylvania send down their boats, sadlery, and artificers' tools. From the Lakes and the Illinois it receives furs, dying stuffs, earths, and minerals; from the Missouri, lead and furs; from the West, furs, cattle, horses, and hogs; from New Mexico, silver and gold in exchange for goods clandestinely introduced; and from the banks of the Mississippi territory, cotton, indigo, and timber in great abundance. The city of New Orleans stands on the very bank of the most perfect course of fresh-water navigation in the world: it is but one hundred miles from the sea, within a few days sail of Mexico, and the West India islands, and lies open to, and trades with Russia, with all parts of Europe, and several parts of Africa; with China, and various Asiatic countries, with the north west coast of North America, and with the east of South America. When Louisiana was the property of Spain, the trade was conducted exclusively by individuals who purchased a monopoly from the king or his viceroys. Since the territory has become the property of the United States, trade has been thrown open and flourishes in an extraordinary degree.

In looking over our private notes we find marked several grammatical errata, many instances of false spelling, a few vulgarisms of expression, and a great deal of bombast. But considering that Mr. Ashe travelled through a country "where classic fame is held in derision, where grace and taste are unknown, and where the ornaments of style are condemned or forgotten" he is entitled to every excuse which the most merciful critic can imagine.

When he does not affect fine writing or philosophy, but contents himself with the narrative of plain matters of fact and observation, his book may be read with pleasure and advantage, because he appears to have been industrious in collecting information.

ART. VI. *A Voyage to the Demerary, containing a statistical Account of the Settlements there, and of those on the Essequebo, the Berbice, and other contiguous Rivers of Guyana.* By HENRY BOLINGBROKE, ESQ. *of Norwich, Deputy Vendue Master at Surinam.* 4to. pp. 400.

COLONIES are valuable to their inhabitants in proportion to the extent of their lands, and the richness of the soil; to the value of the produce which may be reared; to the number of navigable rivers which intersect the country; to the richness of the mines, and the healthfulness of the climate. These are the qualities which constitute the value of a colony, because they tend, directly or indirectly, to advance the prosperity of the inhabitants.—Colonies are valuable to the mother country in proportion first, to the surplus of their revenue which remains after the expences of government are paid; and secondly, to the extent of the market which they offer to the productions of the mother country. These two circumstances, it is obvious, will be favoured by whatever favours the wealth of the colonies, and the mother country is impelled to consult the prosperity of her offspring by the two motives of benevolence and selfishness.

The author of this book during a residence of six years in Guinea, has been led to believe that the colonies of Demerary, Essequebo, and Berbice, are of more importance to this country than is commonly sup-

posed, and (as he declares in the preface) were abandoned at the peace of Amiens, with a levity which lowered the character of our statesmen for information.

The first chapter contains an account of Mr. Bolingbroke's voyage. He sets sail from England, touches at Cork, passes Madeira, and arrives safely at Demerary. Our author is not contented with a dry detail of the occurrences of his voyage, such as the winds and the waves, sea-sickness and salt meat thirst; he spangles his narrative with observations on politics, medicine, and dress; from the most trifling occurrence he extracts important reflections, and *en passant* throws you a bit of advice about the impolicy of the Navigation Laws, and the fermentation of wine, about the pernicious restraint of the colonial breed of cattle, and the most convenient dress for tropical climates.

Our author's first landing at Stabroek is described with that picturesque distinctness of local observation, which deserves extraction and forbids condensation.

"We landed about noon at the American wharf. It spread like wild-fire that we were from one of the vessels just arrived; and our captain was soon surrounded by the whole band of hucksters and pedlars belonging to the town. Here were blacks, yellows, and tawnies, bawling and vociferating in a wretched jargon, half Dutch and half English, whether we had any thing to sell—each trying to hitch himself closer than his neighbour. Not liking to be inclosed within this stifling ring of people, I took an opportunity of slipping between a stout mulatto woman and a negro butcher six feet high, leaving Captain Barrow in the midst of his assurances that he had plenty of goods for sale. Seeing some fine oranges I asked for six-pennyworth; the negress gave me thirty. I was obliged to call in the aid of my handkerchief and pockets to contain them. This was a scene which stamped me as a new comer. Several negroes standing by offered to carry the oranges for me. Others greeted me on my arrival with "How d'ye massa? You come from Buchra Country no? Buchra Country Good!"

"Stabroek was to me quite a new sight. I recollected no English town which bore the least resemblance. It stands on the flat strand, and canals, where black and tawny children were plunging about like didappers, inclose the main-street: while wooden houses, with colonnaded porticoes and balconies shaded by a projecting roof, are orderly arranged between spacious intervals in three parallel lines. They are seldom above two story high: they stand on low brick foundations, and are roofed with a red wood, which I took for mahogany. No where the glitter of a glass casement; Venetian blinds, or *jealousees* as they are called by the inhabitants, close every window; and the rooms project in all directions to catch the luxury of a thorough draft of air, so that the ground-plan of a dwelling is mostly in the shape of a cross. There are no trees in the streets as in Holland; the town would have been pleasanter with this imitation of the old country; but casks and bales lie about, as if every road was a wharf, and numerous warehouses are intermingled with the dwellings. Even the public buildings are of wood. Blacks clad only with a blue pantaloon, or with a mere towel of checking supported by a string about the loins, come to perform every office. Here and there a white man in a muslin shirt, and gingham trowsers is seen smoaking his segar, and giving directions from under an umbrella to his sable messengers; or is led about in a phaeton drawn by ponies to superintend the shipping of his goods. A noonday sultriness and silence prevail: every motion is performed with such tranquillity for fear of kicking up a dust, that one would suppose the very labourers at work in a church during service.

"Being now overtaken by Captain Barrow, who came blowing and puffing from the fatiguingly warm reception he met with on his landing, we were conducted to the merchant with whom I was destined to reside. The first refreshment offered me was Madeira wine and water. The water was clear and cool, and a great luxury. I had not tasted such all the voyage; I had not cared for such all my life before. It was rain-water, I found, preserved in a wooden cistern, and purified by dropping through a filtering stone. The river-

water is brackish. and there are no good springs near Stabroek.

"I next retired to cleanse myself from the make-shift habits of the voyage. A shower-bath was offered me, which I accepted. I got into an upright square tub or cistern; and a negress watered me like a transplanted cucumber. The accommodations for bathing are unworthy of the climate. In all fevers and especially in that which Europeans call *the seasoning*, bathing is the most essential remedy. For luxury, for neatness, it is a most valuable pastime. By the time I had unpacked, washed, and dressed, dinner was ready, namely at five.

"A dinner at Stabroek is a sort of mercantile medley of the imitable parts of the manners of remote nations. There was soup to begin with as in France, and salted ling to begin with as in Holland: there was an English huge joint of beef and a couple of Moscovy ducks: there was an Italian desert of Bologna sausages and sallad, anchovies and olives: there was fruit of all kinds, pine-apples, guavas, oranges, shaddocks and avoiras. Wine was taken during the repast, and porter between the courses, for a *bonne-bouche*.

"At dusk, spermaceti candles were lighted, and placed within large cones of glass, to prevent the wind from blowing them aside. Segars were offered to us at the whist table, and most of the party smoaked and drank coffee. A hammock protected by a gauze curtain against the mosquitoes, was allotted me to sleep in, until beds could be put up."

Our author, a few days after his arrival at Stabroek, sailed up the river to one of the principal estates belonging to the house with which he was connected. The river narrowed as he advanced, the banks were completely cultivated with sugar, coffee, plaintains, cocoa, and rice; and the country on each side appeared so completely flat, that it would seem as if the Dutch had chosen it that they might enjoy the luxury of partial associations. Our author was received at the estate, and entertained with that sumptuousness which bespoke the opulence of the owner. After a short excursion farther up the river for purposes of pleasure, he returns to Stabroek. Stabroek is built on the east side of the Demerary, and contains 1500 whites, 2000 free people of colour, and 5000 negroes. There are no taverns nor receptacles for strangers, new comers bring letters of introduction: the fixed inhabitants are hospitable, and consequently a merchant's house is eternally filled with strangers, who suit the length of their visits to the demands of their convenience. The inhabitants rise at six, breakfast on coffee, meat, wine, and fruit, transact business till four, dine at five, and spend the rest of the day at a lounging-room called the Exchange. For bells whistles are substituted, of which every gentleman carries one in his pocket, to call the servants by. A European, as soon as he arrives at the colony, buys a female, who is to perform the duties of a housekeeper, and, if we except presiding at table, of a wife. These females are said to be industrious and faithful, and extravagant in nothing but in decorating their persons. The children of these women are often sent to England for education, and then return to the colony to practise the trade which they have acquired. These sable substitutes for wives are not the growth of the Continent, but are usually imported from Barbadoes and other islands, where more grow than can be consumed by the inhabitants.

The European inhabitants consist of Dutch, Germans, Prussians, Russians, Swedes, Danes, Spaniards, French, who with the Americans, form about one third of the population, the English making up the other two thirds. The manners and habits of the Dutch colonists are detailed with much minuteness and picturesque liveliness. This part of the book is too long to quote, and too good to condense.

"There is a market-place where the negroes assemble to sell their truck, such as fruit, vegetables, fowls, eggs, and where the hucksters expose for sale articles of European manufacture (much in the same manner as the pedlars do in England) in addition to salt beef, pork, and fish, bread, cheese, pipes, tobacco, and other articles, in small quantities, to enable the negroes to supply themselves agreeably to the length of their purses. Hucksters are free women of color, who purchase their commodities of merchants at two or three months credit, and retail them out in the manner described. Many of them are, indeed, wealthy, and possess ten, fifteen, and twenty negroes, all of whom they employ in this traffic. It is by no means an uncommon thing for negroes in this line to be travelling about the country for several weeks together, sometimes with an attendant, having trunks of goods to a considerable amount, say two hundred pounds, and when a good opportunity offers, they remit to their mistresses what money they have taken. It is really surprising what a large sum is thus returned by these people going from one estate to another. The permission of the manager on every plantation is always necessary, before the huckster ventures to the negro houses, where the bargains are made. Those that have not money barter their fowls, pigs, segars, for what they stand in need of. The hucksters are provided with such an assortment as to be able to supply the negro with a coarse check, or the manager with a fine cambric, for his shirts. Coloured women of all descriptions are extravagantly fond of dress: but those resident in the country, not having such an opportunity as the Stabroek ladies of seeing every thing new as it arrives, feel a lively sensation of joy and pleasure at the sight of a huckster, and anticipate the pleasure of tumbling over the contents of her trunk; and if it contains any new articles of fashion, their hearts beat high with wishes to obtain them. If a joe or dollar be still remaining, it is sure to go: should their purse be empty, they make no hesitation in asking for credit: such is the general character and conduct of coloured women."

Our author invites the European Jews over to Guiana, who are useless in Europe, where society is too old to need such labourers, but who would find themselves rewarded in the colonies of Guiana, where society is too young to do without them. Mutton sells for 3s. veal for 2s. 6d. beef for 2s. 1d. and pork for 10d. per pound. The houses are built of wood, two or three stories high; they have no fires, the place for cooking being separate from the dwelling-house. A good house in or near Stabroek lets for three, four, or five hundred pounds yearly. A negro carpenter or mason earns from five to ten shillings a day: lime is brought from Europe, and as may easily be supposed, is enormously expensive.—"A house" (says our author) "of 40 feet long and 28 wide, to be well finished with out-buildings, two stories high, with an attic, and raised on a brick foundation eight feet high, costs here two thousand five hundred pounds, besides the lot of land, which costs two hundred pounds more." At Stabroek there is an English and a Dutch clergyman, they both use the same place of worship, and when one has satisfied his congregation, he and his flock make room for the other. The laws and the titles of the magistrates are Dutch. The form of government and its various ramifications are described with great minuteness; but for these we must refer our readers to the work itself, and pass on to the fifth chapter, which contains an interesting account of the state of the negroes, and reflections on the most probable modes of contributing to their comfort according to our author's observation.

When a slave is purchased he acquires a right of settlement on the estate to which he is attached, and is maintained, whether he is able to work or not. All the old estates have reared negroes to the third or fourth generation. When an estate has been cultivated for

some time, and the planter begins to turn his attention to the rearing of his slaves, he brings them wives.

"A negro, in the enjoyment of social happiness, having his wife and children, a garden, his goats, pigs, and feathered stock to attend to, feels a degree of interest in the estate, which would scarcely be expected from an emigrated African. By being transported to a new soil, and a more civilized country, these people become more humanized, more enlightened: their minds undergo a new formation, and they are enabled to distinguish the good treatment they receive here, from the arbitrary and unrelenting mandates of the petty kings and princes in their own country, where they are subject to be butchered like a parcel of swine. Better, sure, are the Africans under the West India planters, protected as they are by the colonial laws, transplanted into a settlement, where their industry and talents will make them useful members of the community, than abandoned to the cruel and rude tyranny of an uncivilized master in their own country. The severe methods of coercion, formerly used by the West India planters, are traditional among the Africans, and resulted from employing negro task-masters. In proportion as white overseers have become numerous, has the treatment improved. During my residence in Demerary, I made it a regular question of enquiry among plantation-negroes, whom I was constantly in the habit of seeing and conversing with at remote places, as my chief occupation consisted in travelling, whether they preferred their own country to this; and I hereby make a solemn asseveration, which will remain upon record, that of several hundreds of negroes, to whom I have put the question at different periods, they have all given the preference to their present situations. I will venture to assert, that, in case of asking all the negroes round in the colonies, there will be found ninety *contents* out of every hundred to whom the question should be put."

The cruel punishments which used to be inflicted on the negroes by the Dutch law, are almost disused, and soon will be compleatly eradicated. Our author states with confidence that there is more flogging in a man of war than in a plantation, containing an equal number of men. The planters have found that the efficacy of a punishment is not exactly proportioned to its cruelty, and that instead of a severe flogging it is much better to deter the offender from future crimes by depriving him of his usual supply of tobacco and rum, or setting him in the stocks whilst his companions are dancing within sight of him.—The slaves are allowed an hour for breakfast, an hour and a quarter for dinner; after sun-set they are free to do what they like. Beside food, they have allowed, per week, a quart of rum, and two pounds of tobacco. The negroes work for themselves as well as for their masters:—they keep pigs and fowls, grow garden-stuff, or employ themselves in any trade which they may have learned: the produce of this labour they spend either in purchasing their liberty, or which is more common, in decorating their persons.

It is a curious fact, that those who have visited the West Indies, and had opportunities of observing the state of the negroes believe, with few exceptions, that the slave trade produces effects much less shocking to humanity, and much more necessary to the cultivation of the islands than is commonly supposed. It is difficult to say, whether this arises from the influence which interest exerts upon opinion, or from these men being in possession of certain matters of fact, which are unknown or imperfectly known by the speculative politicians of Europe.

Mr. Bolingbroke has had opportunities of observing minutely the state of the slaves for several years, and adds his authority and his arguments in support of the abolished traffic. The substance of his reasoning is as follows:—

1st. The slaves imported from

Africa consist in two classes; those who before were free, and those who before were slaves—the latter class is benefitted by this transportation. The former of course is injured, but this injury might be prevented by compelling every slave to be accounted for at the English factories in Africa; the free men who are kidnapped should be refused, and by this means the slave trade would be converted into a means of putting servants under good masters, who at present have bad ones; of removing them *from* a situation, where it is impossible for them to rise in society, *to* a situation where hope stimulates to exertion, and freedom rewards success.

2d. It has been pretended, that under the West Indian system of slavery, the number of labourers is in the decrease; and it is inferred, that the ill usage of the slaves is the cause of this decrease. Our author disbelieves the fact of decrease. From the fully settled islands, such as Barbadoes and Antigua, free people of colour come in considerable numbers to settle at Stabroek. From several islands which have decreased in fertility, numbers of slaves have been transferred to the continent to cultivate new estates. The colony craft, which is innumerable, and which is employed in transporting goods from one Island to another, is manned from the population of the West India slaves. The decrease of the negroes does not prove the decrease of the population: many negroe girls cohabit with white men and produce mulattoes; some negroe men marry mulattoe women: thus the negroes may be producing progeny, although not negro progeny.

In 1787, the population of the British Islands in the West Indies was 50,000 whites, 10,000 free people of colour, and 465,000 slaves. In 1805, it was 55,000 whites, 18,000 free people of colour, and 510,000 slaves; the increase of population also is sufficiently proved by the vast increase of demand and supply of every consumeable article. Besides, many of the imported slaves are exported again, those only being retained which are wanted, and the number retained is constantly diminishing. Such are the author's reasons for believing that the negro progeny more than supplies the place of the dying progenitors.

3d. Negro labourers are absolutely necessary for intertropical cultivation; the regimental returns from 1796 to 1802, shew that the number of deaths among the whites is to that among the negroes in the same situation, above four to one: our author concludes by declaring that the arguments of the Abolitionists, apply to the trade in kidnapped free men, not to that in slaves; that is, they apply only to one part of the trade which he wishes should be abolished as much as they do. We shall not here argue a question which we have argued so fully and repeatedly in former parts of our work. It is sufficient to put our readers in possession of whatever new arguments our author may have brought into circulation relating to so interesting and important a question.

As a specimen of the Dutch mode of living in these colonies, and of our author's faculty for description we give the following.

"Coffee plantations have usually a pleasing garden-like and picturesque appearance: none more conspicuously so than that on which I had to stop. It belonged to a Dutchman; every thing appeared in the greatest order; the dwelling-house, an elegant brick mansion, stood in the midst of a garden, which the occupier took the greatest delight in; even the negro cottages were built on brick foundations, neatly boarded and covered in with shingles. Many grey headed negroes worn with age and

labor, were inmates of these comfortable abodes; they had retired from the busy scenes of life to take care of their poultry, while their sons and daughters wielded the shovel and the hoe. Before these huts were several groupes, consisting of between forty and fifty negro children, who with sportive playfulness, were passing the time away until the dinner bell should bring their parents from the fields.

"Well pleased with this scene, I could not resist the worthy proprietor's invitation of dining with him, though we had never seen each other before; our segars and sangaree previous to dinner, gave to conversation, the appearance of a long standing friendship: we interchanged our ideas respecting the slave trade and the treatment of negroes, though he was of the old school, he agreed with me. I complimented him on the order and arrangement of his negro houses, and the number of children on the estate, as a certain proof of his humanity; I observed that the aged and grey-headed negroes I had seen in the cottages, proved that he had treated them well in their young days, and now that they were past labor, he provided for them with the careful hand of a kind protector, it gave the most indelible test of his being a worthy man. He said he had been in the colony upwards of forty years, all of which time had been bestowed upon negroes; he had been a proprietor thirty years, he was not affluent, but he underwent personal deprivations to render his negroes comfortable, whose claims he considered preferable to his own; thinking and acting as he did, he was a gainer, his negroes were happy and contented, their work was done with ease and his estate improved, the produce of that begot a second and a third, "should I not then be a villain to discard or ill treat my negroes now they are old and past labor. No! no! my friend, I have learnt that humanity is the best policy, and in the end will produce riches." Our sentiments being so congenial it was late ere I parted from this worthy Dutchman. Having walked from New Amsterdam, my kind host insisted on my taking his tent boat, which was accordingly manned for the purpose, and I arrived in town at nine o'clock at night, highly gratified with my trip, and pleased with the business which introduced me to such a character in a Dutchman."

The manners and habits of the tribes of South American Indians which our author had several opportunities of seeing, are detailed concisely but fully. The religious faith and ceremonies of these people, show how early in the progress of society the belief in supernatural agents springs up, and how much this belief is modified by the stage of civilization. Dr. Johnson says, the belief in supernatural beings is a proof of their existence, for if some had not been real, none would have been imagined; this is not very satisfactory. It is not difficult to explain how the belief in spirits might arise without supposing the reality of these beings; they who have observed children attentively, must have seen that a considerable period of time passes before a child learns to distinguish between the waking and dreaming state, and to correct his disposition to believe that every thing which takes place during his dreams, is as real, and goes on as much external to him, as what he meets with when awake. Something similar takes place among those tribes of men who have hardly escaped from a state of nature. They believe the supposed evidence of their senses when asleep, as confidently as when awake; and consider their dreams either as a continuation of their waking state, or a transportation of themselves into the land of spirits.

When we consider that in those dreams which are strong and connected, we believe that we see and hear, act and suffer as if we were awake, it will be easily understood how men in the savage state should be so simple as not to have the smallest doubt in the reality of these fictions of sleep; things take place in dreams which cannot be explained by the laws of nature as we learn

them by our waking experience. In the former, events occur in a moment, which in the latter, would require days, months, or years to be effected; in a moment we find ourselves transported from Vienna to Petersburgh, from Paris to London; in a moment are changed the scene, and the action; we were in a wilderness or a dark cave, and at once we find ourselves in a glittering palace or enchanted spot. Even as rapidly are changed the persons in whose presence we were, and we find ourselves suddenly among unknown people, or those whom we know appear to us under strange forms and in strange situations. We ourselves are totally different men to what we were formerly, and do without the least surprise what would be impossible if we were awake. We step with the lightness of a feather, and yet can fall more swiftly than a mill stone from the top of a steeple, and rise up as rapidly again. We fly away over the earth, walk on water without sinking, and press through flames without being singed; such things as these which people in a savage state have not learnt to distinguish from realities, naturally lead to the belief in supernatural things. But among all the wonderful appearances which rise up to us in dreams, that which must make the strongest impression on uncultivated men is to be brought again into the presence of dead persons: to those who suppose that the dreaming is only another kind of waking state, what can be more astonishing, than to see persons of whose death they had perfect assurance, come back again to life, and appear like other living men. The first thing that they would conclude would be, that they in spite of the corruption of their bodies still continued to live, took an interest in their former friends, and loved to contemplate the occupations and pleasures and scenes of their former life.

Within the limits of a Review, it is impossible to do justice to the volume which lies before us; the greater number of books of travel although so bulky, contain so little, that it becomes the duty, and is in the power of a Reviewer, to pick out and comprise within a narrow compass, every thing which requires to be told or remembered; but this is not the case with the book which we are examining, every chapter which we open, if not every leaf which we turn over contains something to amuse, or something to instruct. Our author possessed no common opportunities for observation (six years residence in the place he has attempted to describe,) nor has he possessed these opportunities in vain. He is not a mere narrator of facts, but an acute and ingenious reasoner on those facts, and reasons with as much clearness and precision, as he describes with simplicity and picturesqueness. The chief fault of the book is, that it contains some materials which seem to be drawn from other books, and not from observation. We allude to that part especially which relates to the natural history of plants and animals: these are described agreeably to the best authorities we possess, but at the same time they are described unlike an eye-witness, and without that power of calling up visual images to the mind of the reader, which our author has displayed so much to his credit and our amusement in innumerable parts of his book. Mr. Bolingbroke had enough to tell which was worth telling from his own experience, and we should readily have excused his being silent on the subject of natural history: if we had wanted such information, we could have drawn it from the

extant writers on the subject, instead of receiving it at second hand from our author. In spite of this fault however, the book is valuable, and obviously comes from the pen of an attentive observer, and a lively describer.

ART. VII. *Characteristical Views of the past and present State of the People of Spain and Italy. By* JOHN ANDREWS, 8vo. pp. 317.

THIS book promises much and performs nothing. Nothing can be conceived more barren of entertainment and of information; it is without beginning, middle, or end, and yet the want of arrangement cannot be complained of, because it contains nothing to be arranged. Whether Dr. Andrews may have seen the countries concerning which he has chosen to write, we cannot say,— but this we can say, that upon their literature he has given proofs of profound ignorance, and all the knowledge which he displays upon other topics might be collected from the commonest sources.

Much might be written upon the title page of this book, showing how such a text should be handled, but we have already wasted some hours in its perusal, and it is not worth a farther sacrifice of time.

ART. VIII. *Tour through Spain, and Part of Portugal; with commercial, statistical, and geographical Details.* 2 vols. 12mo.

THE third volume of Sir Richard Phillips' Collection of Modern and Contemporary Voyages and Travels contains a tour through the principal provinces of Spain and Portugal, performed in the year 1803, with cursory observations on the manners of the inhabitants. This tour is comprized in seventy three pages; it is a plain, unaffected, faithful journal, which appeared in its proper place, and was worth the two shillings which are its proportion of the price of the volume. There was nothing to object to in it, except that the title promised a great deal more than the book performed, a page and half being all that was allotted to Portugal.

Two years elapsed after its publication, Spain rose against its oppressor, and by an effort more extraordinary and more glorious than any which history had yet recorded, threw off the yoke. Englishmen had never before felt so deep an interest in the fate of another country. Now then was the time for an account of Spain to make its appearance, and Portugal from whence hourly news was expected, was not to be omitted. Sir Richard accordingly publishes 'Travels through Spain and part of Portugal, with commercial, statistical, and geographical details; in two volumes, price 10s. 6d.'

But how was the old two shillings-worth to be sold for half-a-guinea, and seventy three pages wire-drawn into two volumes?—In the first place a narrow page, and an open type will do wonders. A preface of three and twenty pages is made up 'for the leading ideas in which the editor is indebted to the *Voyage Pittoresque d' Espayne.*" A history of the Prince of Peace is taken from the Monthly Magazine; Fischer is pillaged for lively description, and fourscore pages are inserted containing "a variety of authentic particulars relative to the present state of this monarchy" which "*during my short residence at Madrid I have made it my business to collect.*" "*and I have freely availed myself of the details of Bourgoing*, &c."—very freely indeed!—Then come in nine pages upon the literature of Spain and Portu-

gal, translated verbatum from an old volume of the Monthly Magazine, and written, as we are well informed, by Mr. Southey.

To whom is this dirty business imputable, to the unknown author whose original advertisement is dated from Cambridge, or to the publisher? One thing is manifest, and that is that the old impression has not been revised by the author. Such blunders as *Manrerar* for Manresa, Alcadia for Alcudia, *Reges* for Reyes, Maria *potissima* for purissima, and *ten tative* miracles, as Paley calls them, are copied from one edition into the other. These *ten tatives* and this sort of Spanish seem to us to acquit him.

ART. IX. *A Picture of Madrid taken on the Spot. By* CHRISTIAN AUGUSTUS FISCHER. Crown 8vo. p. 306.

FISCHER'S Travels in Spain were reviewed in our first volume; we highly commended the vigour and accuracy and liveliness of his delineations, and we strongly condemned him for the manner in which his own licentious heart taught him to judge of others, to vilify human nature, and to blaspheme man and his maker. We are sorry to find in this present work the same faults but not the same excellencies: here are but the gleanings of his information of what we had formerly the first fruits, —but of his abominations he gives us a full crop. Whether M. Fischer has visited Spain a second time does not appear. There is nothing in this book which would induce us to infer that he had. It rather seems that presuming upon his popularity, he has thrown together the residue of his memorandums and observations without any arrangement or connection, just as they came to hand or to mind; taking no other care for his *olla podrida* of scraps than that it should be well seasoned with cantharides.

"A regard for decency has obliged the publisher to make a few omissions. A regard for decency might have obliged him to make a few more,—and to have completely blotted out the page that he has starred over. *Christian* Augustus Fischer! never was man so unhappily misnamed, except perhaps some of the Pope *Innocents*. For my own part he says, I worship the virgin in Spain, and the elephant at Thibet: there I wear a cloak, here an eastern dress; reasonable men have long ago risen above such trifles! Elephants are not worshipped at Thibet: but letting *such trifles* pass, and not censuring Mr. Fischer for professing his irreligion, for we would have all professions free, we must censure him for the way in which he delights to pollute piety by perpetually representing it as the cloak for voluptuousness. One of his articles is intitled Good Friday, he concludes it by saying that "many a sly girl finds means now to break loose from her rigorous mother, or her bigoted duenna, to forget the sufferings of the crucified saviour in the arms of some tender-hearted and affectionate lover!" In this manner does he mention that crucified Saviour! and in this manner does he spread poison and pollution over his pages.

As we have raked in the dunghill, the reader shall have what pearls are to be found in it.

"THE SALTING-HOUSE.—EL SALADERO.

"The saladero, or salting-house has been erected at the expence of the city. It is a pretty large building, near the gate of Santa Barbara. Here the sides of bacon or pork are laid one over the other, just like so many rows of bricks in masonry, and without letting them go

brough the tedious process of smoaking, hey are barely dried in the open air, he particles of which being extremely pure and desiccating, the operation is soon accomplished, and the bacon thus dried, has been found upon trial, to have a much finer flavor, and a more relishing taste.

"As the butchers in Madrid generally kill only in winter, the want of fresh meat which thus becomes a rarity for seven months in the year, and the palate of the Spaniards rendered insipid by the heat, seem to be the obvious reasons of this national predilection for salt and dried meat."

BATHS.

"The bathing-houses are to be found at the west end of the city, along the bushy banks of the Manzanares, which river being very shallow, and running over a bed of pebbles, is peculiarly suited for such purposes. For stout pales placed quadrangularly, and a couple of laths on the top, covered with straw-mats, constitute the whole fabric of a bathing-house. The inside, however, is more or less conveniently fitted up, in proportion to the price of admission, which used commonly to be from two to six reals.

"Whither hasten those ladies in their fast-rolling calesinos, or chaises? *Al bano!* Into the bath! No sooner has the driver set them down, than he returns full gallop to fetch more of them. Already every bathing-place is occupied, and all the walks crowded with other expectants: giddy young maidens sportively hunt each other about the meadow, and the voluptuous lays of dabbling nymphs resound from the different baths.

"The perspective which the bagnios command is uncommonly pleasant and rural; the arbours, the tall and shady trees, the tepid gales, the purling of the stream, all breathe here a sweet and secret delight, which many a gallant in disguise is made to participate with his favourite Dulcinea. It is the fashion here often to visit those baths, nay almost daily, for which purpose regular parties are formed to those pleasurable haunts, where all is life and bustle from five till eight o'clock in the evening.

"THE ROYAL ACADEMY OF HISTORY.

'This learned body was instituted in the year 1738, and has given sufficient proofs of its activity, by the editions it made of Marian, Sepulveda, Solis and others, as well as by a publication of all the ancient and partly unprinted chronicles relating to the History of Castile.

"The academy, besides a considerable library and collection of medals, possesses likewise a repertory upon the History of Spain, truly *unique* in its kind. It had received orders in 1754, to write an Historic-critical Dictionary upon it; and three of its learned members, viz. Father Buriel, the celebrated Don Francis Perez Bayer, and Don Luis Joseph de Velasquez were sent to collect the archieves and records, dispersed all over the Spanish monarchy.

"The treasures which they brought with them, constitute the contents of that incomparable repertory, which consists of 147 volumes in quarto, in which all the materials collected are ranged in chronological order.

"Among them are, for instance, 13,664 copies of as many original documents, 439 cotemporary authors, 7008 diplomas, 4134 inscriptions; in which a member of the learned academy inscribes before each article, on a separate paper, the author, and the place where every document was found. Add to these 2,021 medals, 62 monuments of the arts, &c.

"In a second historical collection, you will find, exclusive of all the documents, the passages of every individual historical writer relating to one and the same fact. They have been cut out of the works in which they were inserted, and pasted on white folio sheets of paper, on which is written on the margin, the contents, and the name of the author. This certainly is extremely convenient for an historian; but was there any occasion to mutilate so many rare works, where a good and accurate index would easily, and much better, have answered the purpose.

"Whether the academy has ever yet begun, or will ever complete this great Historico-critical Work, is what I will not determine. Since the year 1712, it is

said, however, to be occupied with a no less important Geographico-political Dictionary on a plan as extensive as is within the sphere of possibility. All towns, market-towns, and villages, nay, even edifices, are to be noted in it, together with situation, soil, population, taxes, constitution, privileges, products, manufactures, consumption, revenues, &c. the whole in the completest manner possible.

" All these articles of information must be delivered upon oath by the magistrates of every place, according to a printed series of questions; upon which, every respective member of the academy receives such articles as belong to the department allotted to him.

" Whatever is ready, is laid before the academy, to be approved, and, if necessary, corrected.

" The academy is directed to review the whole work after it shall be completed.'

ALL SOULS.

" Is a feast instituted for souls burning in purgatory!—This doctrine of the Church of Rome is acknowledged to be one of the most lucrative. All souls day must of course be celebrated with all the importance attached to it.

" On the very eve of the feast, every thing is cleverly contrived, to produce the desired effect. The sepulchres in the churches are opened, and illuminated with numberless tapers; the walls are hung with black cloth, and altars are raised, before which the *Miserere* is most dolefully chaunted.

" Now the pious flocks, animated with a holy enthusiasm, repair in throngs to the sacred mansions. Every one has friends and relations, whose souls he thinks it his duty to redeem from purgatory. The multitude goes from one church to another, kneel at every funeral vault, and imprint a devout kiss on every *Stola* presented to them, regardless of the pestiferious smell issuing from those pits of putrescence, which may hurl some of them quite unexpectedly into the dreaded purgatory. But being provided with many indulgences, every one hopes to escape the danger.

" The women too offer, upon this occasion, the most fervent orisons; a circumstance which induced a certain heretic to make the innocent, yet wicked remark, that the whole catholic persuasion is founded upon a woman, and preserved by none but female souls.

" On all All-souls morning, the same pious occupation is renewed. All the churches are hung with black, the jaws of the tombs are thrown open again, and the priests more busy than on any other occasion. Every where you see them, silently say mass, sit in the confessional, &c. Many of them mix with the pious crowds, and for a few quartos let them kiss their Stoles, practising besides many other religious arts on their credulity.

" In the middle of the church stands a bier, surrounded with lighted tapers. In one corner *wooden figures of souls* are displayed, who stand up to the waist, in terrible but (luckily for them) painted flames. However coarse the subject and its emblem may appear, still it moves the pious throng, who compassionately offer their mite for the redemption of the departed sufferers, in the hope that the same benefit will be one day conferred upon themselves. They then, with more peace of mind, abandon themselves to the soft transgressions which willingly or unwillingly they must at some time or other expiate in purgatory.

" Evening comes, and every one yields himself up to his usual diversions. They have done their duty by the poor souls who, they suppose, have long before then entered Paradise. Amidst a thousand jokes they eat the dish usually served up on All-souls day, consisting of flour-pap, mixed with butter and anise. He who has not sinned all day long, does not fail in the evening to bespeak himself a place for at least a couple of months in Purgatory."

Is it true that the sepulchres are opened? we believe not. It is scarcely possible that such a custom should exist any where except among savages. In Lisbon a bier is erected in the centre of the church, on this day, covered with black and silver, and set round with tapers. As for opening the grave it is never heard of in that country, nor did we ever hear of it any where except among the American Indians.

The thing is too dangerous as well as too shocking.

It is shocking to see the noblest nation under heaven so vilified and traduced as they are by this rotten-hearted writer. He has seen nothing but lechery under the mask of superstition, where he might have seen sincere piety, and indignant honour and burning patriotism,—a clergy the most exemplary, a nobility the most honourable, a people the least corrupt of any in Europe, or in the world,—a nation destined to rise from its ashes and resume its rank with greater glory. Bonaparte may crown his wretched brother at Madrid, may scatter undisciplined armies, burn half their cities and garrison the rest, but never can he establish his accursed family upon the throne of Spain. The spirit of that country is unconquered and unconquerable, once already have the Spaniards recovered it from a foreign master. Their fame was destroyed, their very name extinguished,—and a handfull of banditti among the mountains appeared to be the only remnant saved from the wreck,—with that handfull the struggles began, nor did they desist from it for seven centuries, till they had exterminated the invaders.

CHAPTER II.

GEOGRAPHY.

ART. I. *An Introduction to Pinkerton's Abridgment of his Modern Geography, for the Use of Schools: accompanied with authentic Maps, adapted to the Introduction, and suited to other Geographical Works; forming a Complete Juvenile Atlas.* By JOHN WILLIAMS, 12mo. pp. 280.

THE knowledge of Geography forms so important and indispensable a part of education, to whichsoever of the professions or pursuits of life the chief studies may be directed, that the public are greatly indebted to every individual who contributes his assistance to facilitate the means of its acquisition. Much is on this account due to the various writers who have laboured to clear the path of the obstructions which every where presented themselves to impede the progress of the youthful learner, and to add the charm of interest and pleasure to his pursuit. Notwithstanding the number of elementary treatises on this subject which already exist, and the merit which we freely concede to many of them, we are pleased to add to the list the present work of Mr. Williams. The general merit of Mr. Pinkerton's great work, in regard both to the superiority of his materials, and the arrangement of his subjects, has received the sanction of public approbation. Mr. Williams has therefore performed a very acceptable service, in compiling, upon the plan of that valuable publication, a short and familiar work which should at once, in a perspicuous and pleasing manner, initiate the young student in the first principles and most essential branches of the science, and prepare him afterwards to peruse the original with the highest advantage. Mr. Williams has executed his undertaking with great judgment and ability: and we cordially recommend his work as one of the best adapted to its object of any that have come under our inspection.

The outline maps, designed to accompany this Introduction, will be found of great service in fixing upon the learner's mind a strong and correct impression of the forms and relative situations of the countries with which the work brings him acquainted. They are executed with great fidelity and neatness.

ART. II. *A Familiar Introduction to the Study of Geography and to the Use of the Globes. Intended for Schools and Young Persons.* 12mo. *By* JOHN BIDLAKE.

THIS introduction is on the plan of question and answer, which, in our estimation, is not the best method of communicating instruction, but Mr. Bidlake is of a different opinion. As there are many who agree with the author of the work before us, as to the excellence of those plans which consist of questions and answers properly adapted, we shall, for their sakes, observe that brevity in this little tract has been chiefly consulted; but if the pupil is to commit to his memory all the answers, he will find scarcely less difficulty in the exercise than he would meet with in larger treatises. For children in the first forms

accuracy of definition should never be sacrificed to brevity, yet this is unquestionably the case in several instances that might be pointed out: thus the answer to "What is meant by the diameter of the earth," is "Its thickness." In answer to "What is the cause of night?" we read "As any particular place goes farther round, it turns from the sun." This is certainly very bad, and was so put merely to save a few words, which words would have abundantly compensated the trouble of learning.—Again — "How many miles are there in a degree? — *A.* Sixty;" but their measure varies, *when near the poles*, in longitude. The idea conveyed in this answer is exceedingly faulty, if it can be said to convey any idea. The geographical part, properly so called, is liable to the same objection. Thus of Lapland, the only thing mentioned is, that it is divided into three parts; and no notice is taken of those parts in the description of the countries to which they may be said to belong. Of the United kingdoms of Great-Britain and Ireland we have little more than a bare enumeration of the counties, and their chief towns; enough indeed to burden and harass the memory, without any facts to amuse or interest the learner.

The correspondence between ancient and modern geography is a very good idea, and exceedingly useful in schools, in which the classics are read; but the parallel in p. 40, 41, is too scanty, and in some places inaccurately expressed: see the art. Cyclades among others.

The introduction to the Use of the Globes is too short, but as far as it goes may answer the purpose very well. There are likewise several miscellaneous articles, calculated to instruct and amuse young people, as the remarks, p. 49, 53; and the geographical paradoxes which have been repeated in a hundred other introductory treatises on geography.

ART. III. *A Concise Gazetteer of the most remarkable Places in the World; with brief Notices of the principal historical Events, and most celebrated Persons connected with them; to which are annexed, References to Books of History, Voyages, Travels, &c.: intended to promote the Improvement of Youth in Geography, History, and Biography. By* THOMAS BOURN, *Teacher of Writing and Geography.* 8vo. Mawman.

ART. IV. *Exercises on the Globes; interspersed with some historical, biographical, chronological, mythological, and miscellaneous Information; on a new Plan: to which are added, Questions for Examination: designed for the Use of young Ladies. By* WILLIAM BUTLER. 12mo.

THE latter of these volumes has already experienced a favourable reception with the public, and the reader is now presented with a new edition (the fourth): it was, however, thought right to introduce both works in our present volume, and by the side of one another, because the authors, highly respectable men, we are informed, and very useful writers, have thought proper to recommend each other's labours, in terms not the most modest, and which, with the discerning, are more likely, we should imagine, to diminish than inspire public confidence. It ought however to be mentioned by way of apology that, if our information be correct, these gentlemen stand in the near relationship of father and son-in-law. With respect to Mr. Bourn, therefore, the principle of gratitude operating on a generous and ardent mind may be allowed, without reproach, to carry him beyond the limits of moderation, in the applause of the disinterested benevolence of a parent; but we cannot find an equally good excuse for Mr. But-

ler, when he assumes to dictate in the following language:

"If in the course of a steady and extensive practice of 40 years as a teacher of geography, Mr. Butler may be supposed to have acquired any degree of reputation, he is not afraid thus publicly to pledge himself and his reputation to the assertion, that in his heart and conscience he considers Mr. Bourn's Gazetteer as better calculated for an initiatory book of instruction for youth in geography, than any, or all, other works of the kind in our language."

We are willing to give Mr. Bourn due praise, but cannot at once raise him higher than all his predecessors in this department of instruction: in his own way, and upon his own plan he has done much, but surely Mr. Butler errs, we had nearly said egregiously, in recommending the Gazetteer of his son-in-law as the best initiatory book in geography. Its use and superior advantages must be derived from its connection with some other introduction to this science. When young persons have learned what geography is, and are familiar with the terms connected with it; when they understand the use of maps or the terrestrial globe, and can point out on one or the other, the boundaries of countries, the courses of rivers, the situation of mountains, &c. then the Gazetteer before us may most advantageously be brought into action, then they may be required daily, or at other stated periods to point out on their maps the places which Mr. Bourn has enumerated, and also be required to give an account of whatever is attached to them that is remarkable, and that has been noted as deserving of recollection.

To shew the manner in which Mr. B. has composed his work, and how well he has blended amusement and interesting facts with instruction we shall quote two or three passages from the work itself.

"FRIENDLY ISLANDS—A cluster of islands of the Polynesia, South Pacific ocean, so named by Capt. Cook, in 1773, on account of the friendship that appeared to subsist among the inhabitants, and their courteous behaviour to strangers. Tasman, the celebrated Dutch navigator, first touched here in 1643, and gave the names of New Amsterdam, Rotterdam and Middleburg, to three of the principal islands. Captain Cook explored the whole cluster, which he found to consist of more than sixty. New Amsterdam is the largest. It is intersected by straight and pleasant roads, with fruit trees on each side, which provide shade from the scorching heat of the sun. Middleburg is called Eooa by the natives, who have given the names of Annamooka, Tongataboo, Hapaee, and Lefooga, to the other principal islands. The general appearance of these islands conveys an idea of the most exuberant fertility: the surface, at a distance, seems entirely clothed with trees of various sizes, some of which are very large, particularly the tall cocoa-palm, and a species of fig with narrow-pointed leaves. It is almost wholly laid out in plantations in which are some of the richest productions of nature; such as bread-fruit, cocoa-nut trees, plantains, yams, sugar-cane, and a fruit like a nectarine. Their stock of quadrupeds is as scanty as that at the Society Islands; but they received from Captain Cook valuable additions both to the animal and vegetable kingdom. Their domestic fowls are as large as those of Europe. Among the birds are parrots and parroquets of various sorts, which furnish the red feathers so much esteemed in the Society Isles. The numerous reefs and shoals afford shelter for an endless variety of shell-fish. Agriculture, architecture, boat-building, and fishing, are the employments of the men; to the women is confined the manufacture of their cloth. These islands lie between 170° and 180° w. long. and 20° and 23° s. lat."

"PALESTINE, country of Turkey in Asia, so called from the Philistines, who inhabited its sea-coast. It is also called Judæa, from the patriarch Judah; and the Holy Land, from its having been the scene of the birth, ministry, and death of Jesus Christ. In the sacred scriptures it

is styled the Land of Canaan, and the Promised Land. It is divided from Syria, on the N. by Mount Libanus, or Lebanon; from Arabia Deserta on the E. by the mountains of Seir; and it has the deserts of Arabia Petræa on the S. and the Mediterranean on the W. It is, in general, a fertile country, abounding, where cultivated, with corn, wine, and oil; and it might supply the neighbouring country with all these, as it anciently did, were the present inhabitants equally industrious. The parts about Jerusalem, its capital, are the most mountainous and rocky; but they feed numerous herds and flocks, and yield plenty of honey, with excellent wine and oil; and the vallies produce large crops of corn."

To these we shall add his account of

"PANCRAS, a village of Middlesex. It has a church dedicated to St. Pancras; and the church-yard is remarkable for being the principal place of interment for the Roman Catholics. At a public-house near the church-yard is a medicinal spring. Here is an hospital for inoculation; also the Veterinary College, a new and singular institution in this country, established in 1791, under the auspices of persons of the first rank and fortune, and intended for the improvement of farriery, and the treatment of cattle in general."

Mr. Bourn, in his description, has fallen into a small mistake, no cattle but horses are admitted into this establishment. In addition also to the other facts we will inform Mr. B. and our readers why the church-yard of St. Pancras is so celebrated as the burial-place of Catholics: It is the only remaining church that was consecrated by a Romish bishop;—it was the church in which mass was last performed, previously to the reformation; and in France, very many years since, a liberal bequest was made, of which the interest is annually paid, to three parish priests, who shall continually offer up prayers for the souls of those who are interred in the parish church-yard of St. Pancras.

Of Mr. Butler's Exercises, it may be affirmed that it would be difficult to fix upon any book of equal size, that contains so much interesting matter, collected from various sources, on almost every subject; and always illustrative of some historical fact; or of some important invention; or devoted to the celebration of heroic deeds in antient and modern times. Our readers may judge of the whole from a paragraph, which we shall transcribe, on the clock:

"Horologium, the clock. A clock is a kind of movement, or machine, serving to measure and strike time. The invention of clocks with wheels, is, by some, referred to Pacificus, archdeacon of Verona, who lived in the ninth century; others ascribe the discovery to Boëthius, about the year 510; but from the numerous testimonies which are adduced in that incomparable work, the New Edition of Dr. Rees's Encyclopædia, respecting the origin of a clock, the fair conclusion to be drawn is, that this machine is neither of so ancient a date as some writers suppose, nor yet among those more recent inventions which are placed in the last two centuries; and that the real inventor is not certainly known. It is rationally conjectured, that a clock, such as that made by Henry de Wick*, is not the invention of any one man, but an assemblage of successive inventions: such a succession of ingenious contrivances being perfectly analogous to the successive improvements which the present clock has experienced, at different periods, since Henry de Wick's was constructed, which is the most ancient clock whereof we have any particular description. It was placed by this celebrated German artist, in the year 1364, (some say 1370) in the tower of a palace at Paris, belonging to Charles V. surnamed the Wise, king of France. The oldest English

* Beckmann styles him Charles de Wic.

clock of note, is in a turret of the royal palace at Hampton, constructed in the year 1540, which was in the reign of Henry VIII. by a maker whose initials are N. O. It shews the time of the day, and the motion of the sun and moon, through all the degrees of the zodiac, together with the matters depending thereon, as the day of the month, the sun's and moon's places in the zodiac, moon's southing, &c. &c. This curious machine was repaired in 1711, by L. Bradly, a skilful artist of Fenchurch-Street, London. In Grose's antiquities it is said that this clock, considered as an astronomical clock, was invented by Tompion: but this account cannot be true, because that famous artist lived a century and a half after the original construction; he may in all probability have been employed in making some of the alterations either in the astronomical or going part, which circumstance has given rise to this erroneous statement."

ART. IV. *The New Universal Gazetteer: or Geographical Dictionary: containing a Description of all the Empires, Kingdoms, States, Provinces, Cities, Towns, Forts, Seas, Harbours, Rivers, Lakes, Mountains, and Capes, in the known World; with the Government, Customs, Manners, and Religion of the Inhabitants, &c. with Twenty-eight whole Sheet Maps. By the Rev.* CLEMENT CRUTTWELL. *Second Edition.* 4 vols. 8vo.

IN the useful and liberal science of Geography, this work will be found to afford a much greater degree of information than any other in the English language.

Since its first appearance, indeed, the map of Europe has changed its aspect. Powerful, and at the same time independent, monarchies have almost lost their political existence; while new empires, kingdoms, and principalities have been created. These revolutions, which it is unnecessary farther to describe, and which could not be anticipated, may have occasioned some inaccuracies in a work, the very extent and magnitude of which must make it at all times more or less inseparable from error. Care and minuteness in revision, however, have not been spared; and it is with pleasure we find the addition of more than thirty thousand fresh articles, evincing the author's desire of rendering the present edition deserving of public approbation.

The account of Erfurt may be quoted as a specimen of the manner in which the larger towns of the world are described.

"*Erfurt* or Erfort, a city of Germany, in the circle of the Lower Rhine, founded in the fifth century; lately belonging to the Elector of Mentz, who governed it by a Stadtholder. It had an ecclesiastical, a civil, and criminal tribunal, and a regency, from whence appeals might be made to the Elector. The municipality is composed of an equal number of Catholics and Lutherans. The town is large, but not populous, the buildings in general in the Gothic style; situated on the Gera, fortified, and defended by two castles, with a garrison of imperial and electoral troops. It contains, besides a college, a mitred abbey, and seven others, four parish churches, and three chapels for the Roman Catholics, and eleven churches for Lutherans, and an academy instituted for useful science; a well-furnished library in which are several manuscript bibles in the Hebrew character; and an university, composed of five colleges, whose professors are Roman Catholics and Lutherans. The territory of Erfurt is fertile, but wants wood; it contains, besides the capital, two towns, and seventy-three villages. In 1802, the city and district were given among the indemnities to the King of Prussia. 110 m. W. Dresden, 160 E. Cologne. *Long.* 11. 6. E. *Lat.* 51 N."

CHAPTER III.

FOREIGN TOPOGRAPHY AND ANTIQUITIES.

ART. I. *The Geography and Antiquities of Ithaca. Dedicated by Permission to the King. By* WILLIAM GELL, ESQ. *M. A. F. R. S. F. S. A. and Member of the Society of Dilettanti.* 4to.

IN an age of investigation and research like the present, says Mr. Gell, it is remarkable, that while the Iliad and the scene of its battles have excited such particular attention, little or no recent information has been offered to the public on the subject of Ithaca, the theatre of the principal action of the Odyssey and the kingdom of its hero.

It may perhaps be necessary, he adds, to mention the principal authors who have written on the subject of Ithaca in modern times. Sir George Wheeler mentions the island, and pretends that the town was called Dolichia, in which he says the opinion of Strabo agrees with his own. He affirms that Theachi is Dolichium, for it is too large for the island mentioned by Strabo, which was eighty stadia in circuit, and supposes the rock of Aotaco to be the true Ithaca, without recollecting that Aotaco has not half the magnitude which Strabo assigns to that island. His account is evidently taken from another person, and he does not even hint at an excursion to Ithaca. M. de Chevalier has also given a long poetical description of the island, which, as he did not touch at Bathi, he has put into the mouth of a Greek sailor, whose account, even supposing it possible that a native could have delivered it, is absolutely too absurd to require refutation. Among other circumstances, the Greek relates that he has frequently stood on the ruins of the palace of Ulysses, while his eye ranged over the island of Zante. Unfortunately a very lofty mountain in Cephalonia, totally excludes the whole of Zante from the ruins. The views also must have been made by the bookseller, for they do not bear even the most distant resemblance to the place, and it is wonderful that M. le Chevalier should have suffered a work of such merit to have been disgraced by the introduction of such fabrications.

The Venetian geographers, we are told, have in a great degree contributed to raise those doubts which have existed on the identity of the modern with the ancient Ithaca, by giving, in their charts, the name of Val di Compare to the island: a name totally unknown in the country, where the isle is invariably called Ithaca by the upper ranks, and Theaki by the lower,

In the spring of the year 1806, Mr. Gell set out with two gentlemen from the coast of the Morea, for the purpose of visiting Ithaca, and satisfying himself if possible by a very particular examination of the veracity or falshood of the relations of Homer on the localities of the island. The morning of the 11th of April discovered the shore, rocky, but clothed with a profusion of flowering shrubs.

Having landed, the party proceeded directly toward a beautiful semicircular precipice, now known by the name of Korax or Koraka

petra, situated near the southern extremity of the island, in the neighbourhood of which they found a curious and singular natural descent to a fountain called Pegăda, or the well frequented by the shepherds of the vicinity. It was impossible, says Mr. Gell, to visit this sequestered spot, without being struck with the recollection of the fount of Arethusa and the rock Korax, which the poet mentions in the same line. The words are,

—— αι δε νεμονται
Παρ Κοραικος πετρη, επι τε κρηνη Αρεθουσης·
Odyss. xiii. 407.

Two caves at the extremity of the curve formed by the precipice, presented them as they conceived with another accompaniment of the fount mentioned by the poet at the close of the fourteenth book, when Eumæus seeks his couch beneath the *hollow rock*, secure from the current of the northern wind. Above, at a short distance, they found a pastoral dwelling, which circumstances seemed to suggest had been erected on the very spot on which the fold or stathmos of Eumæus had been once situated. There were also the vestiges of some ancient habitations, and the place was called Amarathia. These, and some occurrences of a less important kind appear to have afforded our travellers something more than a presumption, that the Ithaca of Homer was not the creature of his own fancy; for though the grand outline of a fable may be easily imagined, yet the consistent adaptation of minute incidents to a long and elaborate falsehood, is a task of the most arduous and complicated nature.

In proceeding toward Bathi, the capital of the island, on the summit of a ridge projecting from the rocks of Korax, they found the remains of antique tombs, such as are usually found in the vicinity of ancient cities in other parts of Greece, and which they conceived could have been no other than the Necropolis, or place of sepulture for the inhabitants of Marathia.

At the town of Bathi itself, though we have some interesting details of modern manners, our travellers found nothing which bore particular coincidence with any passage in the Odyssey; although the harbour answered exactly to the λιμενι πολυβενθει of Homer. (Odyss. xvi. 324.)

Having crossed to Dexia on the right of the Gulph of Bathi, our travellers found a cave, the description of which bears so strong a resemblance to that of the grotto of the Nymphs, that we cannot but agree with Mr. Gell in his remarks on Strabo. That valuable writer asserts

Εν τε τη Ιθακη, ουδεν εξιν αντρον τοιουτον ωδε Νυμφαιον οιον φησιν Ομηρος.

"But Strabo, who was an uncommonly accurate observer with respect to countries surveyed by himself, appears to have been wretchedly misled by his informer on many occasions.

"That Strabo had never visited this country is evident, not only from his inaccurate account of it, but from his citation of Apollodorus and Scepsius, whose relations are in direct opposition to each other on the subject of Ithaca."

After passing Dexia, Mr. Gell continues, our boat conveyed us to the foot of the hill of Aito, or the Eagle, which still exhibits the vestiges of a city and its Acropolis. There is a fountain in the neighbourhood, and the wall of the city, he says, is yet to be traced through almost its whole extent. We are here reminded of the passage in the Odyssey, which relates to the journey of Ulysses and Eumæus from the farm near the rock Korax; where the fount near the citadel is mentioned.

Whether the generality of readers will agree with Mr. Gell in here

tracing what he conceives to have been the ruins of Ulysses' palace, we know not, but his references to the Odyssey are apposite, and the very curious remains of ancient masonry which mark the Acropolis of Aito, are precisely of the same class with the fortifications of Argos, Tirynthus, and Mycenæ, the most ancient known in Greece, and reputed the work of the cyclops, in the time of Pausanias.

At Leuka, on the western foot of Mount Neritos, Mr. Gell conjecturally places the garden of Laertes; but in regard to the rock which is called the school of Homer, he observes, that though it certainly presents vestiges of ancient masonry, it would not be easy to trace its connection with the name of the poet to any remote period.

Such are the principal features in "the Geography and Antiquities of Ithaca:" a work which we are well satisfied every lover of Homer will peruse with pleasure.

The plates which accompany it are no less than fifteen in number, besides the vignette of the coins of Ithaca in the title. The most curious are the map of Ithaca, the view of the rock Korax and the fountain Arethusa, the view of Bathi, the specimens of ancient masonry at Aito, and the Leucadian promontory.

ART. II. *The Antiquities of Magna Grecia.* *By* WILLIAM WILKINS, *Jun. M. A. F. A. S. Fellow of Gonville and Caius College, Cambridge.* Folio.

AMONG the valuable works which have been of late years written on the ruins and remains of Grecian art, few will be found more curious or more superb than this by Mr. Wilkins.

To many of our readers it may perhaps be needless to say, that the south part of Italy was anciently called *Magna Græcia*; although how much of the country it exactly comprehended is uncertain. Seneca says the whole coast of the Tuscan sea was called by that name; and Strabo, who is good authority, extends it to Sicily.

To this latter portion, exclusive of Pæstum, Mr. Wilkins's researches are confined.

In the Introduction, Mr. Wilkins deems it expedient to offer some remarks upon the principles by which the construction of the Grecian Temples appears to have been regulated; because the general principles which are given by Vitruvius in the fourth chapter of the fourth book, for the division of the ædes, or temple within the peristyle of the Romans, are found upon investigation to fail entirely in their application to the Temples of the Greeks. He concludes it with some pertinent remarks upon the Temple of Jerusalem. Independently of the interest excited by the antiquity and sanctity of which, he observes, we shall find that an enquiry into the arrangement and dimensions of its component parts will be amply repaid by the light which it tends to diffuse upon the history of Architecture in general. When compared with the plan and proportions of some of the earliest Grecian Temples, such as at Pæstum and Ægina, so great a resemblance will be found to subsist between them, as to afford a presumptive proof that the architects both of Syria and Greece were guided by the same general principles, in the distribution and proportion of the more essential parts of their buildings. Some deviations may perhaps be found to occur, but such only as might naturally be expected in temples built for the celebration of rites, differing so much as did the Jewish and the Heathen.

The first Chapter treats of the History of SICILY *in general*, both

before and after its colonization by the Greeks: concluding with the return of Marcellus to Rome, after the capture of Syracuse.

In the second Chapter we enter upon the history of SYRACUSE itself; which, after the colonists had expelled the Siculi from their possessions on the coast, and enlarged the city, became separated into five distinct parts. The first was Ortygia upon the island, the original city of the emigrants separated from the main land by a narrow channel: this, upon the subsequent enlargement of the city, became the citadel. Acradina and Tyche were next added, and afterwards Neapolis and Epipolæ; hence the whole city was called *Pentapolis*, although Epipolæ was not inclosed within the city walls until the time of Dionysius.

The more magnificent of the remains at Syracuse, consist of the Temple of Minerva in Ortygia; the remains of a Greek Theatre at Neapolis; and the foundations of the famous wall in Epipolæ, with which the city was inclosed by Dionysius the elder. Six plates illustrate the Temple of Minerva and its parts: the first, which is a general view, is executed in aqua-tinta; the rest are in a more finished and elaborate style of engraving. The remains of the theatre, two shafts of pillars belonging to a temple of Jupiter Olympius, the Fountain Cyane, and the Fountain Arethusa, are subjects scarcely less interesting to the reader.

The history and remains of AGRIGENTUM form the subject of the third chapter.

The site of the ancient city, Mr. Wilkins observes, is incontrovertibly ascertained by the remains of those magnificent works, which have hitherto survived the ravages of war, and the more slow, although not less certain, devastations of time. These ruins, he adds, lie in one of the most beautiful situations which the Island affords.

"At the south-east angle of the ancient city, upon a rocky eminence which bids defiance to all approach, except through the town, stand the majestic remains of a temple formerly dedicated to Juno Lucina. This building, like the greater part of the monuments existing in Sicily, is of the Doric order of architecture; it followed the general form of hexastyle-peripteral temples, and had six columns in each front, and thirteen in the flanks, including those at the angles. The Pronaos and Posticum had each two columns intervening between the Antæ, which terminated the walls of the Cella. - All the columns of the north Peristyle, and part of the entablature, are yet remaining entire, as are two at the south east angle: the rest are more or less dilapidated, and have lost, with their capitals, courses of the frustra which composed the shafts. Only two, however, one in the north, and the other in the east front, have entirely disappeared.

"Both the longitudinal and transverse walls of the Cella are remaining to a certain height; that which divides the Pronaos from the Cella seems, from its thickness, to have contained staircases, which are sometimes to be met with in Grecian temples, for the purpose of conducting to the apartments over the vestibule.

"The Stylobate consists of three steps, which went completely round the temple: on the north, where the ground falls, it is raised upon a plinth, or plain substructure. The remains of a peribolus, or court, are visible before the east front. It appears to have extended to the brow of the declivity, which on that side particularly is steep and craggy.

"The length of the temple, measured from the outside of the angular columns, is 124′ 5″ 0, and the breadth 54′ 7″ 0. The Cella is 48′ 11″ 0, long, and 25′ 5′ 0, wide; the columns, including the capital, are 21′ 2″ 0, in height, and 4′ 6″ 0 in diameter.

Fazellus calls this the temple of the goddess *Pudicitia*, and tells us that in his time it was called the *Tower of the Virgins*. The name of *Juno Lucina* he attributes to another temple, no remains of which are now to be discovered."

Another curious ruin, converted by the inhabitants to a place of

christian worship, is described in the Temple of Concord. Beside which, the temples of Jupiter Olympius, Æsculapius, and Castor and Pollux, with the tomb of Theron, and the general View of Agrigentum, furnish subjects for no less than two and twenty plates.

The fourth Chapter relates to the rise and decline of the city of SELINUS; both of which are exhibited, though with an intervening period of more than two centuries, in the same page of history. The continual disputes between this city and its rival Ægesta, at last ended in the razing of Selinus to the ground, with the massacre of its inhabitants. Under Hermocrates, who repaired its walls and re-assembled the remnant of its natives, Selinus re-assumed its importance among the rival States of Sicily: when it was a second time taken and destroyed by the Carthaginians; who not only despoiled it of its treasures, but threw down its temples. After this second siege, the city was entirely abandoned; and Strabo classed it among the ruined cities of Sicily. Its magnificent reliques however still remain in massy confusion: and being less encumbered with shrubbery than the ruins at Agrigentum, afforded Mr. Wilkins better opportunities for ascertaining the dimensions of particular parts. Selinus is accompanied by *eleven* plates.

In the fifth Chapter we come to its rival AEGESTA, since called Segesta: a city which appears to have survived the many vicissitudes of fortune which it experienced, and to have retained its importance to a very late period. The Saracenic conquest, which involved all Sicily in ruin and desolation, extended its fatal consequences to Ægesta, and it was then entirely destroyed. One only monument has survived the overthrow of the city. A magnificent example of the taste and piety of the Ægestans. Any opinion, as to the period in which this building was erected, Mr. Wilkins says, must rest upon conjecture; unless it be allowed that this is the temple mentioned by Dionysius Halicarnassensis, as the one which was built by the Trojans who remained in Sicily after the departure of Æneas. The solidity of its construction affords ground for classing it among the earliest of the existing monuments in Sicily: and if simplicity be a characteristic of age in architecture, this temple may claim a title to the highest antiquity. The exterior is certainly the most perfect remain we have almost ever seen exhibited.

The sixth and last Chapter is devoted to the ruins of *Possidonia* or PÆSTUM, with the name at least of which the generality of our readers are probably better acquainted than with those of the Sicilian cities. The remains of its temples are illustrated in no less than twenty plates.

Having said thus much of the general contents of the work, it is necessary to observe, that Mr. Wilkins's greatest care seems to have been bestowed in obtaining the proportions of the different buildings. In this respect he appears, indeed, to have been indefatigable.

We wish that the aqua-tinta style had not been resorted to in the views although they are executed in a highly creditable manner. Of the rest it is sufficient to say they are from the gravers of Lowry, Roffe, style Porter.

ART. III. *A Letter addressed to the Gentlemen of the British Museum. By the Author of the Dissertation on the Alexandrian Sarcophagus.* 4to.

IN the form of question and answer, in this publication, Dr. Clarke has given a brief view of the principal facts upon which he still pre-

sumes the Alexandrian cistern at the British Museum to have been the tomb of Alexander the Great.

The characteristic features by which the identity may be proved in both instances, he conceives to be afforded, *first*, by the passage of Herodian quoted in our former Review, in which Alexander's body is stated to have been deposited in a Σορος; and *secondly*, from the coincidence of features between the Alexandrian cistern, and two others exactly so formed, and of the same dimensions, *which bear the name of* ΣΟΡΟΣ, at Alexandria Troas.

In allusion to the celebrated passage of Juvenal, he then asks, "why does that writer call *it* Sarcophagus?" as if the poet intended any absolute allusion to the sepulchre of the Macedonian hero. Because the Romans, he adds, called a ΣΟΡΟΣ by that name.

"*Quest.* How is this proved?

"*Ans.* By St. Augustine, who says, (Lib. xviii. cap. 5.) Quia enim Arca in quâ mortuus ponitur, quod omnes jam Σαρκοφαγον vocant ΣΟΡΟΣ dicitur Græce."

The passage of Juvenal, however, conveyed only a moral lesson against ambition, almost in the very words of Prince Henry's Soliloquy on Hotspur.

Ill weaved Ambition, how much art thou shrunk!
When that this body did contain a spirit,
A kingdom for it was too small a bound;
But now, two paces of the vilest earth
Is room enough.

We give the extract from the poet, and leave it for our readers to decide whether any features of identity can be appropriated between the Sarcophagus of Juvenal, and that at the Museum.

Unus *Pellæo juveni* non sufficit orbis:
Æstuat infelix angusto limite mundi,
Ut Gyaræ clausus scopulis, parvâque Seripho.
Cum tamen a figulis munitam intraverit urbem,
SARCOPHAGO contentus erit. *Mors sola fatetur*
Quantula sint hominum corpuscula.——
Sat. x. l. 168

In regard to ΣΟΡΟΣ also, on which Dr. Clarke seems to place such strong reliance, we have one or two remarks to make.

The words of St. Augustine are, "Quia enim Arca in quâ mortuus ponitur, quod omnes jam Σαρκοφαγον vocant Σορος dicitur Græce:" and this might certainly be the case in *Roman-Greek* inscriptions: but in days of remoter age, ΣΟΡΟΣ meant *a receptacle* only, and was as applicable to an earthen pan as to a stone Sarcophagus.

It might be sufficient in this instance, perhaps, to quote the Onomasticon of Julius Pollux (vii. 160.)

Σορος, σοριτης, σοριτιον, ΣΟΡΟΣ· καλοῖτο δὲ αυτη και πυελος, και κιβωτος, και λινος.

But that Σοροι, at a remote period, were sometimes formed of meaner materials than any of those which Dr. Clarke adverts to, we have the authority of Pausanias for saying: who, speaking of the temple of the Cresian Bacchus, observes

Κρησιου δε υστερον ονομασθη, διοτι Αριαδνην αποθανουσαν ενθαψεν ενταυθα Δυκιας δε λεγει, καταςκευαζομενου δευτερου του νεω ΚΕΡΑΜΕΑΝ ευρεθηναι σορον, ειναι δε Αριαδνης αυτην· και αυτος τε και αλλους Αργειων ιδειν εφη την σορον.

(Corinthiaca Edit. Lips 1696. p. 164.)

and Plutarch in the Life of Numa expressly distinguishes Σοροι σαρκοφαγοι.

Not a few instances also may be found among the vast number of sepulchral inscriptions which have been preserved by travellers, in which the word ΣΟΡΟΣ is found written upon URNS in the same manner and with the same meaning as on the chests at Alexandria Troas.

Chishull in the unpublished part of his Antiquitates Asiaticæ, men-

tions an inscription '*In URNA sepulchrali*, in domo Turcæ," at Metropolis, beginning

—Εν η ΣΡΟΩ κικηδευται.

At Hierapolis, " in boreali urbis parte *inter URNAS*;"

Η ΣΟΡΟΣ και ο βωμος
Συν τω θιματι
Διαφιεν. . . . . .

Η ΣΟΡΟΣ και ο τοπος ουτο αυτην Πατιν Ερμογινες τω Θεοδοςε εν η κικηδευται ο παπιας κηδευθησεται δε και ο υιος αυτε Διονυσιος.

Η ΣΟΡΟΣ Αλφιε τε Αρτεμιδωρε και των τεκνων αυτε η κικηδευται αυτος· &c.

And at Angora,

Η ΣΟΡΟΣ Σιεβατε Στιφανα.

These instances are certainly sufficient to evince that Dr. Clarke reasons on too broad a basis, when from the mere circumstance of two chests having the designation of Σορoι in their inscriptions, and those of a comparatively late date, he would infer that the Sarcophagus of the Museum could be no other than the actual ΣΟΡΟΣ mentioned by Herodian.

We cannot help saying, again, with St. Chrysostom, Που γαρ, ειπε μοι, το ΣΗΜΑ Αλεξανδρε ; δειξον μοι. (Opera tom. x. p. 625.)

CHAPTER IV.

BRITISH TOPOGRAPHY AND ANTIQUITIES.

ART. I. "*A Topographical Dictionary of England: By* NICHOLAS CARLISLE, *Fellow and Secretary of the Society of Antiquaries of London.*" 2 vols. 4to.

ART. II. "*A Topographical Dictionary of the United Kingdom; By* BENJAMIN PITTS CAPPER, *Esq.* 8vo.

THE idea of a Topographical Dictionary of England appears to have been first conceived by William Lambarde, so long ago as the reign of Queen Elizabeth. Mr. Carlisle in the preface to his dictionary mentions Speed's "Theatre of Great Britain's Empire" as the next work; followed by Sir Henry Spelman's "Villare Anglicum," in 1656, and the Index Villaris by Adams in 1680. But the truth is that till 1751 we had nothing that answered to the title of a Topographical Dictionary. In that year, "England's Gazetteer" appeared, by Stephen Whatley; in three volumes octavo: the materials of which seem to have formed the bases of the several Gazetteers which have been subsequently published as original compositions

To the accident of Mr. Carlisle's employment in the office where the *poor returns* were arranged, the production of his Topographical Dictionary is to be ascribed. The difficulty and frequent delay, which occurred in that office, from the want of some general directory, at once led him to perceive that an amended Index Villaris was become necessary, and enabled him by experience to execute it in a manner satisfactory to himself.

Mr. Capper, we are told, assisted in preparing the abstracts of the answer and returns made to the *Population Act*, as well as in arranging the returns of the cultivation of the kingdom, which were laid before parliament in 1802.

From the orthography and alphabetical arrangement of the different places, indeed, it is evident that authentic returns have been consulted for a great portion of their materials by both writers. In the greater number of instances, it will be found they agree; though here and there it may occur that each dictionary has the names of inconsiderable places not found in the other.

Mr. Carlisle's Dictionary is confined to England only: with the promise of a third volume which with Wales will include Scotland, Ireland, and the Islands of the British seas.

Mr. Capper's work is already completed; and is accompanied by a set of maps: confined for the counties, to the size of an octavo page; and having only such places laid down as contain more than forty houses.

In one respect, perhaps, there is an essential difference between the two Dictionaries: in the mode adopted for the arrangement of the topographical descriptions. In Mr. Capper's, the information obtained appears to have been condensed: while in Mr. Carlisle's the descriptions are given in a more dilated

form. The history of every monastery is quoted in full length from Bishop Tanner's Notitia Monastica: and we occasionally observe extracts from a variety of other authors both ancient and modern. "These passages are introduced," Mr. Carlisle, says, "specially to exhibit the style of certain rare and old books." In the greater towns, the names of the different parishes, the value of the livings, the patrons, the resident population of the places, and the money raised by parish rates, are given in a tabular form: while, in Mr. Capper's, all but the last article are detailed in the text of the work.

A selection of the titles of such works as best illustrate British topography forms a portion of the Introduction to both Dictionaries. Both seem to have been compiled with great industry, and deserve our recommendation to the public.

ART. III. *Magna Britannia; being a Concise Topographical Account of the several Counties of Great Britain. By the Rev.* DANIEL LYSONS, *A. M. F. R. S. F. A and L. S. Rector of Rodmaston, in Gloucestershire, and* SAMUEL LYSONS, *Esq. F R. S. and F. S. A. Keeper of his Majesty's Records in the Tower of London. Vol. II. Part I. Containing Cambridgeshire.* 4to.

THE plan of publishing the Magna Britannia in detached counties was recommended in our notice of the first volume. The Messrs. Lysons, we are happy to say, not only admit the eligibility of the mode, but promise to adopt it through the remainder of their work. They have published the account of Cambridgeshire alone; and Cheshire and Cornwall will form the succeeding parts of the second volume.

In the introductory portion of CAMBRIDGESHIRE, the most conspicuous divisions, are those which relate to "*ancient church architecture*" and "*sepulchral monuments.*" Of the former, no county in England, perhaps, produces a richer display: since Ely Cathedral alone furnishes a pretty complete series of the styles which prevailed from the eleventh to the sixteenth century.

The earliest examples quoted of the Saxon style are those exhibited in the remains of the *conventual* church at Ely, some parts of which are supposed to be relics of the original edifice, erected by Saint Etheldreda the foundress of the monastery, in the latter part of the seventh century: although the greater part is of the date of Edgar's reign. The tower of Bartlow church, the priory church at Iselham, and the two transepts of Ely Cathedral, are quoted as specimens of the eleventh century. The naves of Thorney abbey and Ely Cathedral, with the round church at Cambridge, are given as the most striking specimens of the twelfth: after which some examples are mentioned in this county of the pointed arch, enriched with the chevron and other Saxon mouldings, which style may be considered as the immediate forerunner of the Gothic; "the most remarkable of these are to be seen in Soham church, and in the south door-way of St. Giles's in Cambridge, which has a sharply pointed arch, much enriched, under a very high and sharply pointed pediment: and in St. Mary's church at Ely, the north and south door-ways of which have pointed arches, enriched with chevron and other Saxon mouldings; those in the south door-way seem to have been taken from the ruins of the conventual church; the pillars of these door-ways are slender, with foliated capitals."

The specimens of the style so generally known throughout Europe

by the name of *Gothic* are principally selected from Ely Cathedral and King's College Chapel, classed in centuries; a mode of arrangement certainly the most convenient; for though it may happen, that the style of one century should sometimes run into the next, yet there has been always one mode sufficiently prevalent in each, to be considered as appropriate to that century. The richer specimens in other parts of the county, however, are duly noticed in their proper periods. The doorway on the south side of the Nave, the elevation of part of the Western Transept, with the specimen from the second tier of arches in the Presbytery of Ely Cathedral, and the elevation of part of the Nave of King's Chapel, are the best of the architectural plates.

The specimens of *sepulchral monuments*, in Cambridgeshire, begin no earlier than the thirteenth century. The first mentioned is that in Ely Cathedral, which is ascribed by some to John de Fontibus, 1225; and by others to Geoffry de Burgh, 1228. The next specimen, of which the date can be accurately ascertained, is the tomb of Hugh Northwold Bishop of Ely, who died in 1254. Though an example of greater elegance occurs in the monument which Messrs. Lysons have engraved of William de Luda, who died Bishop of Ely in 1298. The specimens of the fourteenth, fifteenth, and sixteenth centuries seem chiefly confined to brass plates; the most beautiful specimens of which are the grave-stones of William de Fulborne at Fulbourn, 1328, Sir Thomas de Braunston in the church of Wisbech St. Peter, 1401, John de Sleford at Balsham, 1401, and of Thomas Peyton and his wives, at Isleham, 1404.

As a specimen of the *Parochial Topography* we shall quote the account of GRANCHESTER.

"GRANCHESTER, in the hundred of of Wetherley, and deanery of Barton, lies about two miles south-west of Cambridge: it has been supposed by some to have been the ancient Grantaceaster mentioned by Bede, whilst others, from various circumstances, are inclined to believe that Grantuceaster, which had been evidently a Roman station, was situated in what is now the north suburb of Cambridge. it is certain that in Domesday survey, and other very antient records, the name of this village is written Gransete, Graumete, and Grauntesethe: the manor of that name was at an early period in the noble family of Lucy; Henry Lacy, Earl of Lincoln, who died in 1312, gave it to a kinsman, supposed to be his natural son, directing that he, and his successors, should always name their eldest son Henry:* it is probable that this kinsman died without issue, for it appears that the manor of Granchester descended, with other estates of the Lacies, to the house of Lancaster; and that King Henry IV. gave it to the provost and fellows of King's College, newly founded by him. In 1451, not long after the foundation, the manor of Burgherst, in Granchester, so called from its former possessor, Bartholomew Lord Burgherst;† and the manor of Jak, in the same parish, were purchased, in trust for the college, of the executors of Henry Somer, esq. in the old mansion, which belonged to this estate, was some years ago a large hall, with a pulpit and gallery; the arms of Somer remained in one of the rooms: Henry Somer's name was returned in a list of the gentry of Cambridgeshire in 1433.‡

"Walter de Merton gave an estate in this parish, in ancient writings, § called *Manerium de Grauntesethe*, which he had purchased of the Sengham family, to the warden and fellows of his newly founded college in Oxford. The prior and convent of St. Neots, had a manor in Granchester in the reign of king John.‖

"The rectory of Granchester was purchased by Bene't College in Cam-

* Dugdale's Baronage, vol. I. p. 105. † Esch. 29. Edward III. ‡ Fuller's Worthies. § In the possession of Merton College. ‖ Escheat roll.

bridge, in 1359, and the great tithes were appropriated to the master and fellows in 1380: in the intermediate time, (1373) John, king of Castile and Leon, had given an estate in Granchester to this college.

"The church appears to have been built in the time of Bishop Fordham, who died in 1425: his arms are on the tower; the inside of the chancel is very light and elegant."

In the brief accounts of the several colleges in CAMBRIDGE, inserted in the Parochial Topography, the history of their foundations appears to have been taken from Parker and Fuller; their constitution and present state, from the last edition of the University Calendar; and in most instances, the master, we are told, or some intelligent person in each college, kindly undertook to revise and correct them.

The number of plates, it seems, in this part of the second volume, is greater than in the two others which are forthcoming; in consequence of the numerous remains of Gothic architecture, which are to be found in Cambridgeshire. Beside those we have mentioned the most interesting are, the ancient cup of silver at Pembroke Hall, and the design for the tower of King's College Chapel, from an original drawing in the British Museum.

ART. IV. *The Beauties of England and Wales; or Delineations, Topographical, Historical, and Descriptive of each County. Embellished with Engravings. By* JOHN BRITTON *and* EDWARD WEDLAKE BRAYLEY. vols. 7, 8, 9. 8vo.

FOR the seventh and eighth volumes of this interesting work it appears we are entirely indebted to the pen of Mr. Brayley. For the ninth volume, to that of Mr. Britton.

The seventh volume, contains the Topographical Delineations of Hertfordshire, Huntingdonshire, and the first portion of Kent.

The eighth volume comprises the remaining part of Kent, including the Isles of Shepey and Thanet. And

The ninth volume comprises the Delineation of the Counties of Lancaster, Leicester, and Lincoln.

St Albans forms the most important article in the account of HERTFORDSHIRE; and is so curious, that we could almost recommend the circulation of it in a detached form. On the history of ancient Verulam, the progression of St. Albans from its ruins, the foundation of the monastery by Offa, and the increase of the buildings, privileges, and possessions, under the different abbots, Mr Brayley is minute. Under the second abbacy of Whethamsted, we have an account not only of the two battles which were fought in the town and neighbourhood in the time of Henry the sixth, but of the introduction into the monastery of the art of printing with fusile types, which but a few years before had been brought into England by Caxton. The richness of the church, as a specimen of architectural grandeur, has in some measure given rise to a deviation from the plan which Mr. Brayley has usually followed; in detailing not only the particulars of its exterior and interior form, but even of its screens, monuments, and more particular inscriptions.

In p. 64, we observe an error. Speaking of the different works which were printed at St. Albans in the fifteenth century, Mr. Brayley says,

"The celebrated book since entitled, 'The Gentleman's Recreation,' *which was partly compiled by the Lady Juliana Berners, Prioress of Sopwell Nunnery, was also printed here in* 1486; this work consists of three treatises; one on Hawking: another on Hunting and

Fishing: and the third on Coat-Armour. The printer was a monk of this abbey, and is called by Chauncy, John Insomuch."

The "Gentleman's Recreation" was first published by Nicholas Cox, in 1674; and was by no means a compilation by Juliana Berners, whose work, printed in 1486 did not comprise the Treatise on *fishing*. That was added to the second edition of her book, printed by Wynkyn de Worde in 1496.

The articles *Royston*, *Cheshunt*, *Hertford*, and *Barnet*, stand next to St. Albans in the ampleness of their materials.

The account of *Tittenhanger*, p. 282, may be added to the general specimens of the work, which have been already quoted in our former volumes.

"*Tittenhanger*, or *Tyttenhanger*, in the parish of Ridge, was an ancient seat of the abbots of St. Albans, who frequently resided here, though their Manor-House was but a mean building, till a new and stately mansion was founded by Abbot John de la Moote, about the end of the fourteenth century. This was afterwards enlarged, and much adorned, by the munificent abbot John of Whelhamsted, in the time of Henry the sixth; and it continued to belong to the abbey till after the dissolution. Henry the eighth, in the last year of his reign, anno 1547, granted the manor and estate to Sir Thomas Pope, founder of Trinity College, Oxford, who had been enriched by many grants of the lands of the dissolved monasteries. He made Tittenhanger his principal residence; and dying without issue, in 1559, devised it to his widow, Elizabeth, daughter of William Blount, esq. of Blount Hall, in Staffordshire. This lady was succeeded by her nephew and heir, Thomas Pope Blount, esq. and from him this estate has descended to the present earl of Hardwicke, in right of his mother, Catherine, first wife of the honorable Charles Yorke, Lord Chancellor of Great Britain; she being the sole heiress of the ancient Hertfordshire families of Pope, Blount, and Freman. The Blounts became extinct by the death of Sir Henry Pope Blount, about the middle of the last century: several of them were men of talents, and considerable literary reputation.

"The present mansion at Tittenhanger, was built by the first Sir Henry Pope Blount, in 1654, and is now inhabited by the Right Honourable Charles Yorke, next brother to the Earl of Hardwicke. Chauncy describes it "as a fair structure of brick, with fair walks and gardens," Since his time, the house has been very little altered, but the gardens have been long destroyed, and the park is converted into a farm. The house, which is large and convenient, contains several family pictures of the Blounts, but none of them deserving of much notice, except a three quarter length of CATHERINE, Lady Blount, by Sir Godfrey Kneller. A fine picture of SIR THOMAS POPE, which was in one of the rooms, has been removed to Wimpole, the seat of Lord Hardwicke, in Cambridgeshire. *Sir Thomas Pope Blount*, knt. with his father, *William Blount*, esq. and his lady, *Frances Blount*, lie buried under an altar-tomb in the neighbouring church at Ridge."

HUNTINGDONSHIRE occupies about as large a portion of the volume as Hertfordshire: but we think the account of the Cromwell's at *Huntingdon* too full. The Ferrars of Little *Gidding*, of whom scarcely any thing occurs, would have been at all events à more novel subject for enlargement. At *Kimbolton* too we see no mention of the Queen of Scots.

The more curious of the smaller articles are those which relate to *Ramsey*, *Chesterton*, and the Cottons at *Connington*.

The general History of KENT, with a description of that part of the county which is nearest to the metropolis, fills the remainder of the seventh volume.

The account of Rochester, with which the eighth volume of the Beauties opens, forms both a curious and an ample Memoir; though

it is exceeded in extent by the account of Canterbury; in which latter almost every information which even a resident in the county could require may be found.

From what relates to the ancient police of the city we shall make a short extract.

"Among the more remarkable circumstances relating to the *police* of this city, may be mentioned the following; in the forty eighth of the reign of Henry the third, as appears from the patent rolls of that year, quoted by Philipot, the king granted a free pardon to Frances de Belsham, for that she was hanged for felony at Canterbury, from nine o'clock on Monday, to the rising of the sun next day, and yet escaped with life.* In the year 1571, as appears from the city records, the sum of nine pence was paid for "writing papers for witches;" and the Grand Jury present "mother Hudson, of the parish of St. Mary Dungeon, for that they vehemently suspect her to be a witch." In 1580, the Grand Jury present three persons dwelling in St. Andrews, "for keeping open shop, they being unmarried, and under the age of thirty years." At a sessions held here in 1656, one John Alcocke was found guilty of murder; but execution was staid on his declaring himself to be a clerk, and craving the benefit of clergy. "Thereupon," says the record, "comes James Lamb, clerk and ordinary, and the book being delivered unto the said John Alcocke, the said John Alcocke did read as a clerk:" he was therefore only burned in the left hand, according to the statute. In 1560, several persons were executed here for witchcraft. The ducking or *cucking stool*, appears to have been in use in this city, as a new one is recorded to have been provided in the year 1520, and the Grand Jury, in 1537, "present the wife of John Tyler for living viciously, and for the which her husband had forsaken her; and the Jury desire she might be banished by the feast of St. James next, under pain of open punishment in the ducking stool."

On the *Portus Rutupensis*, *Reculver*, *Minster*, *Sandwich*, *Dover*, *the Weald of Kent*, *Maidstone*, *and Penshurst*, Mr. Brayley has made a valuable selection of materials.

The seventh volume is accompanied by thirty nine, and the eighth by twenty seven engravings; the subjects of which relate to various counties. Among the best are the views of Chee Torr in Derbyshire, the Straits of Dove-dale, Netley, Merton College, Oxford, Lees Priory, Essex, the West-Gate Canterbury, the Rye House, and Tintern Abbey.

The county which lays claim to the largest share of original information in Mr. Britton's volume is that of LANCASTER. The more important articles of which relate to the town of Lancaster, Preston, Ribchester, Whalley, Liverpool, and Manchester: in the last of which, Mr. Britton has judiciously avoided the adoption of Dr. Whitaker's reveries.

At p. 302, we have an amusing account of Tim Bobbin and the Lancashire dialect.

For LEICESTERSHIRE Mr. Britton has contented himself with a careful abridgment from the extended history by Mr. Nichols: whose liberality and kindness in correcting the proof-sheets are duely acknowledged. We are least pleased where Mr. Britton deviates from his precursor. The attainments of Lady Jane Grey, we are told, are nearly "allied to those Monkish romances of Saints and Martyrs invented by craft to impose on credulity." We are indebted for the account of them to "the indiscriminate and garrulous encomiums of Roger Ascham." Dr. Johnson and Dr. Ferriar also are represented to have given celebrity to Burton (who wrote the Anatomy of Melancholy) by "their *injudicious* praises."

* Villare Cantianum, p. 93.

The account of LINCOLNSHIRE is certainly the best which has hitherto been given by any Topographer.

Of the plates accompanying this volume we prefer those of Uffington church, Down Amney, Townley Hall, Radford Gate, Ludlow Castle, and St. James's church, Devizes.

ART. V. *Munimenta Antiqua: or Observations on Ancient Castles. Including Remarks on the whole Progress of Architecture, Ecclesiastical, as well as Military, in Great Britain; and on the corresponding Changes, in Manners, Laws, and Customs. Tending both to illustrate Modern History: and to elucidate many interesting Passages in various Ancient Classic Authors. By* EDWARD KING, *Esq. F.R.S. and A.S.* Vol. 4. folio.

THIS fourth and last volume of the Munimenta Antiqua, for the author is now dead, is in fact confined to the examination of such of of our ecclesiastical structures as are usually called *Saxon Churches*.

In the introduction, however, Mr. King, principally in answer to Mr. Dutens, adduces a new series of facts to prove what had been before rested on in the second volume; that the *Arch* never existed in any kind of architecture on earth, till some short time before the age of Augustus.

In the second chapter of the fourth book, with which the main substance of the volume commences, we have his observations on the History and Origin of the first Churches and Religious structures in England. These he dates as far back as the time of Honorius and Theodore; in the middle of the seventh century: following a large assemblage of historical facts by a regular and minute investigation not only of such religious structures now remaining as he thinks may with fairness be referred to the period in question; but accompanying them with such remarks and specimens from other structures as continue the history of what is called the Saxon style of architecture to the latest period of its existence under the Norman kings.

Confining his attention in the first instance to *Parochial Churches*, Mr. King conceives, and perhaps judiciously, that as Honorius and Theodore had first established the division of parishes he *might expect* to find structures of this sort, with marks of the highest antiquity beyond all others, within the limits of their jurisdiction.

Foremost in this ancient class he places the curious old church of *Barfreston* in Kent; but without any documents of a written or even legendary nature to bear him out in ascribing it to so remote a date. It is but fair, however, to say, that at the close of his description we have an enumeration of the following peculiarities which Mr. King deems characteristic distinctions of the early Saxon arches: and from which antiquaries may form some notion of the correctness or fallacy of his conclusions.

"1, A studied diversity of ornament, in the capitals of the supporting pillars, on each side the arch; instead of exact uniformity.

"2, A transom stone, (or transom stones) most usually filling up the semicircular part of the arch, as if to support it on the inside; and generally resting on the pillows at the two ends.

"3, The supporting pillars, placed *standing inwards*, and somewhat nearer to each other than the whole diameter of the arch; and so as to support, with their capitals, both the inward transom stone, as well as the end of the arch.

"4, A loaded variety of ornaments, on the mouldings of the arch; and often *in very small compartments*; and a great variety of mouldings, besides the indented moulding.

"5, Yet, in general, a very plain sim-

ple kind of impost moulding, resting on the capitals of the pillars, for the support of the arch.

"All these five peculiarities are sometimes, (though not often) found united together in the same door-case, or window;—and are ever so truly characteristick, that hardly any *Saxon* doorway is ever found without one or two of them combined.

"By these circumstances, therefore, such parts of truly antient ecclesiastical Saxon buildings as remain may be identified. But it is not to be imagined, either that these peculiar ornaments continued invariably to be used, just in the same sort of fashion, quite till the Norman conquest; or that immediately afterward they went entirely out of use. Now and then they were somewhat imitated by the Normans; but in such a manner, that as far as I have ever seen any instances, they may easily be distinguished by a discerning eye, both by the larger proportion of the several parts, and by an evident introduction of corresponding ornaments, on each side, instead of the Saxon diversity.

"They may possibly also have been imitated from mere fancy, in a few instances, in succeeding ages; as they might even be introduced, in a mere modern building, so as to deceive the unwary. But nevertheless, they will still be truly characteristick of the Saxon ecclesiastical style of building."

In the same part of Kent as Barfreston, says Mr. King, and amongst those that may justly be deemed some of Theodore's first parish churches, as to the most ancient part of its walls, is found another, at St. Margarets Bay, or Cliff. In the west front of which over the great door, within a large triangular space of wrought stone work are some very odd ornaments; and several concentric arches, adorned with devices, hardly to be met with any where else. But he still leaves us as destitute of documents as in the first instance.

To a door-way at Malmesbury, we find a date less remote perhaps, but still unsatisfactory, ascribed.

At p. 99, leaving the consideration of the small churches, built for the use of parishes, Mr. King proceeds to consider the buildings immediately following, of a more magnificent kind, and on a larger scale: the principal instance of which he exhibits in the monastery of Pershore, in Worcestershire: first founded by Duke Oswald, about the year 680. This monastery, as is well known, was burnt in the reign of Edgar: "but the walls of the church, says Mr. King, both within and without, still plainly shew the most curious remains of *the truly Saxon building*; notwithstanding the fine additional arches and windows, of the age of King Stephen; and notwithstanding many subsequent alterations: and even in defiance of the exceeding injury the whole has received by white-wash, and by most injudicious repairs."

Mr. King next proceeds to consider those buildings, which being undertaken upon a more magnificent scale, by princes themselves, were therefore larger; but were built with less nice attention, and with less curious workmanship:—and were by no means trimmed or adorned with such variety of ornament. Buildings which were most manifestly executed by workmen who offered themselves in numbers to do their best, without either such guidance, or such abilities, as devised the other small, more neat, and more artificial works:—workmen who, therefore, produced buildings, rude, rough, and hastily reared; like their own ideas; but great, and surpassing the others in magnificence; as the pecuniary abilities of their employers surpassed the pecuniary abilities of those who reared the smaller parish churches.

Among these great structures the principal noticed by Mr. King are St. Albans, Tewksbury, Glou-

cester Cathedral, the church of Ewenny in Glamorganshire, St. Peter's Oxford, Christ-Church Oxford, Rochester, and Waltham Abbey.

To enter into a minute analysis here of the different buildings described, would be impossible: but we are of opinion that to many of those enumerated, Mr. King gives a remoter origin than even their style of architecture will allow.

The chancel of *St. Peter's church in the East*, at Oxford, for instance, he seems to consider as of the same age with the crypt beneath it. Whereas the latter is of a rude, grotesque species of workmanship; while the former is in a style most beautifully finished and refined: light, and richly ornamented. Nor have we usually heard of so remote a date as the early part of the eleventh century being assigned to any part of the cathedral of *Rochester*.

In *Waltham Abbey*, however, we have a decided, and unquestionable specimen of Harold's Architecture; or rather of that of Edward the Confessor; but which Mr. King conceives to exhibit in itself the most characteristick marks of the rude sort of *retrogradation of art*, which took place about that period in architectural skill.

Subjecting the reference of our ecclesiastical edifices in their origin, in this manner, to bare conjecture, is unfair. The great number of churches mentioned as existing, in the Domesday Survey, inclines us to believe that many parochial specimens of high antiquity and curious workmanship are still remaining, whose exact age *might* be fixed upon the authority of unquestionable documents.

At the same time, be it known that the assemblage of curious facts, the great variety of learning, the engraved views, the specimens and details of parts, and even the admeasurements of buildings exhibited in the Munimenta Antiqua, will always render the name of its author respected among Antiquaries.

The third chapter of the fourth Book, with which the volume closes, relates to the pillar-towers, which arose, says Mr. King, during the periods to which we have been attending, in some of those parts of Ireland that were first converted to Christianity; and in some of the northern parts of Great Britain.

An Appendix, at the end, contains Mr. King's answers to M. P. L. Dutens, in reply to his second, third, and fourth publications, on the subject of the invention of the arch.

ART. VI. *The Architectural Antiquities of Great Britain, displayed in a Series of Select Engravings, representing the most beautiful, curious and interesting ancient Edifices of this Country, with an Historical and Descriptive Account of each Subject. By* JOHN BRITTON. Parts 7, 8, 9, 10, 11, 12 and 13. 4to.

OUR Review of the three first parts of the Architectural Antiquities was elaborate; because it seemed necessary, in recommending such a work to public notice, that something should be said upon the history of our ancient structures, as well as upon the ample field in which the author had engaged to exercise his talents.

The three subsequent parts were more slightly mentioned; because it seemed enough in that instance to say that the work was continued with undiminished zeal and ability.

The *seventh* and *eighth* parts complete the first volume. In these the most important articles are the Castle at Colchester, the Door-way at outh-Okendon, and the views and

description of the Church of Little Maplestead in Essex.

In the *ninth* portion of his work, as well as in the first plate of the tenth, Mr. Britton has exhibited three curious specimens of our antient parish churches. Stewkley, in Buckinghamshire, to which we cannot assign an earlier date than the middle or latter part of the twelfth century; St. John's Church, Devizes, of the reign of Henry the First or Stephen; and St. Peter's Church, Northampton; likewise a Norman edifice.

The remainder of the *tenth*, with the whole of the *eleventh* and *twelfth* parts, are devoted to that beautiful structure, the CHAPEL OF HENRY THE SEVENTH, at Westminster.

The Essay toward its History, however, is confined but to a few pages. Holinshed, Mr. Britton observes, is very particular respecting the commencement of Henry's Chapel; but concerning the progress and termination of the work he is silent.

The most curious particulars concerning it, are those which we gain from a few clauses in the Founder's Will: in which a variety of provisions for completing the edifice occur.

The only document of importance of a novel nature which Mr. Britton has produced, is an "Agreement between the Executors of King Henry the Seventh and Peter Torrysany, respecting a monument to be erected by the latter for that monarch."

The plates, however, make ample amends for deficiency of information in the letter-press. They exhibit some of the finest touches with which the burin of the engraver can adorn the representation of a gothic edifice.

They consist of,

1. Plan of the western end of the south aisle, with an indication of the groining of the roof, stalls, &c.
2. Groining of the east end of the roof.
3. Groining of part of the roof, near the east end.
4. Flying buttress, &c.
5. Interior, looking west, with the tomb, &c.
6. A pendant of the roof.
7. The ground-plan of the chapel, exhibiting at the same time the groining of the roof.
8. Buttress and turret on the south-east angle of the chapel.
9. View and plan of the lower window at the eastern end.
10. Window of upper tier at the eastern end: and the exterior facing above the upper tier of windows.
11. The great metal gates of entrance.
12. Elevation of the eastern end.
13. Architectural details.
14. View from the N. E.
15. The western window with plan.
16. Elevation of N. side of the porch.
17. Elevation, &c. of part of south side, with the screens restored.
18. Interior view of a window, &c. in the S. aisle.
19. View in the north aisle.

In the letter-press of the *thirteenth* part, the account of the monuments in the chapel, of which a page or two were given in the twelfth portion, is continued: followed by details and references in explanation of the different plates.

The *engravings* which accompany the thirteenth part are of old mansions. Of these, the old house at Islington was hardly worth engraving. The best are of Audley End, Holland House, and Compton Winyate in Warwickshire.

ART. VII. *Architectural Reliques; or the Present State of the most celebrated Remains of Ancient British Architecture and Sculpture. By* GEORGE COOPER, *Architect.* Part I. Folio.

INFERIOR to the "Architectural Antiquities," already mentioned, though highly creditable to the artist, is the first part of the work before us: containing views and parts, accompanied by an historical description of the cathedral church of Llandaff. The few facts which are here recorded of its history have been principally taken from the well known work of Brown Willis. The views are of the west front, the interior of the ruin, and the southern entrance, engraved in aquatinta. The remaining plates, five in number, which are etched, represent sculptured heads, ornaments and capitals.

ART. VIII. *Views in Shropshire.* Folio. By W. PEARSON.

SO little has been hitherto done for the illustration of Shropshire, that we are certain Mr. Pearson's views will be deemed an acceptable present to the topographer. They are partly etched, and partly in the chalk style, though in some cases, perhaps, with less attention to the minute ornaments of architecture than could have been wished.

The most beautiful specimens are given in the ruins of Hales Owen Abbey, the Hanging Tower at Bridgenorth, Wenlock Abbey, Bildewas Abbey, the Roman wall at Wroxeter, the interior of Acton Burnell Castle, and the Porch of St. Mary's Church at Shrewsbury.

The descriptions annexed to the different views appear to have been compiled with care. The following is annexed to the view of the Roman Wall.

"This curious remain of antiquity is near the London road, about five miles from Shrewsbury, and is generally supposed to have been URICONIUM, a city of the *Cornavii*, the ancient inhabitants of these parts. It was also called Wrekencester, probably from the adjacent hill, from which the modern name Wroxeter may be derived.

"The city was situated upon the confluence of the rivers Severn and Tern, the circumference of the walls took up about three miles, and were built upon a strong pebbly gravel, they were about three yards thick, with a deep trench on the outside. There is nothing now remaining but the broken wall represented in the annexed print, which is about twenty feet high, and a hundred feet in length, made of hewn stone; at equal distances are seven rows of brick work, arched within after the manner of the Britons. It is in vain to conjecture what kind of place this was under the Romans; that it was destroyed by fire seems evident: the Roman coins often found here, are likewise a proof of its antiquity. The graves that have been met with are wide and deep; the body was inclosed in red clay, and the graves faced on the sides with slates, and then covered with stones. Several urns have been discovered, three or four feet below the surface; also tessellated pavements, and stones containing Roman inscriptions, two of which are preserved in the library of the free-schools in Shrewsbury, and one is placed against the vicarage-house at Wroxeter, for the inspection of the curious."

ART. IX. *The History and Antiquities of the County of Leicester.* By JOHN NICHOLS, *F. S. A. Edinb. and Perth.* Vol. IV. Part I. containing *Guthlaxton Hundred.*

OUR opinion of the general conduct of this useful work has been already given in a former volume. We have now little more to do than to notice its continuance. It is with sad regret, however, we learn that the number of copies of the future part must be limited, because one hundred and twenty only of the present volume were all that escaped the fire which levelled the author's printing office to the ground.

The places which strike us as most important on the score of curious information in this portion of the History of Leicestershire, are Knaptoft, Lutterworth, and Stanford; followed, at the close, by the Annals of Leicester.

Among the fugitive biography which it contains, we notice a curious memoir of the Life of Duke, whose name has been transmitted to posterity by Johnson, among those of the British Poets: another of Dr. Wells; who wrote on the geography of the Old and New Testament: a third of Bishop Watson; and a still more elaborate Life of the celebrated Wicliffe. We have also a detached "History of the Family of the Fieldings;" by Nathaniel, the father of Humphrey Wenley.

In the account of Blaby the remarkable history of Mr. Edward Stokes is detailed, who, though blind from the age of nine years, was not only admitted into holy orders, but obtained in succession two good livings. He used to hunt briskly, we are told; at which time a person always accompanied him, and when a leap was to be taken, rang a bell.

Among the plates we have a good portrait of Wicliffe; and some very curious representations of the principal events in St. Guthlac's life, from an ancient roll in the British Museum, from whom the Hundred received its denomination.

In a future volume of our review we hope to congratulate Mr. Nichols on the completion of his work, which in point of extent and variety of information, historical matter, and original documents, is certainly exceeded by no publication of its kind.

CHAPTER V.

HISTORY AND POLITICS.

ART. I. *The History of Greece. By* WILLIAM MITFORD, *Esq.* 4to. Vol. 4. pp. 647.

NOTWITHSTANDING the habitual reverence with which the ages of Greek and Roman antiquity are regarded by us, the real merit of the ancient authors, and the early prepossession which we are led to form in their favour, there are various circumstances which may naturally tend, in no inconsiderable degree, to discourage a writer from selecting the transactions of those distant times as the theme of historical composition. The subject, though perhaps in reality little understood, has an appearance of triteness. The names of Miltiades and Themistocles, of Hannibal and Scipio, of Cicero and Cæsar, have been familiar to our ears from the earliest period of recollection; and it seems as if little new light could be thrown on the transactions of personages, at once so remote and so celebrated. On the mention of their names, we are apt to feel somewhat of the impatience of the poet, and exclaim

> "Miserum dirus caput Hannibal implet,
> Quicquid id est de quo deliberat, an petat urbem
> A Cannis, an post nimbos et fulmina cautus,
> Circumagat madidas a tempestate cohortes."

The negligence of the successive authors, who have treated the principal events of ancient history, and who have commonly been content in a great degree to copy their predecessors, leaving on the minds of their readers little impression of personal research or interest, has also contributed in many instances to render the perusal of their works less attractive than the nature of the subject in itself admits. Some have even been disposed to deny the utility of any minute acquaintance with the events of distant ages. It is beyond the power and opportunities, they maintain, of any but professed students to enter with that minute attention which can alone render the study of history very serviceable, into the investigation of the long series of historical memorials, which the lapse of time has accumulated. To the general reader, the history of his own country, and other countries connected with his own, by community of interests, proximity of situation, and similarity of manners, must be the most important. To the statesman, a train of facts, related by ancient authors with little illustration from the principles of political science, founded in a system of manners widely different from our own, and which exercise no perceptible influence on the interests of the present age, can afford few important lessons of practical wisdom. Such reasoners would limit the period of useful history, to the compass of a few centuries preceding our own time, when Europe began to assume its present system of power and manners, and those interests were developed, which form the springs of modern policy.

These arguments are, however, rather plausible than just. The apparent triteness of ancient history chiefly results from the negligent manner in which it has been treated. If the writer gives himself the

trouble of careful examination into the facts which he records, abundant opportunities of new representation or original observation will probably occur; the interest which rhwill himself naturally feel in his subject, he will find the art of communicating to his readers, nor will it be weakened by the consideration of the length of the intervening period.—Europe has likewise proceeded by a regular progress from the rudeness of primitive society, to its present state of high and refined civilization. The knowledge is imperfect and unsatisfactory, which stops at any particular link of the chain. It is remarked, if we rightly recollect, by a sagacious observer, that the imperfection of political science is, in a considerable degree, to be ascribed to the want of sufficient data. Few perhaps of the possible experiments on the nature of the human race, have yet taken place. To arrive at general conclusions it is necessary to examine men under every form of social connection, which we can ascertain to have existed.

Independently of these considerations, the history of Greece has peculiar claims to notice, and presents indeed a kind of phenomenon in human affairs.—A country which now forms little more than a province of a semi-barbarous empire, subdivided also into a number of independent states, frequently engaged in mutual hostilities, has acquired a fame in arts and arms, in literature and policy, which time has not been able to impair. The mighty Persian monarchy, which included almost the half of civilized Asia, has, like the Grecian States, long been dissolved: yet the transactions of the latter continue to be indelibly recorded, and have impressed a strong character on succeeding ages; while the former has scarcely left behind it any memorials of credibility, but those for which it is indebted to the literary monuments of Greece, those κτηματα ες αει, which the genius of her writers has bequeathed to posterity. — Greece is in fact the parent of much of what is most valuable and admirable in modern society, of arts, learning, and refinement of manners. Her social institutions, though doubtless inferior to our own, present many opportunities of useful and interesting speculation to the political philosopher.— In Athens we have the first opportunity of witnessing the union of freedom and civilization, and the beneficial influence of their conjunction on the improvement of mankind. Sparta presents the example of a political fabric, the most singular, and apparently the most contrary to the common principles of human action, of all that have hitherto existed; a system which, if less attested by indisputabe evidence, would scarcely seem less wild and less reducible to practice than the institutions of Utopia itself. Nor is the durability of its laws and spirit less surprizing, than the total subserviency of private to public feeling, in which they were founded. Its history, in short, goes further to prove the uncontrouled empire of circumstances over the human mind, than any other recorded facts.

For some of the most interesting periods of Greek history, we are fortunate in possessing contemporary materials, in the works of historians and orators, of the highest authenticity and importance. Even for the periods in which original authorities are deficient, we are enabled to have recourse to writers in whose power these authorities were placed, and who have employed them in the composition of historicalwritings still extant,compiled, it must be confessed, with different degrees of fidelity and judgment.

Such is the subject which Mr.

Mitford has undertaken to treat, and such the means which he possessed for the execution of his project. He appears also to have brought to his undertaking every qualification that was requisite for its successful performance; competent erudition, extensive acquaintance with every branch of his subject, sagacity in appreciating evidence, in tracing effects to their causes, and discovering the connections and relations of events; and that general acquaintance with the nature of human institutions, which can alone enable a writer to delineate with success the individual character of a particular nation or age, and to shew its reference to the general and immutable principles from which it results.

Three of these volumes, containing the history of Greece, from the earliest periods till the dissolution of the ancient system of Grecian confederacy by the battle of Mantinea, have been for some time in possession of the public. They are now republished with such improvements as subsequent examination has suggested to the author, and with the addition of a fourth volume, continuing the history to the death of Philip of Macedon. Our extracts we shall confine to the latter volume, which alone falls properly within our province.

This volume may be considered as consisting of two parts, the former of which is employed in relating the affairs of the Greek cities in Italy and Sicily, from the failure of the Athenian invasion till the death of Timoleon; the latter continues the chain of Greek history from the battle of Mantinea to the death of Philip, comprising a period of about 26 years.

Mr. Mitford well states the difficulty of treating this period, from the want of documents sufficiently connected and authentic. The events of the Persian and Peloponnesian wars, and the subsequent transactions of Greek history, till the battle of Mantinea, are recorded by Herodotus, Thucydides, and Xenophon. The first of these historians, if ever led into error either by want of judgment or information, seems, however, to the extent of his opportunities of knowledge, to have been faithful and accurate. The two latter were not only contemporary with the important events which they related, but possessed the most ample means of information respecting them, and joined a scrupulous and rigid impartiality to accurate and diligent enquiry.—From the battle of Mantinea, with which the narrative of Xenophon concludes, the only connected account of Grecian affairs is that of Diodorus Siculus, who lived long after the events which he records, and though an honest writer, is by no means distinguished for the sagacity of his judgment. Mr. Mitford also attempts to shew that he was not only himself prejudiced, but must necessarily have employed materials strongly tinctured by prejudice. The later Greek writers looked back with fond regret to the period when their nation had flourished under the influence of liberty, and in admiring the splendid exploits and noble characters which illustrated the age of democracy, forget, perhaps, in some measure, the disorders which accompanied that species of government among the ancients. The same influence probably led them to form an estimate, not free from partiality, of the different parties into which the Grecian States were at all times divided. The favourers of aristocracy have perhaps been somewhat depreciated; those of democracy somewhat exalted, in the scale of judgment. If the later writers were not exempt from prejudice, the memorialists from whom they compiled their accounts were in a

probability in a much greater degree misled by passion, or corrupted by interest. The account given by Mr. M. of this class of writers is deserving of attention.

"But while, in Sicily, men versed in civil and military business were induced, by the interest they felt in the wars and revolutions in which they bore a share, to transmit accounts of them to posterity, another description of writers arose and flourished in various parts of Greece. The numerous schools of philosophy had long been the seminaries to prepare youth for high fortune through political or military eminence. They had lately opened means for the acquisition of great wealth, by merely teaching eloquence and politics. Ingenuity, incited by the desire of gain, proceeded then to find new channels, and literature itself was made a trade; a branch of which, perhaps the most profitable, was something very analogous to modern news-writing. The principal difference was that, as the news of the day could not be circulated by writing as by the press, the writer was obliged to take a more extended period: and like our monthly and annual publishers of news, to digest his matter with more care, whence his work became dignified with the title of history. But nothing more invites the curiosity of the many than the private history of eminent persons. Panegyric will have charms for some: but satire of eminent living characters, managed with any dexterity, is always highly alluring to the multitude, and forces the attention even of the calumniated and their friends. Greece then, divided into so many states, jealous each of its separate jurisdiction and peculiar jurisprudence, afforded extraordinary opportunity for safety to libellers; and safety not only against penalties of law, but also against that conviction of falsehood which, by overthrowing reputation, might ruin the author's trade; because, while in every republic, curiosity was alive to accounts of persons eminent in any other, means to sift the truth of any account were generally wanting. Writers of what was called the history of the times thus became very numerous, and men of great talents and acquirements were induced to engage in the business. As then the general licentiousness was excessive, the falsehood most invidiously and wrongfully attributed by some Roman authors to Grecian history without reserve, has been fairly enough charged against those of the ages after Xenophon, who might perhaps be more fitly called news-writers and anecdote-writers than historians."

For some of the most important transactions treated in the last volume of Mr. Mitford, the works of the contemporary orators furnish an inestimable store of authorities, though still less exempt, it may be easily conceived, than even the historical writings, from the suspicion of partiality. Their contrary statements may, in many instances however, serve for the correction of each other.

That Mr. Mitford has asserted the right of his own judgment, on the transactions which he records, and claims the privilege of the philosophical motto, "Nullius in verba," will be sufficiently apparent from the representation which he gives of Dionysius and Philip, as the fathers of their people, men of moderate views, patriotic sentiments, and humane conduct. That the characters of these chiefs have been much injured by the representations of philosophers and orators, cannot, we think, be doubted. Yet after every deduction that may be made in their favour, it appears equally clear, that ambition was the ruling principle of both; a principle sufficient to extinguish in the breasts of those of whom it gains possession, every sentiment of moderation and justice which would impede the accomplishment of their purposes.—The temper of Dionysius appears, however, to have been naturally close and suspicious, that of Philip generous and open. The character of the former is delineated with much apparent fidelity by Cornelius Nepos, a writer who seems in many instances to have made use of good materials. We shall copy

the translation of Mr. Mitford :— "Dionysius was among the princes known to history most eminent for the glory of their actions ; a brave soldier, an able general, and what is rarely found in a tyrant, above the temptations of lust, luxury, avarice, and every other vice, *except the thirst of sovereign power which led him to cruelty.* In his constant purpose of strengthening his authority, he spared the life of none, whom he suspected of plotting against him. Nevertheless the tyranny which he acquired by his virtue and bravery, he retained with extraordinary felicity, and dying at the age of more than 60 years, he left behind him a flourishing kingdom." It is not surprising that such a man, though possessed of many admirable qualities, should sometimes sully his glory by deeds of cruelty, nor probable that *all* the instances of this nature (related, it must be confessed, not on the best authority) should be the mere offspring of calumny and party prejudice. Philip, it is certain, wanted nothing but greater purity of public principle, to render him one of the eminent characters of history.

It is time to present our readers with a longer extract than we have yet produced from Mr. Mitford's very valuable work. We shall select the relation of the events succeeding the battle of Chæronea.

"Information of the total defeat of the allied forces at Chæronea produced at Athens, consternation and tumult, such as might be expected where sovereignty rested with the multitude, and the uninformed and improvident were not to take, but to give orders; and this in a moment when great hope among them was suddenly disappointed, security, which they had been taught to believe complete, through the brazen wall of alliances of which Demosthenes had boasted, was wholly overthrown, and dangers in kind and amount incalculable, were, as by the shifting of a scene, substituted in their view. Waste of Attica, siege of Athens, all the dreadful evils of ordinary Grecian warfare, would be, in their apprehension, but preludes of those unheard-of horrors, which the speeches of the war-party orators had represented as to be expected from Macedonian barbarism and cruelty. This agitation of the popular mind was, for those who had been leading the public measures, far more dreadful than the approach of the victorious enemy. Demosthenes had borne arms at Chæronea ; whether, in confidence of success, smitten with ambition to claim military merit, or, after all his exhortations to others, ill able to excuse himself from that commom duty of all citizens. Escaping in the general flight, he did not scruple, for safer haste, to disgrace himself by abandoning his shield. Under all circumstances he would not venture to show himself in Athens : he went to Peiræus, got aboard a tireme, and, with the authority which he could assume, or, from his friends in office, obtain, he put to sea, under pretence of going on duty, necessary, in the urgency of the republic's affairs, to collect, among the islands, tribute or loans for the treasury.

"Chares remained apparently the most obvious object for popular indignation. But the whole party were in danger ; and, had the party of Phocion come forward with the common temper and common views of Grecian party, or of party in general, Chares and his associates could hardly have avoided ruin. But Phocion and his friends, with their usual regard for the general good, and perhaps over-scrupulous fear of appearing to press any separate interest, gave their attention rather to remedy the evil situation of public affairs, than to punish the authors. Yet that the popular anguish would be assuaged, and the resulting anger appeased, without some signal sacrifice, was hardly to be hoped. With admirable policy then, the party of Chares resolved to profit from the apparently extravagant liberality of their adversaries, by hastening to take the invidious business of crimination into their own hands. Thus they gained at once two great points : they could chuse the victim ; and they preserved the advantage, which otherwise, for a time at

least, they must have wholly forgone, of appearing still to hold a lead in public measures, and even in popular measures.

"Lycurgus, an orator of celebrated talents, was famed, according to Diodorus and Plutarch, for virtue generally, but especially for the integrity, with which, during 12 years, he administered the business of the treasury. Possibly however it was only some branch of the treasury-business; or otherwise his fame must have rested upon his party; for every older testimony shows the general business of the treasury to have been most scandalously mismanaged. Lycurgus however was certainly, as an oration remaining from him assists to prove, a most zealous advocate for the high democratical cause.

"Of Lysicles, the colleague of Chares in the momentous command at Chæronea, mention is found, among antient writers, only in regard to that command and his fate which followed. Probably he had earned reputation as an officer, but was little important to the party, as a man versed in politics, or of any popular interest. It was resolved that Lysicles should be the victim, to be sacrificed for the safety of the rest of the party, and that Lycurgus should conduct the prosecution. Athenian justice, we have seen, was commonly quick, and not always very formal; of which the death of Lycidas, in what are called the virtuous times of the republic, and the massacre of his family, will, among other things, be remembered in proof. No crime appears to have been alledged against Lysicles, but that he had commanded unsuccessfully. Nevertheless, being told by the prosecutor, that 'he ought to be ashamed to live,' (tho' why more than Chares, unless as far the less practised sinner, is not at all indicated,) the people condemned him to die, and he was executed. Whatever may be thought of the morality of the party of Chares and Demosthenes, whatever may be thought of their patriotism, their policy must be admired. The death of Lysicles had evidently all the effect proposed from it. The popular rage was quieted, and the way was kept open for the party to come forward still in the general assembly on public business, as they might see convenient.

"Meanwhile the king of Macedonia's conduct, after his great victory, was consonant to that high spirit of generosity and humanity, which had shone in him from the beginning of his reign. No pretence was taken, as by the Thebans, when they were at the head of the Amphictyonic confederacy, to mix the cause of religion with that of policy, for extending the purposes of either vengeance or ambition. Even that severity, constantly observed in the practice of the republics, to compel the defeated to the humiliation of a formal acknowledgement of their defeat, by a herald soliciting the bodies of the slain, was studiously avoided. Information, that the bodies were at the dispesal of their friends, was forwarded before heralds could arrive. Demades, an orator of the first eminence, was among the Athenian prisoners. Fragments of orations only remain from him; so that the style, as well as the estimation of his eloquence, may best be gathered from what we are told was said in his day, that Demosthenes was the orator made for the actual state of the Athenian republic; Demades was above it. The Athenian people, amid the severest anxiety and apprehension, deputed Æschines as a person likely to be acceptable to the conqueror, to learn his purposes, and obviate as far as might be, his just resentment. But, before Æschines could arrive, Demades had not only received his own freedom, but was authorized to assure the Athenian people that the king of Macedonia had all friendly disposition toward them. As soon after then as conveniently might be, all the Athenian prisoners were released. Some, perhaps most, were deficient in common clothing; for which the panoply would be an awkward substitute, and prisoners of war would be of course to be deprived of this, as appertaining to their arms, and a portion of them. Philip generously directed a supply of clothing to all."

Mr. Mitford's history is, in the whole, a most judicious compendium of all that is valuable in the most important period of Greek history. It is ample without being diffuse, trifling, or tedious. No important circumstance is omitted; nothing unnecessary is introduced, and the

different parts of a complex subject are well combined and arranged. The only faults that we have to notice, are a degree of prejudice, of a nature opposite to that which the writer has occasion to combat, in favour of the aristocratic interest of Greece, and an occasional harshness of style, arising from a pursuit too close of brevity and precision.

ART. II. *Chronicles of the Cid, from the Spanish, by* ROBERT SOUTHEY. 4to. pp. 458.

WE have long known by name the Spanish Hero surnamed the Cid, but those heroic adventures which have given him so much celebrity have been rarely circulated out of the Spanish kingdom. The Chronicles of his actions had not been translated, and it is chiefly owing to the Drama of Corneille, which bears his name, that his reputation has so long survived. Yet that he is still an object of fond remembrance among his countrymen is obvious from the enthusiasm with which he has been mentioned in some of the eloquent addresses of the present patriots of Spain.

Mr. Southey has performed a very acceptable service to the public in this translation of the Chronicles of his actions. It is a work highly interesting in many points of view. It is one of the oldest detailed histories of the middle ages that we possess. It is an important specimen of the ancient literature of Spain. It is a rich and varied display of the manners and transactions of the chivalric period, and it gives that minute portraiture of Moorish as well as Christian Spain in the eleventh century which the skeleton Chronicles of the monasteries never preserve, and which is also lost in the general nature of more elaborate history. The Chronicle of the Cid therefore deserves the notice of the public for its curious details as well as for its interesting narration. It has also excited our attention by another circumstance: the magnanimous struggle which the Spaniards are now making for their national independence against the conqueror of Europe, leads us to look back into the early period of their history to observe how that national character has been formed which is capable of so glorious an effort. Viewed with all its bearings, this struggle is an historical phenomenon, nearly unparalleled, and therefore every work that can at all illustrate the history of their ancient manners and fortunes is of great importance. The present translation is a picture as complete as we can desire of the Spaniards of the eleventh and twelfth centuries, and therefore deserves the attention of the political philosopher.

Don Rodrigo Diaz de Bivar, who has been surnamed both the Campeador and the Cid, is the subject of the work. That the substance of the narrative is true there is no reason to disbelieve. We can easily perceive and separate the occasional romance; the Cid is a well known historical character in the Spanish annals: in the ancient history of Rodericus Santius, he is mentioned as descended from the Count of Castile, and some of his principal actions are noticed (pars. 3. c 27,) he is there styled "Rodericus de Bivar, cognomento Cidus Campiator." Rodericus Toletanus, entitles him "Rodericus Didaci Campiator," L. 6 c. 29, and speaks concisely of his defeat of the King of Arragon and capture of Valentia. Mariana also mentions some of his actions L. 9 c. 11 c. 15, and gives a chapter to the description of his conquest of Valencia, L. 10 c. 4. These authorities may satisfy us of his historical ex-

istence; some of his reputed actions have been much disputed by Spanish critics, and it is most likely that his fame has been aggrandized by those wonders which popular admiration always create.

Mr Southey, in his translation, has collated the Chronicle of the Cid, which was first printed in 1552, with the Cronica General de Espana, which is said to have been compiled by the King Alonzo the Wise, and with the ancient Poema del Cid. It is not certain when the Chronicle of the Cid was composed, nor whether it has been inserted in the Cronica General, or extracted from it. Mr. Southey has remarked in his preface, that if the Chronicle of the Cid be extracted from the General Chronicle, which is giving it the latest date, even in that case, it was written before the end of the thirteenth century, that is little more than 150 years after the Cid's death.

On the Cronica General, the translator observes that Don Juan Manuel, Alonzo's nephew, expressly says, that the King made the Chronicle, and in the prologue the King says so himself. " Don Francisco Cerda y Rico, says the real author was Maestre Jofre de Loaysa, Archdeacon of Toledo, and afterwards Abbot of Santander, and this he says he has proved in a dissertation which was ready for the press. I know not whether this dissertation has appeared, neither do I know that at the distance of more than five centuries, any proof can possibly be obtained to shew that Alonzo the Wise did not write the history which he himself says he wrote, and which we know he was capable of writing. It ends with the death of King St. Fernando, Alonzo's father. It is in this part that the history of the Cid is contained."

The Poema del Cid is published by Sanchez, in his " Coleccion de Poesias Castellanas Auteriores al Siglo, XV." It is a fragment which consists of 3744 lines. Sanchez is of opinion that it was composed about the middle of the twelfth century, some fifty years after the death of the Cid. " There are some passages," Mr. Southey adds, " which induce me to believe it the work of a contemporary. Be that as it may, it is unquestionably the oldest poem in the Spanish language. In my judgment it is as decidedly and beyond all comparison the finest. As the historian of manners, this poet, whose name has unfortunately perished, is the Homer of Spain."

From these main sources Mr. Southey has compiled his translation. The Chronicle of the Cid is the main web of the work. He has omitted such parts as relate to the general History of Spain, but have no reference to Ruydiez, and he has incorporated with it whatever additional circumstances either of fact or costume he found in the Cronica General or the Poema del Cid. The work is therefore purely Spanish.

Mr. Southey has prefixed to his translation an intelligent introduction on the History of Spain before the appearance of the Cid. It is written in his best style. It contains a judicious review of the rise and spirit of Mahomedanism, and exhibits some of those striking incidents in the history of the Moorish kings of Spain, which, though little known, are very interesting. There was something in the Arabian character which was very impressive before its beginning intellect was destroyed by the brutal ignorance of the Turks.

In Spain it displayed great promise of future fertility under the auspices of such men as Abu Jaafar, Avenpare, and Avenoes. But the unjust and cruel persecution of the latter by his bigoted and ignorant countrymen discouraged the pursuit of philosophy in Mahomedan Spain, and

the irruption of the Turks into the Saracen empire in Asia, divorced knowledge from the faith of Mahomet for ever.

Mr. Southey's remarks on the genius and character of Mahomedanism are very discriminating and just.

"The political and moral system of the Impostor, if system it may be called, is such as might be expected from one who aimed only at his own aggrandizement, and had no generous views or hopes beyond it. That his language and his institutions have spread together is not to be attributed to him: this great political advantage necessarily arises when nations are either civilized or converted by force, and it is only by force that this religion has been propagated; its missionaries have marched in armies, and its only martyrs are those who have fallen in the field of battle. Mahommed attempted nothing like a fabric of society: he took abuses as he found them. The continuance of polygamy was his great and ruinous error; where this pernicious custom is established, there will be neither connubial, nor paternal, nor brotherly affection; and hence the unnatural murders with which Asiatic history abounds. The Mahommedan imprisons his wives, and sometimes knows not the faces of his own children; he believes that despotism must be necessary in the state, because he knows it to be necessary at home; thus the domestic tyrant becomes the contented slave, and the atrocity of the ruler and the patience of the people proceed from the same cause. It is the inevitable tendency of polygamy to degrade both sexes; wherever it prevails, the intercourse between them is merely sexual. Women are only instructed in wantonness, sensuality becomes the characteristic of whole nations, and humanity is disgraced by crimes the most loathsome and detestable. This is the primary and general cause of that despotism and degradation which are universal throughout the East: not climate, or the mountaineers would be free and virtuous; not religion, for through all the changes of belief which the East has undergone, the evil and the effect have remained the same.

"Mahommed inculcated the doctrine of fatalism, because it is the most useful creed for a conqueror. The blind passiveness which it causes has completed the degradation, and for ever impeded the improvement of all Mahommedan nations. They will not struggle against oppression, for the same reason that they will not avoid the infection of the plague. If from this state of stupid patience they are provoked into a paroxysm of brutal fury, they destroy the tyrant; but the tyranny remains unaltered. Oriental revolutions are like the casting a stone into a stagnant pool; the surface is broken for a moment, and then the green weeds close over it again."

The Cid is drawn with the high Spanish feeling of honor and loyalty. Though irritated by Alphonso's unjust persecution, yet he would not attack those Moors who were at peace with the king, because the king would himself take up arms to avenge the insult, and "I would not fight against my lord the king." p. 109. In the same spirit of respect to his sovereign he sends him a handsome present out of some booty he had taken, p. 119, and was rejoiced to think that in his exile he could yet do the king some service by attacking his enemies, p. 109. That mixture of war and devotion which abounded in the chivalric ages, and is now so apparent in Spain, is here exhibited.

"X. Then the Cid called unto Alvar Fanez and said, Cousin, you are my right hand, and I hold it good that you should take of my fifth as much as you will, for all would be well bestowed upon you; but Minaya thanked him, and said, that he would take nothing more than his share. And the Cid said unto him, I will send King Don Alfonso a present from my part of the spoils. You shall go into Castille, and take with you thirty horses, the best which were taken from the Moors, all bridled and saddled, and each having a sword hanging from the saddle-bow; and you shall give them to the King, and kiss his hand for me, and tell him that we know how to make our way among the Moors. And you shall take also this

bag of gold and silver, and purchase for me a thousand masses in St. Mary's at Burgos, and hang up there these banners of the Moorish Kings whom we have overcome. Go then to St. Pedro's at Cardena, and salute my wife Dona Ximena, and my daughters, and tell them how well I go on, and that if I live I will make them rich women. And salute for me the Abbot Don Sancho, and give him fifty marks of silver; and the rest of the money, whatever shall be left, give to my wife, and bid them all pray for me. Moreover the Cid said unto him, this country is all spoiled, and we have to help ourselves with sword and spear. You are going to gentle Castille; if when you return you should not find us here, you will hear where we are."

His behaviour to the French count who had come to destroy him, is also full of romantic generosity.

"XVI. While my Cid was speaking, his knights had taken their arms, and were ready on horseback for the charge. Presently they saw the pendants of the Frenchmen coming down the hill, and when they were nigh the bottom, and had not yet set foot upon the plain ground, my Cid bade his people charge, which they did with a right good will, thrusting their spears so stiffly, that by God's good pleasure not a man whom they encountered but lost his seat. So many were slain and so many wounded, that the Moors were dismayed forthwith, and began to fly. The Count's people stood firm a little longer, gathering round their Lord; but my Cid was in search of him, and when he saw where he was, he made up to him, clearing the way as he went, and gave him such a stroke with his lance that he felled him down to the ground. When the Frenchmen saw their Lord in this plight they fled away and left him; and the pursuit lasted three leagues, and would have been continued farther if the conquerors had not had tired horses. So they turned back and collected the spoils, which were more than they could carry away. Thus was Count Ramon Berenguer made prisoner, and my Cid won from him that day the good sword Colada, which was worth more than a thousand marks of silver. That night did my Cid and his men make merry, rejoicing over their gains. And the Count was taken to my Cid's tent, and a good supper was set before him; nevertheless he would not eat, though my Cid besought him so to do. And on the morrow my Cid ordered a feast to be made, that he might do pleasure to the Count, but the Count said that for all Spain he would not eat one mouthful, but would rather die, since he had been beaten in battle by such a set of ragged fellows. And Ruydiez said to him, eat and drink, Count, of this bread and of this wine, for this is the chance of war; if you do as I say, you shall be free, and if not, you will never return again into your own lands. And Don Ramon answered, eat you, Don Rodrigo, for your fortune is fair, and you deserve it; take you your pleasure, but leave me to die. And in this mood he continued for three days, refusing all food. But then my Cid said to him, take food, Count, and be sure that I will set you free, you and any two of your knights, and give you wherewith to return into your own country. And when Don Ramon heard this, he took comfort and said, if you will indeed do this thing I shall marvel at you as long as I live. Eat then, said Ruydiez, and I will do it: but mark you, of the spoil which we have taken from you I will give you nothing; for to that you have no claim neither by right nor custom; and besides we want it for ourselves, being banished men, who must live by taking from you and from others as long as it shall please God. Then was the Count full joyful, being well pleased that what should be given him was not of the spoils which he had lost; and he called for water and washed his hands, and chose two of his kinsmen to be set free with him; the one was named Don Hugo, and the other Guillen Bernalto. And my Cid sate at the table with them, and said, if you do not eat well, Count, you and I shall not part yet. Never since he was Count did he eat with better will than that day! And when they had done he said, now, Cid, if it be your pleasure, let us depart. And my Cid clothed him and his kinsmen well with goodly skins and mantles, and gave them each a goodly palfrey, with

rich caparisons, and he rode out with them on their way. And when he took leave of the Count he said to him, Now go freely, and I thank you for what you have left behind; if you wish to play for it again let me know, and you shall either have something back in its stead, or leave what you bring to be added to it. The Count answered, Cid, you jest safely now, for I have paid you and all your company for this twelvemonths, and shall not be coming to see you again so soon. Then Count Ramon pricked on more than apace, and many times looked behind him, fearing that my Cid would repent what he had done, and send to take him back to prison, which the Perfect one would not have done for the whole world, for never did he do disloyal thing."

The inconsistent morality of the period is however fully shewn in the same man's cheating some jews of their money, by pledging with them boxes of sand as boxes full of valuables. p. 98.

The manners of the Spanish Moors are well detailed. Indeed the Chronicles of the Cid give us a more satisfactory account of the customs of all parts of Spain in the eleventh century than we can elsewhere find. We regret that our limits will not allow of more extracts, but we cannot avoid referring the reader to the account of the siege of Valencia as extremely interesting.

The extracts from the ancient poem of the Cid, which are given at the end of the Chronicle, are translated by a gentleman, whose knowledge of the Spanish language and manners have enabled him to give a good specimen of the original composition.

Mr. Southey has subjoined to his translation some very curious notes, which greatly increase the general value of the work. On the whole, this performance is certainly one of the most interesting productions of the Spanish mind, and is the more remarkable for being a narrative of heroic history, nearly two centuries older than the venerable romance of Amadis de Gaul. It gives a full length picture of Spain, in those dark ages in which the costume of other countries is so indistinct and confused; and it delineates more correctly the heroism of the chivalric spirit than those avowed romances in which the manners seem often as fabulous as the incidents.

The Chronicle of the Cid begins with that incident which has furnished Corneille with the subject of his celebrated tragedy of the Cid. This was his marriage with a lady whose father he had slain to revenge a blow which his own father had received. To make it consistent with his ideas of female dignity, Corneille has exhibited the lady and the Cid as mutually attached before the unfortunate event, with the approbation of their fathers; and has taken occasion to paint some interesting scenes of the struggles of the daughter between love and duty. They who have admired the Drama of Corneille, will be pleased to compare it with the real incident as it is simply narrated in the Cid.

"III. At this time it came to pass that there was strife between Count Don Gomez the Lord of Gormaz, and Diego Laynez the father of Rodrigo; and the Count insulted Diego and gave him a blow. Now Diego was a man in years, and his strength had passed from him, so that he could not take vengeance, and he retired to his home to dwell there in solitude and lament over his dishonour. And he took no pleasure in his food, neither could he sleep by night, nor would he lift up his eyes from the ground, nor stir out of his house, nor commune with his friends, but turned from them in silence as if the breath of his shame would taint them. Rodrigo was yet but a youth, and the Count was a mighty man in arms, one who gave his voice first in the Cortes, and was held to be the best in the war, and so powerful that he had a thousand friends among the mountains. Howbeit

all these things appeared as nothing to Rodrigo when he thought of the wrong done to his father, the first which had ever been offered to the blood of Layn Calvo. He asked nothing but justice of Heaven, and of man he asked only a fair field; and his father seeing of how good heart he was, gave him his sword and his blessing. The sword had been the sword of Mudarra in former times, and when Rodrigo held its cross in his hand, he thought within himself that his arm was not weaker than Mudarra's. And he went out and defied the Count and slew him, and smote off his head and carried it home to his father. The old man was sitting at table, the food lying before him untasted, when Rodrigo returned, and pointing to the head which hung from the horse's collar, dropping blood, he bade him look up, for there was the herb which should restore to him his appetite: the tongue, quoth he, which insulted you, is no longer a tongue, and the hand which wronged you is no longer a hand. And the old man arose and embraced his son and placed him above him at the table, saying, that he who had brought home that head should be the head of the house of Layn Calvo.

"IV. After this Diego being full of years fell asleep and was gathered to his fathers. And the Moors entered Castille, in great power, for there came with them five Kings, and they past above Burgos, and crost the mountains of Oca, and plundered Carrion, and Vilforado, and Saint Domingo de la Calzada, and Logrono, and Najara, and all that land; and they carried away many captives both male and female, and brood mares, and flocks of all kinds. But as they were returning with all speed, Rodrigo of Bivar raised the country, and came up with them in the mountains of Oca, and fell upon them and discomfited them, and won back all their booty, and took all the five Kings prisoners. Then he went back to his mother, taking the Kings with him, and there he divided the whole spoil with the hidalgos and his other companions, both the Moorish captives and all the spoil of whatever kind, so that they departed right joyfully, being well pleased with what he had done. And he gave thanks to God for the grace which had been vouchsafed to him, and said to his mother, that he did not think it good to keep the Kings in captivity, but to let them go freely; and he set them at liberty and bade them depart. So they returned each to his own country, blessing him for their deliverance, and magnifying his great bounty; and forthwith they sent him tribute and acknowledged themselves to be his vassals.

"V. King Don Ferrando was going through Leon, putting the Kingdom in order, when tidings reached him of the good speed which Rodrigo had had against the Moors. And at the same time there came before him Ximena Gomez, the daughter of the Count, who fell on her knees before him and said, Sir, I am the daughter of Count Don Gomez of Gormaz, and Rodrigo of Bivar has slain the Count my father, and of three daughters whom he has left I am the youngest. And, Sir, I come to crave of you a boon, that you will give me Rodrigo of Bivar to be my husband, with whom I shall hold myself well married, and greatly honoured; for certain I am that his possessions will one day be greater than those of any man in your dominions. Certes, Sir, it behoves you to do this, because it is for God's service, and because I may pardon Rodrigo with a good will. The King held it good to accomplish her desire; and forthwith ordered letters to be drawn up to Rodrigo of Bivar, wherein he enjoined and commanded him that he should come incontinently to Palencia, for he had much to communicate to him, upon an affair which was greatly to God's service, and his own welfare and great honour.

"VI. When Rodrigo saw the letters of his Lord the King he greatly rejoiced in them, and said to the messengers that he would fulfil the King's pleasure, and go incontinently at his command. And he dight himself full gallantly and well, and took with him many knights, both of his own and of his kindred and of his friends, and he took also many new arms, and came to Palencia to the King with two hundred of his peers in arms, in festival guise; and the King went out to meet him, and received him right well, and did him

honour; and at this were all the Counts displeased. And when the King thought it a fit season, he spake to him and said, that Dona Ximena Gomez, the daughter of the Count whom he had slain, had come to ask him for her husband, and would forgive him her father's death; wherefore he besought him to think it good to take her to be his wife, in which case he would show him great favour. When Rodrigo heard this it pleased him well, and he said to the King that he would do his bidding in this, and in all other things which he might command; and the King thanked him much. And he sent for the Bishop of Palencia, and took their vows and made them plight themselves each to the other according as the law directs. And when they were espoused the King did them great honour, and gave them many noble gifts, and added to Rodrigo's lands more than he had till then possessed: and he loved him greatly in his heart, because he saw that he was obedient to his commands, and for all that he had heard him say.

"VII. So Rodrigo departed from the King, and took his spouse with him to the house of his mother, and gave her to his mother's keeping. And forthwith he made a vow in her hands that he would never accompany with her, neither in the desert nor in the inhabited place, till he had won five battles in the field. And he besought his mother that she would love her even as she loved him himself, and that she would do good to her and show her great honour, for which he should ever serve her with the better good will. And his mother promised him so to do: and then he departed from them and went out against the frontier of the Moors."

The history of the Cid opens about the period when the christian part of Spain was in five kingdoms, Arragon, Leon, Navarre, Castille, and Galicia. The three latter had been possessed by Fernando, who dying in the year 1065 bequeathed them to his three sons. Ambition incited them to war with each other: in one of the battles the Cid distinguished himself, and releases his king Don Sancho of Navarre, who at length united in himself the sovereignty of Christian Spain. Alphonso who had been king of Leon fled to the Moorish king of Toledo. The reception he met with here, is a great proof of the civilized manners of the Spanish Mahomedans.

"XIX. When Dona Urraca knew that her brother King Don Alfonso had fled to Toledo, she sent to him three good men of the kingdom of Leon, that they should be his counsellors, for she loved him well. These were Don Pero Ansures, and Don Ferran Ansures, and Don Gonzalo Ansures, all three brethren: and they went with King Don Sancho's permission, for it was God's pleasure. Now Alimaymon rejoiced in the King Don Alfonso, and loved him as if he had been his own son. And Don Alfonso made a covenant with him to love him and defend him and serve him alway, so long as he should remain with him, and not to depart from him without his leave; and the King covenanted on his side to love him and honour him, and defend him to the utmost of his power. And Alimaymon ordered fair palaces to be edified for him, by the wall of the Alcazar, on the outer part, that the Moors of the city might do no displeasure neither to him nor to his companions: and they were hard by a garden of the King's, that he might go out and disport himself therein whensoever it pleased him. And for these things King Don Alfonso loved to serve King Alimaymon. Nevertheless when he saw the great honour of the King of Toledo, and how powerful he was, and that he was the Lord of so great chivalry, and of the noblest city which had belonged unto the Gothic Kings, from whom he himself was descended, it grieved him in his heart to see that city in the hand of the Moors: and he said within his heart, Lord God and Father Jesus Christ, it is wholly in thy power to give and to take away, and right it is that thy will should be done, even as thou hast done it to me, to whom thou gavest a kingdom, and it was thy will to take it away from me, and thou hast made me come hither to serve the enemies who were at the service of the King my father. Lord,

I put my hope in thee that thou wilt deliver me from this servitude, and give me a land and kingdom to command, and that thou wilt show unto me such favour that this land and this city shall by me be won, that thy holy body may be sacrificed in it to the honour of Christendom. This prayer he made with great devotion and with many tears; and the Lord God heard him, as hereafter you shall hear in this history. In those days King Alimaymon was at war with other Moorish kings his enemies, and king Don Alfonso fought against them on his side, and did such good service that he quelled their power, and they durst no longer offend him. And in time of peace Don Alfonso and his companions went fowling along the banks of the Tagus, for in those days there was much game there, and venison of all kinds; and they killed venison among the mountains. And as he was thus sporting he came to a place which is now called Brihuega, and it pleased him well, for it was a fair place to dwell in, and abounded with game, and there was a dismantled castle there, and he thought that he would ask the king for this place. And he returned to Toledo and asked it of the king, and king Alimaymon gave it him, and he placed there his huntsmen and his fowlers who were Christians, and fortified the place as his own. And the lineage of these people continued there till Don Juan, the third archbishop of Toledo, enlarged it, and peopled the parish of St. Pedro."

In besieging a town of his sister's patrimony, the ambitious King Sancho was slain by fraud, and Alphonso by his death acceded to his throne. But the Cid refused to do him homage because he suspected that he was privy to his brother's assassination: Soon after Alphonso took occasion to banish him. The account of his exile is interesting.

" XVIII. Now my Cid knew the evil disposition of the king towards him, and when he received his bidding, he made answer that he would meet him between Burgos and Bivar. And the king went out from Burgos and came nigh unto Bivar; and the Cid came up to him and would have kissed his hand, but the king withheld it, and said angrily unto him, Ruydiez, quit my land. Then the Cid clapt spurs to the mule upon which he rode, and vaulted into a piece of ground which was his own inheritance, and answered, Sir, I am not in your land, but in my own. And the king replied full wrathfully, Go out of my kingdoms without any delay. And the Cid made answer, Give me then thirty days time, as is the right of the hidalgos; and the king said he would not, but that if he were not gone in nine days time he would come and look for him. The Counts were well pleased at this; but all the people of the land were sorrowful. And then the king and the Cid parted. And the Cid sent for all his friends, and his kinsmen and vassals, and told them how king Don Alfonso had banished him from the land, and asked of them who would follow him into banishment, and who would remain at home. Then Alvar Fanez, who was his cousin-german, came forward and said, Cid, we will all go with you, through desert and through peopled country, and never fail you. In your service will we spend our mules and horses, our wealth and our garments, and ever while we live be unto you loyal friends and vassals. And they all confirmed what Alvar Fanez had said; and the Cid thanked them for their love, and said that there might come a time in which he should guerdon them.

" XIX. And as he was about to depart he looked back upon his own home, and when he saw his hall deserted, the household chests unfastened, the doors open, no cloaks hanging up, no seats in the porch, no hawks upon the perches, the tears came into his eyes, and he said, My enemies have done this: God be praised for all things. And he turned towards the East, and knelt and said, Holy Mary Mother, and all Saints, pray to God for me, that he may give me strength to destroy all the Pagans, and to win enough from them to requite my friends therewith, and all those who follow and help me. Then he called for Alvar Fanez and said unto him, Cousin, the poor have no part in the wrong which the king hath done us;

see now that no wrong be done unto them along our road: and he called for his horse. And then an old woman who was standing at her door said, Go in a lucky minute, and make spoil of whatever you wish. And with this proverb he rode on, saying, Friends, by God's good pleasure we shall return to Castille with great honour and great gain. And as they went out from Bivar they had a crow on their right hand, and when they came to Burgos they had a crow on the left.

"XX. My Cid Ruydiez entered Burgos, having sixty streamers in his company. And men and women went forth to see him, and the men of Burgos and the women of Burgos were at their windows, weeping, so great was their sorrow; and they said with one accord, God, how good a vassal if he had but a good Lord! and willingly would each have bade him come in, but no one dared so to do. For king Don Alfonso in his anger had sent letters to Burgos, saying that no man should give the Cid a lodging; and that whosoever disobeyed should lose all that he had, and moreover the eyes in his head. Great sorrow had these Christian folk at this, and they hid themselves when he came near them because they did not dare speak to him; and my Cid went to his Posada, and when he came to the door he found it fastened, for fear of the king. And his people called out with a loud voice, but they within made no answer. And the Cid rode up to the door, and took his foot out of the stirrup, and gave it a kick, but the door did not open with it, for it was well secured; a little girl of nine years old then came out of one of the houses and said unto him, O Cid, the king hath forbidden us to receive you. We dare not open our doors to you, for we should lose our houses and all that we have, and the eyes in our head. Cid, our evil would not help you, but God and all his Saints be with you. And when she had said this she returned into the house. And when the Cid knew what the king had done, he turned away from the door and rode up to St. Mary's, and there he alighted and knelt down, and prayed with all his heart; and then he mounted again and rode out of the town, and pitched his tent near Arlanzon, upon the Glera, that is to say, upon the sands. My Cid Ruydiez, he who in a happy hour first girt on his sword, took up his lodging upon the sands, because there was none who would receive him within their door. He had a good company round about him, and there he lodged as if he had been among the mountains."

ART. III. *A History of the early Part of the Reign of James the Second; with an introductory Chapter. By the Right Hon.* CHARLES JAMES FOX. *To which is added an Appendix.* 4to. pp. 486.

THIS publication was one which naturally excited in a very uncommon degree the attention of the public. We come to the consideration of it, when the flush of novelty has worn off, when, curiosity being now satiated, the sober reflections, which the work suggests, may be expected to come home with peculiar welcome to the breasts of our readers.

The bustling inquiries; "Is the work equal to the reputation of Mr. Fox?—what sort of a style does it exhibit?—what sentiments does it adopt?—whom does he praise?—whom does he blame?"—all these, we suppose, every reading man, and every reading woman, in the nation, have long ago answered to themselves. On these points, therefore, we shall, in the present article, very carefully circumscribe our observations. The work offers ground for reflections of a different stamp, so important and so numerous, that the narrowness of our limits is the principal subject of regret.

The tone of expectation with which the book was received, arose from the tone of feeling with which the talents of public men are reviewed by the multitude. Great transactions appear to them in such a mysterious, and magnificent light, and they know so little of the laws according to which they are produced,

that the man who, with any considerable reputation, has been conversant in them, must, as they suppose, be endowed with a wisdom and ingenuity, and possess a knowledge, of which it is difficult for them to form any conception. According to these sentiments, a history from the pen of Mr. Fox could be nothing less than a prodigy. A few of the most zealous among those who looked with abhorrence upon his political principles, expected his work to be very *wicked*, but they expected it to be something extremely *powerful* in its wickedness.

For us, our opinion of the talents of public men is formed upon a different principle. We have long observed that public affairs are of such a nature as very much to conduct themselves; and that they are greatly left to their own guidance, the public man, in general, giving himself very little trouble about them. The knowledge of this, and the observation of the sort of talents which are most commonly selected for great affairs, have given us a wonderful leaning to the declared opinion of that great practical statesman, the Chancellor Oxenstiern. His son, whom he was sending on a very important mission to a congress of ambassadors and statesmen, charged with the interests of the principal kingdoms of Europe, was strongly affected with the magnitude of the occasion, and expressed his fears at the thought of meeting so many eminent men. "Go!" said his father, "and see with how little wisdom the world is governed." We have many things passing before our eyes which might satisfy almost the least reflecting among us, that the observation of the Swedish Chancellor is not unfounded. While things go on in their established course, and while the great man has nothing to do but to write letters according to the forms left him in the office by his predecessors, to give the same orders this year which were given twenty years before, to let his clerks and secretaries do the business while he looks idly on, he appears to perform great things without a heavy disbursement of talent. But, let the course of transactions become altered, let a time succeed, when letters written according to the forms left in the office, when orders given according to the model of twenty years ago, will no longer answer; then, with hardly any exception, are public men proved unequal to the occasion. Let us look at the French revolution. Did it not find such a set of ministers in the management of affairs in every country in Europe? And with what success has it triumphed over them? The French revolution presented a new scene in Europe. Letters written, and orders given upon the old plan would no longer do. But the ministers every where knew no other; and we live to be the unhappy witnesses of the consequences. If the world, however, learn from this instructive spectacle to abate the foolish admiration which they so indiscriminately bestow upon public men, the calamities of the present times will not be without some useful results.

From these reflections on the talents usually employed in the management of public affairs, we did not look forward to the publication of this work as a thing which must of necessity be wonderful, as coming from a wonderful man. It is not being the champion of a party in the field of common place politics, managing the weapons of trite controversy, and declaiming on the superficial topics of debate with rather more than ordinary address, that constitutes to us sufficient evidence of a great man. Far less is it running the beaten round of office, in any of the departments of

the ministry, as the duty of these departments is almost always performed. We looked forward to the publication, however, with considerable curiosity, as affording evidence of the real extent of Mr. Fox's abilities and knowledge, more decisive and accurate than any thing we had yet received. Statesmen, in general, seem to be afraid of this touch-stone; and betray their own consciousness that they receive credit from the world for much higher talents than they possess. We own that we received a favourable impression of Mr. Fox from the very circumstance of his not declining to present himself undisguised before us, in this manner; challenging the public and posterity to estimate him at his real worth, and to bestow upon him no more admiration than he truly deserved. Mr. Pitt would have lived long before he had given us any such test of himself. We are decidedly of opinion that he was far from being qualified to write so good a book as this, though they are not talents of the first rate, nor any thing like it, which even this denotes. On the severest principles of criticism, however, the fragment now presented to us must be allowed to be a fine production, and to afford evidence that, had the work been completed, it would not have ranked low, in the class of historical compositions.

It presents to us a species of history, unusual, or rather new, in modern times. From the complaints which have been urged against the Greek and Roman historians, of wanting philosophy, those of greatest genius among the moderns who have turned their attention to historical composition, have resolved not to be defective in this essential requisite. But they have, from this anxiety, been too little careful of some other important virtues of history. They have laboured, much more successfully than their predecessors, towards the analyses of the great principles of society and government; they trace the phenomena of government to far more general laws; they mark with more precision the progress of the human race from barbarity to refinement, and assign more instructively the causes. But with this effort they seem to be in a great measure exhausted. In addition to this, their histories contain little more than a dry statement of vulgar, historical facts. We read them, accordingly, with a species of cold interest, compounded of that with which we peruse a philosophical dissertation, and a common chronicle. To the young, and to those in whom imagination and feeling predominate, the perusal of them is a task. Even those of our historians who have most industriously cultivated the agreeable, as Robertson, please rather by the magnitude and magnificence of the pictures they present, than by any exquisite touches of nature they have imparted to them.

Besides what may be called (for want of a better word) the *speculative* part of the philosophy of history, to which the modern historians have so usefully turned their attention, there is what may be called the *moral* part, in which the ancients so infinitely farther excelled, and by which they communicated so exquisite a charm to their compositions. This moral part, as well as the speculative, is found, upon examination, to consist of several ingredients. In the first place, it implies lessons of common morality. On this, the ancients laid, and with justice, the greatest stress. According to Cicero, the historic muse is by right, and ought always to be in fact, *magistra vitæ*. The course of history should be so directed as to present in clear and instructive light the natural rewards of virtue, and the punishments of vice. In

this important quality, the modern historians, we are sorry to say, are almost all defective, and shamefully defective.

Among the virtues which it is peculiarly the business of history to teach, or rather, to inspire, for it should be her object to inflame with the love of them, are those of a public nature. Of these the principal is what is commonly called public spirit, or the love of the public weal. It is well known what illustrious, and delightful teachers are, in this respect, the ancient historians. By lavishing the finest efforts of their genius in the decoration of every signal instance of public virtue, by shewing in skilful colours the contempt and indignation which justly belong to those who, either from cowardly or mercenary motives, who, either as slaves or as robbers, betray, or decline to assert, the public interests, they strike the deepest impressions of public spirit and of manly virtue. We are obliged to confess, and an unfortunate and lamentable confession it is, that the modern historians, generally speaking, are so far from being useful toward this important end of history, that they are pernicious. Whether from timidity, from a mean sense of interest, or the influence of popular impulse, they are almost all flatterers of the system under which they live, and have no other value of praise or of blame in public affairs, than a man's conformity or non-conformity, his subservience or non-subservience to the prevailing order of affairs. They form to themselves a conception of government, as a certain abstract being, some of them including more of monarchy in it, and some of them less; and to this abstract being it is that they principally or solely look when the interests of society are in question. All public spirit is with them involved in a concern for this abstract being. Thus when Mr. Hume presents to us the contests between Charles the First, and his Parliament, the only question is, which of the two were most friendly, or rather which was the least inimical, to the abstract being. Mr. Hume decides in favour of the king, because in his notion of it, the abstract being comprehends a preponderating share of monarchy. But throughout the whole of his narrative, or disquisition, for it is difficult in his history of the Stewarts, to say which is which, the interests of society, meaning, by that term, the interests at large of the members of the society, are hardly ever brought into view, they are so far from occupying the first place in the piece that they occupy neither the second nor the third. It is from a similar impulse that in Robertson's history of Charles the Fifth we are taught to admire the ambition of that cold-blooded and selfish destroyer, and by Voltaire to admire the expensive and ostentatious, and destructive magnificence of Louis the Fourteenth.

Another ingredient in what may be termed the moral part of the philosophy of history, is the developement of the human character. In this, too, the modern historians are extremely defective, while the ancients peculiarly excel in it. The moderns, more occupied in tracing those groups of passions, or those habits of feeling and thinking, which characterise different stages of society, have in a great measure overlooked the play of individual passions in the affairs of society; have been at little pains to lay open the hearts of the great actors on the public stage, to trace the real motives which they veil under other pretexts, and introduce their readers to a living scene of human action. With what vivid colours does Tacitus pourtray the passions which impelled the principal figures in his piece. How keenly do we conceive

the character of a Tiberius, an Agrippina, a Sejanus, a Livia, an Helvidius Priscus, and many others? What a strong and clear conception does Thucydides convey to us of that mixture of manliness and frivolity, of splendid talents and defective judgement, which fitted Alcibiades to produce so much mischief in the Athenian republic. To enumerate instances would be endless. The readers of Livy, and of the other Greek and Roman historians, can supply them without number. It is this to which the ancient histories are chiefly indebted for that deep interest which they universally inspire. The display of human passions, in those interesting situations which most strongly awaken our sympathies, is the foundation of the popular pleasure derived from the fictitious histories, which dramatic and epic poems, as well as novels and romances, involve.

This moral part of the philosophy of history, which appears so little in the pages of the most eminent of our modern historians, forms the distinctive character of this production of Mr. Fox. Of the speculative philosophy not much appears. We fear that Mr. Fox's talents were not vigorous and cultivated enough to be very capable of efforts of generalization or analysis. Any reflections of this sort which he hazards are superficial and common. But in the moral department of the philosophy of history, we know no rival to him in the English language. In every part of his valuable fragment, the moral qualities of his actors come home to the bosom of his readers, and call forth their love or their detestation. With regard to public virtue, the love of which it is so peculiarly the business of the historian to inspire, there is scarcely any praise to which he is not entitled. It is hardly possible, we think, to read his book, and to rise without a warmer love of one's country than before; without a stronger disposition to make for it every sacrifice: to risk all in resisting its oppressors, and to account life not worth preserving, where freedom, independence, liberty, are not enjoyed, where tyranny reigns, or oppression operates. Every where too are the keenest sympathies of his reader called forth, in the contemplation of the passions and emotions of his actors. The manners and feelings of the individuals who come forward in his pages, it seems to have particularly suited his genius to depict; and those sympathetic pleasures, of which so rich a banquet is derived from the ancient historians, and in which the modern historians are so extremely barren, from one of the great charms which distinguish the specimen before us, and which, no doubt, would have continued to adorn his historic efforts.

The commencement, now presented to us, of the projected work, consists of an introductory discourse containing a review of the reign of Charles the Second; and of three chapters of the reign of James the Second. The intention was to write the history of the Revolution, including the history of the reign of James, and as much of that of William and Mary, as might be necessary to illustrate that great change in our government. Any farther account of the contents of the fragment we deem altogether unnecessary; but it is of great importance to present such specimens as may illustrate the peculiar criticisms we have ventured to make, and to add such reflections as may still more accurately and clearly depict and ascertain the character of Mr. Fox as an historian.

The following account of the state of the nation, at the interval succeeding the death of Cromwell, is mixed with some decisive and most edifying strokes in the character of General Monk, which exem-

plify several particulars in the moral department of the historian's duty.

"The short interval between Cromwell's death and the Restoration, exhibits the picture of a nation either so wearied with changes as not to feel, or so subdued by military power as not to dare to show, any care or even preference with regard to the form of their government. All was in the army; and that army by such a concurrence of fortuitous circumstances as history teaches us not to be surprised at, had fallen into the hands of one, than whom a baser could not be found in its lowest ranks. Personal courage appears to have been Monk's only virtue; reserve and dissimulation made up the whole stock of his wisdom. But to this man did the nation look up, ready to receive from his orders the form of government he should choose to prescribe. There is reason to believe, that, from the general bias of the Presbyterians, as well as of the Cavaliers, monarchy was the prevalent wish; but it is observable, that although the Parliament was, contrary to the principle upon which it was pretended to be called, composed of many avowed royalists, yet none dared to hint at the Restoration of the king, till they had Monk's permission, or rather command, to receive and consider his letters. It is impossible in reviewing the whole of this transaction, not to remark, that a general who had gained his rank, reputation, and station in the service of a republic, and of what he, as well as others, called, however falsely, the cause of liberty, made no scruple to lay the nation prostrate at the feet of a monarch, without a single provision in favour of that cause; and if the promise of indemnity may seem to argue that there was some attention, at least, paid to the safety of his associates in arms, his subsequent conduct gives reason to suppose, that even this provision was owing to any other cause, rather than to any generous feeling of his breast. For he afterwards not only acquiesced in the insults so meanly put upon the illustrious corpse of Blake, under whose auspices and command he had performed the most creditable services of his life, but in the trial of Argyle, produced letters of friendship and confidence, to take away the life of a nobleman, * the zeal and cordiality of whose co-operation with him, proved by such documents, was the chief ground of his execution; thus gratuitously surpassing in infamy those miserable wretches who, to save their own lives, are sometimes persuaded to impeach, and swear away, the lives of their accomplices."

The passage which we shall next quote, illustrates another of the criticisms which the present work has suggested to us, and affords but too decisive a proof how little progress the philosophy of Mr. Fox had made, in the analysis of the principles of government, and the discovery of those fundamental conditions, on which alone the security of social happiness can rest.

"The reign of Charles the Second forms one of the most singular, as well as of the most important periods of history. It is the æra of good laws and bad government. The abolition of the Court of Wards, the repeal of the Writ De Heretico Comburendo, the triennial Parliament Bill, the establishment of the rights of the House of Commons in regard to impeachment, the expiration of the License Act, and above all, the glorious statute of Habeas Corpus, have therefore induced a modern writer of great eminence to fix the year 1679 as the period at which our constitution had arrived at its greatest theoretical perfection; but he owns, in a short note upon the passage alluded to, that the times immediately following were times of great practical oppression. What a field for meditation does this short observation, from such a man, furnish! What reflections does it not suggest to a thinking mind, upon the inefficacy of human laws, and the imperfection of human constitutions! We are called from the contemplation of the progress of our constitution, and our attention fixed with the most minute accuracy to a particular point, when it is said to have risen to its utmost perfection. Here we are then at the best moment of the best constitution that ever

* Burnett. Baillie's Letters, II. 431.

human wisdom framed. What follows? A time of oppression and misery, not arising from external or accidental causes, such as war, pestilence, or famine, nor even from any such alteration of the laws as might be supposed to impair this boasted perfection, but from a corrupt and wicked administration, which all the so much admired checks of the constitution were not able to prevent. How vain then, how idle, how presumptuous, is the opinion, that laws can do every thing! and how weak and pernicious the maxim founded upon it, that measures, not men, are to be attended to!"

How extremely weak and superficial is the reflection with which this passage is wound up, and for the sake of which chiefly the whole seems to have been written! If the laws which existed in the reign of Charles the Second, good as they were, did not suffice for the protection of liberty; if the constitution, high as was the apparent perfection which it had attained, was proved by the fact, to be an inadequate security against oppression and despotism, what was the consequence? Not that laws, as Mr. Fox tells us, are inefficient; not that it is beyond the power of law, and of wisely constituted government to secure liberty and prevent oppression; not that it is to the men or administrators of government that human nature must be exclusively indebted for freedom; for, in that case, considering how certainly those administrators will be more frequently under the influence of motives adverse to freedom, than favourable to it, there could never be such a thing as established freedom on earth. If the good laws of Charles the Second's time, were inadequate to secure liberty, they were not good enough; if the constitution could not keep out oppression and tyranny, the constitution was imperfect. If the British constitution is the "best hat ever human wisdom framed; if n the time of Charles the Second, it had "risen to its utmost perfection;" if, too, that was a time of oppression and misery, arising from a corrupt and wicked administration, which all the so much admired checks of the constitution were not able to prevent," what follows, but that this best constitution that ever human wisdom framed, is not yet so good as it might be; that, if it is not adequate to prevent oppression and misery, whenever a corrupt and wicked administration choose to oppress and afflict, it yet wants much of being a perfect constitution, and stands in great need of improvement. The author to whom, in the above passage, he alludes, is Mr. Hume; but even Mr. Hume gives us a better criterion by which to judge of a constitution than Mr. Fox. "Those," says that eminent philosopher, "who either attack or defend a minister in such a government as ours, where the utmost liberty is allowed, always carry matters to an extreme, and exaggerate his merit or demerit with the public. But I would fain persuade these hasty zealots, that there is a flat contradiction both in the accusation and panegyric. If our constitution be really that noble fabric, the envy of our neighbours, raised by the labour of so many centuries, repaired at the expence of so many millions, and cemented by such a profusion of blood; I say if our constitution does in any degree deserve those eulogies, it would never suffer a weak and wicked administration to govern triumphantly for a course of years. If it did, the constitution must be faulty in its original principles. *A constitution is only so far good, as it provides a remedy against mal-administration;* and if the British, when in its greatest vigour, and repaired by two such remarkable events as the Revolution and Accession, by which our ancient royal family was sacrificed to it; if our constitution, I say, with so

great advantages, does not, in fact, provide any such remedy, we are rather beholden to any minister who undermines it, and affords us an opportunity of erecting a better in its place." (Hume's Essays, v. 1. p. 37.) Mr. Hume is sometimes carried, in pursuit of an argument, as here, into better doctrines than those which he habitually maintains.

We are happy to turn from a passage, in which Mr. Fox appears to so little advantage, to one where the moral colours of his pencil eminently display themselves. It is the passage which contains his reflections, on that base, but memorable fabrication, the Popish Plot. The concluding reflection is a curious mixture of the moral and the political.

" Although, therefore, upon a review of this truly shocking transaction, we may be fairly justified in adopting the milder alternative, and in imputing to the greater part of those concerned in it, rather an extraordinary degree of blind credulity, than the deliberate wickedness of planning and assisting in the perpetration of legal murder; yet the proceedings on the Popish plot must always be considered as an indelible disgrace upon the English nation, in which king, parliament, judges, juries, witnesses and prosecutors, have all their respective, though certainly not equal, shares. Witnesses, of such a character as not to deserve credit in the most trifling cause, upon the most immaterial facts, gave evidence so incredible, or, to speak more properly, so impossible to be true, that it ought not to have been believed if it had come from the mouth of Cato; and upon such evidence, from such witnesses, were innocent men condemned to death and executed. Prosecutors, whether attornies and solicitors-general, or managers of impeachment, acted with the fury which in such circumstances might be expected; juries partook naturally enough of the national ferment; and judges, whose duty it was to guard them against such impresssions, were scandalously active in confirming them in their prejudices, and inflaming their passions. The king who is supposed to have disbelieved the whole of the plot, never once exercised his glorious prerogative of mercy. It is said he dared not. His throne, perhaps his life, was at stake; and history does not furnish us with the example of any monarch with whom the lives of innocent, or even meritorious, subjects ever appeared to be of much weight, when put in balance against such considerations."

There are three great advantages which are derived from this fragment, short as it is, of the projected history of Mr. Fox. The first is, that he has drawn a picture of the practical tyranny which was exercised over this nation under the reigns of Charles the Second and James the Second, that he excites against it the hatred and indignation of his readers, and clearly gives them to see, that had affairs proceeded, for but a little time, in the same course, the forlorn and desolate aspect of despotism must have been permanently impressed upon this country. The second advantage is, that he draws a picture of that servile submission which then seemed to form the character of the nation, and to point them out as the willing and deserving victims of oppression, and rouses against the wretched sycophancy and debasement of the times, the contempt and detestation of every manly bosom. The third advantage is, that he stigmatizes those time-serving and bigoted historians who have endeavoured to disguise the enormities of that period, to write the apology of venality and despotism, to repress the virtuous emotions of hatred and indignation which the scenes in question are calculated to excite, and who have contributed so largely to corrupt the moral sentiments of our people, and extinguish among us the love of country, independence of spirit, disinterestedness, and courage in public affairs.

The passage relating to the trial and execution of Algernon Sidney on a false accusation, affords an illustration of most of these remarks, and is of great interest and importance.

"The proceedings in Sidney's case were still more detestable. The production of papers, containing speculative opinions upon government and liberty, written long before, and perhaps never even intended to be published, together with the use made of those papers, in considering them as a substitute for the second witness to the overt act, exhibited such a compound of wickedness and nonsense, as is hardly to be paralleled in the history of juridical tyranny. But the validity of pretences was little attended to, at that time, in the case of a person whom the court had devoted to destruction, and upon evidence such as has been stated, was this great and excellent man condemned to die. Pardon was not to be expected. Mr. Hume says, that such an interference on the part of the king, though it might have been an act of heroic generosity, could not be regarded as an indispensable duty He might have said, with more propriety, that it was idle to expect that the government, after having incurred so much guilt in order to obtain the sentence, should, by remitting it, relinquish the object, just when it was within its grasp. The same historian considers the jury as highly blameable, and so do I; but what was their guilt, in comparison of that of the court who tried, and of the government who prosecuted, in this infamous cause? Yet the jury, being the only party that can with any colour be stated as acting independently of the government, is the only one mentioned by him as blameable. The prosecutor is wholly omitted in his censure, and so is the court; this last, not from any tenderness for the judge, (who, to do this author justice, is no favourite with him,) but lest the odious connection between that branch of the judicature and the government should strike the reader too forcibly; for Jefferies, in this instance, ought to be regarded as the mere tool and instrument (a fit one, no doubt,) of the prince who had appointed him for the purpose of this and similar services. Lastly, the king is gravely introduced on the question of pardon, as if he had had no prior concern in the cause, and were now to decide upon the propriety of extending mercy to a criminal condemned by a court of judicature; nor are we once reminded what that judicature was, by whom appointed, by whom influenced, by whom called upon, to receive that detestable evidence, the very recollection of which, even at this distance of time, fires every honest heart with indignation. As well might we palliate the murders of Tiberius, who seldom put to death his victims without a previous decree of his senate. The moral of all this seems to be, that whenever a prince can, by intimidation, corruption, illegal evidence, or other such means, obtain a verdict against a subject whom he dislikes, he may cause him to be executed without any breach of indispensable duty; nay, that it is an act of heroic generosity, if he spares him. I never reflect on Mr. Hume's statement of this matter but with the deepest regret. Widely as I differ from him upon many other occasions, this appears to me to be the most reprehensible passage of his whole work. A spirit of adulation towards deceased princes, though in a good measure free from the imputation of interested meanness, which is justly attached to flattery, when applied to living monarchs; yet, as it is less intelligible, with respect to its motives, than the other, so is it in its consequences, still more pernicious to the general interests of mankind. Fear of censure from contemporaries will seldom have much effect upon men in situations of unlimited authority; they will too often flatter themselves, that the same power which enables them to commit the crime, will secure them from reproach. The dread of posthumous infamy, therefore, being the only restraint, their consciences excepted, upon the passions of such persons, it is lamentable that this last defence, (feeble enough at best,) should in any degree be impaired; and impaired it must be, if not totally destroyed, when tyrants can hope to find in a man like Hume, no less eminent for the integrity and benevolence of his heart, than for the depth and soundness of his understanding, an apologist for even their foulest murders.

"Thus fell Russel and Sidney, two names that will, it is hoped, be for ever dear to every English heart. When their

memory shall cease to be an object of respect and veneration, it requires no spirit of prophecy to foretell that English liberty will be fast approaching to its final consummation. Their deportment was such as might be expected from men who knew themselves to be suffering, not for their crimes, but for their virtues. In courage they were equal, but the fortitude of Russel, who was connected with the world by private and domestic ties, which Sidney had not, was put to the severer trial; and the story of the last days of this excellent man's life, fills the mind with such a mixture of tenderness and admiration, that I know not any scene in history that more powerfully excites our sympathy, or goes more directly to the heart."

A passage, in which another of our historical apostles of arbitrary power, meets with condign treatment, is highly worthy of insertion. In pointing out, with great and convincing power of argument, the weight of evidence which is contained in the dying declaration of Rumbold against the alledged assassination of the Rye-house plot, Mr. Fox says,

"Sir John Dalrymple, upon the authority of a paper which he does not produce, but from which he quotes enough to show, that if produced it would not answer his purpose, takes Rumbold's guilt for a decided fact, and then states his dying protestations of his innocence, as an instance of aggravated wickedness. It is to be remarked too, that although Sir John is pleased roundly to assert, that Rumbold denied the share he had had in the Rye-house plot, yet the particular words which he cites neither contain, nor express, nor imply any such denial. He has not even selected those, by which the design of assassination was denied, (the only denial that was uttered,) but refers to a general declaration made by Rumbold, that he had done injustice to no man; a declaration which was by no means inconsistent with his having been a party to a plot, which he, no doubt, considered as justifiable, and even meritorious. This is not all: the paper referred to is addressed to Walcot, by whom Rumbold states himself to have been led on; and Walcot, with his last breath, denied his own participation in any design to murder either Charles or James. Thus, therefore, whether the declaration of the sufferer be interpreted in a general, or in a particular sense, there is no contradiction whatever between it and the paper adduced; but thus it is, that the character of a brave, and, as far as appears, a virtuous man, is most unjustly and cruelly traduced. An incredible confusion of head, and an uncommon want of reasoning powers, which distinguish the author to whom I refer, are, I should charitably hope, the true sources of his misrepresentation; while othe may probably impute it to his desire of blackening, upon any pretence, a person whose name is more or less connected with those of Sidney and Russel. It ought not, perhaps, to pass without observation, that this attack upon Rumbold is introduced only in an oblique manner: the rigour of government destroyed, says the historian, the morals it intended to correct, and made the unhappy sufferer add to his former crimes, the atrocity of declaring a falsehood in his last moments. Now, what particular instances of rigour are here alluded to, it is difficult to guess: for surely the execution of a man whom he sets down as guilty of a design to murder the two royal brothers, could not, even in the judgment of persons much less accustomed than Sir John to palliate the crimes of princes, be looked upon as an act of blameable severity; but it was thought, perhaps, that for the purpose of conveying a calumny upon the persons concerned, or accused of being concerned, in the Rye-house plot, an affected censure upon the government would be the fittest vehicle."

The concluding reflections on the Rye-house plot, afford one of the most favourable specimens of Mr. Fox in the more purely political passages of the book. It ends, however, with a reflection respecting the beneficial tendency of party attachments in opposing a barrier to the dangers which threaten the British liberties, a reflection which was a favourite with him, and had a great influence on his public life, but which is altogether un-

founded, and the futility of which it is lamentable that Mr. Fox was not sufficiently enlightened to detect.

" It appears to be of the more consequence to clear up this matter, because, if we should be of opinion, as I think we all must be, that the story of the intended assassination of the king, in his way from Newmarket, *is as* fabulous as that of the silver bullets by which he was to have been shot at Windsor, a most singular train of reflections will force itself upon our minds, as well in regard to the character of the times, as to the means by which the two causes gained successively the advantage over each other. The Royalists had found it impossible to discredit the fiction, gross as it was, of the Popish plot: nor could they prevent it from being a powerful engine in the hands of the Whigs, who during the alarm raised by it, gained an irresistible superiority in the House of Commons, in the City of London, and in most parts of the kingdom. But they who could not quiet a false alarm raised by their adversaries, found little or no difficulty in raising one equally false in their own favour, by the supposed detection of the intended assassination. With regard to the advantages derived to the respective parties from those detestable fictions, if it be urged, on one hand, that the panick spread by the Whigs was more universal, and more violent in its effects, it must be allowed, on the other, that the advantages gained by the Tories were, on account of their alliance with the crown, more durable and decisive. There is a superior solidity ever belonging to the power of the crown, as compared with that of any body of men or party, or even with either of the other branches of the legislature. A party has influence, but, properly speaking, no power. The Houses of Parliament have abundance of power, but, as bodies, little or no influence. The crown has both power and influence, which when exerted with wisdom and steadiness, will always be found too strong for any opposition whatever, till the zeal and fidelity of party attachments shall be found to increase in proportion to the increased influence of the executive power."

It would have been of importance, could we have presented such a selection of passages as would have conveyed a clear conception of the tyranny, which, during the period we are contemplating, was the lot of the country, and the rule of government. But this subject is so extensive, that we are under the necessity of referring for it to the work itself. We earnestly recommend it as better calculated to convey right *feelings* in regard to our history, (a thing scarcely of less importance than right opinions themselves) than any other work which we would recommend either to young or to old.

Amid the selections which Mr. Fox has made, to exhibit the spirit of servility and adulation which then so mightily distinguished itself, we shall choose one which presents to us two bodies of men, in a light in which they seem to delight to present themselves, in which as they laboured with the utmost zeal to present themselves the foremost in those disastrous days, so they have never ceased to shew a partiality for it, from that time to the present.

" Addresses the most servile were daily sent to the throne. That of the University of Oxford stated, that the religion which they professed bound them to unconditional obedience to their sovereign, without restrictions or limitations; and the Society of Barristers and Students of the Middle Temple thanked his majesty for the attention he had shown to the trade of the kingdom, concerning which, and its balance, (and upon this last article they laid particular stress,) they seemed to think themselves peculiarly called upon to deliver their opinion; but whatever might be their knowldge in matters of trade, it was at least equal to that which these addressers showed in the laws and constitution of their country, since they boldly affirmed the king's right to levy the duties, and declared that it had never been disputed but by persons engaged in what they were pleased to call, rebellion against his royal father. The address concluded with a sort of prayer, that all his Majesty's subjects might be as good lawyers as themselves,

and disposed to acknowledge the royal prerogative in all its extent."

The parliament of Scotland were dangerous competitors, however, with the university of Oxford, and the barristers, in the career of adulation. Having described the state of Scotland at the accession of James the Second, as "a state of more absolute slavery, than at that time subsisted in any part of Christendom," our author adds,

"The affairs of Scotland being in the state which we have described, it is no wonder that the king's letter was received with acclamations of applause, and that the parliament opened, not only with approbation of the government, but even with an enthusiastic zeal, to signalize their loyalty, as well by a perfect acquiescence to the king's demands, as by the most fulsome expressions of adulation. "*What prince in Europe, or in the whole world,*" said the Chancellor Perth, *was ever like the late king, except his present majesty, who had undergone every trial of prosperity and adversity, and whose unwearied clemency was not among the least conspicuous of his virtues? To advance his honour and greatness, was the duty of all his subjects, and ought to be the endeavour of their lives without reserve.*" The parliament voted an address, scarcely less adulatory than the Chancellor's speech."

There is an incident in the history of those abominable times, so curiously connected with the history of literature, that it is peculiarly entitled to distinguished notice in a work dedicated, as this Annual Review, to exhibit a chronological picture of British literature; an incident so illustrative at the same time, of the subject on which we have been immediately touching, the politics of Oxford, that it cannot be more conveniently introduced than at the present place. What we allude to is the expulsion of Mr. Locke from the university of Oxford.

"Besides, (says Mr. Fox,) the interest which every incident in the life of a person so deservedly eminent, naturally excites, there appears to have been something in the transaction itself characteristic of the spirit of the times, as well as of the general nature of absolute power. Mr. Locke was known to have been intimately connected with Lord Shaftesbury, and had very prudently judged it adviseable for him to prolong for some time his residence upon the Continent, to which he had resorted originally on account of his health. A suspicion, as it has been since proved, unfounded, that he was the author of a pamphlet which gave offence to the government, induced the king to insist upon his removal from his studentship at Christ Church."

The correspondence on the subject is given in the Appendix, and is worthy of the highest attention.

"*From Birch's Papers in the British Museum—Copies in Birch's hand-writing.*

"*To the Lord Bishop of Oxford.*

"My Lord, *Whitehall Nov.* 6, 1684.

"The king being given to understand that one Mr. Locke, who belonged to the late Earl of Shaftesbury, and has, upon several occasions, behaved himself very factiously and undutifully to the government, is a student of Christchurch; his majesty commands me to signify to your lordship, that he would have him removed from being a student, and that in order thereunto, your lordship would let me know the method of doing it.

"I am my lord, &c.

"SUNDERLAND.

"*To the right honourable the Earl of Sunderland, Principal Secretary of State.*

"Right Hon. *November* 8, 1684.

"I have received the honour of your lordship's letter, wherein you are pleased to enquire concerning Mr. Locke's being a student of this house, of which I have this account to render: that he being, as your lordship is truly informed, a person who was much trusted by the late Earl of Shaftesbury, and who is suspected to be ill affected to the government, I have for divers years had an eye upon him, but so close has his guard been on himself, that after several strict enquiries, I may confidently affirm, there is

not any one in the college, however familiar with him, who had heard him speak a word either against, or so much as concerning, the government. And although very frequently, both in publick and private, discourses have purposely been introduced, to the disparagement of his master, the Earl of Shaftesbury, his party, and designs, he could never be provoked to take any notice, or discover in word or look, the least concern; so that I believe there is not in the world such a master of taciturnity and passion. He has here a physician's place, which frees him from the exercises of the college, and the obligation which others have to residence in it, and he is now abroad upon want of health; but notwithstanding that, I have summoned him to return home, which is done with this prospect, that if he comes not back, he will be liable to expulsion for contumacy, and if he does, he will be answerable to your lordship for what he shall be found to have done amiss; it being probable, that though he may have been cautious here, where he knew himself to be suspected, he has laid himself more open in London, where a general liberty of speaking was used, and where the execrable designs against his majesty, and his government, were managed and pursued. If he does not return by the first day of January next, which is the time limited to him, I shall be enabled of course to proceed against him to expulsion. But if this method seem not effectual, or speedy enough, and his majesty, our founder and visitor, shall please to command his immediate remove, upon the receipt thereof, directed to the Dean and Chapter, it shall accordingly be executed by,

"My Lord,

"Your Lordship's most humble and obedient servant,

"J. OXON.

"*To the Bishop of Oxon.*

"*Whitehall, November* 10, 1684.

"Having communicated your lordship's of the 8th to his majesty, he has thought fit to direct me to send you the enclosed, concerning his commands for the immediate expulsion of Mr. Locke.

"SUNDERLAND.

"*To the Right Reverend Father in God, John, Lord Bishop of Oxon, Dean of Christ Church; and to our trusty and well beloved the Chapter there.*

"Right Rev. Father in God, and trusty and well beloved, We greet you well. Whereas we have received information of the factious and disloyal behaviour of Locke, one of the students of that our college, we have thought fit hereby to signify our will and pleasure to you, that you forthwith remove him from his student's place, and deprive him of all the rights and advantages thereunto belonging; for which this shall be your warrant; and so we bid you heartily fare well. Given at our Court at Whitehall, the 11th day of November, 1684.

"By his Majesty's command,

"SUNDERLAND.

"*To the Right Hon. the Earl of Sunderland, Principal Secretary of State.*

"Right Hon. *November* 16, 1684.

"I hold myself bound in duty to signify to your lordship, that his majesty's command for the expulsion of Mr. Locke from this college, is fully executed.

"J. OXON.

"*To the Bishop of Oxon.*

"My Lord,

"I have your lordship's of the 16th, and have acquainted his majesty therewith, who is well satisfied with the College's ready obedience to his commands for the expulsion of Mr. Locke.

"SUNDERLAND."

"Thus, (adds Mr. Fox in the text,) while, without the shadow of a crime, Mr. Locke lost a situation attended with some emolument, and great convenience, was the university deprived of, or rather thus, from the base principles of servility, did she cast away, the man, the having produced whom is now her chiefest glory: and thus, to those who are not determined to be blind, did the true nature of absolute power discover itself, against which the middling station is not more secure than the most exalted. Tyranny, when glutted with the blood of the great, and the plunder of the rich, will condescend to hunt humbler game, and make a peaceable and innocent fellow of a college the object of its persecution. In this instance one

would almost imagine there was some instinctive sagacity in the government of that time, which pointed out to them, even before he had made himself known to the world, the man who was destined to be the most successful adversary of superstition and tyranny."

But we must draw to a close.—For a specimen of the pathetic, which may be confidently compared with what from any other historian can be produced, we may refer to the last scenes of the life of Argyle. There is, however, one passage still, containing a description of the political character of the leading orders in the nation, during the flourishing period of the reign of James, a passage which is too remarkable and instructive to be omitted.

"On the 2d of July, parliament was adjourned for the purpose of enabling the principal gentlemen to be present in their respective counties, at a time when their services and influence might be so necessary to government. It is said that the House of Commons consisted of members so devoted to James, that he declared there was not forty in it, whom he would not himself have named. But although this may have been true, and though from the new-modelling of the corporations, and the interference of the court in elections, this Parliament as far as regards the manner of its being chosen, was by no means a fair representative of the legal electors of England, yet there is reason to think that it afforded a tolerably correct sample of the disposition of the nation, and especially of the church party, which was then uppermost.

"The general character of the party at this time appears to have been a high notion of the king's constitutional power, to which was superadded, a kind of religious abhorrence of all resistance to the monarch, not only in cases where such resistance was directed against the lawful prerogative, but even in opposition to encroachments, which the monarch might make beyond the extended limits which they assigned to his prerogative. But these tenets, and still more, the principle of conduct naturally resulting from them, were confined to the civil, as contradistinguished from the ecclesiastical, polity of the country. In church matters, they neither acknowledged any very high authority in the crown, nor were they willing to submit to any royal encroachment on that side; and a steady attachment to the church of England, with a proportionable aversion to all dissenters from it, whether Catholick or Protestant, was almost universally prevalent among them. A due consideration of these distinct features in the character of a party so powerful in Charles's and James's time, and even when it was lowest, (that is, during the reigns of the two first princes of the House of Brunswick,) by no means inconsiderable, is exceedingly necessary to the right understanding of English History. It affords a clue to many passages otherwise unintelligible. For want of a proper attention to this circumstance, some historians have considered the conduct of the Tories in promoting the Revolution as an instance of great inconsistency. Some have supposed, contrary to the clearest evidence, that their notions of passive obedience, even in civil matters, were limited, and that their support of the government of Charles and James, was founded upon a belief, that those princes would never abuse their prerogative for the purpose of introducing arbitrary sway. But this hypothesis is contrary to the evidence both of their declaration and their conduct. Obedience without reserve, an abhorrence of all resistance, as contrary to the tenets of their religion, are the principles which they professed in their addresses, their sermons, and their decrees at Oxford; and surely nothing short of such principles, could make men esteem the latter years of Charles the Second, and the opening of the reign of his successor, an era of national happiness, and exemplary government. Yet this is the representation of that period, which is usuall made by historians, and other writers of the church party. "Never were fairer promises on one side, nor greater generosity on the other," says Mr. Echard. "The king had as yet, in no instance, invaded the rights of his subjects," says the author of the Caveat against the Whigs. Thus, as long as James contented himself with

absolute power in civil matters, and did not make use of his authority against the church, every thing went smooth and easy; nor is it necessary, in order to account for the satisfaction of the parliament and people, to have recourse to any implied compromise, by which the nation was willing to yield its civil liberties as the price of retaining its religious constitution. The truth seems to be, that the king, in asserting his unlimited power, rather fell in with the humour of the prevailing party, than offered any violence to it. Absolute power in civil matters, under the specious names of monarchy and prerogative, formed a most essential part of the Tory creed; but the order in which Church and King are placed in the favourite device of the party, is not accidental, and is well calculated to shew the genuine principles of such among them as are not corrupted by influence. Accordingly, as the sequel of this reign will abundantly show, when they found themselves compelled to make an option, they preferred, without any degree of inconsistency, their first idol to their second, and when they could not preserve both Church and King, declared for the former.

"It gives certainly no very flattering picture of the country, to describe it as being in some sense fairly represented by this servile Parliament, and not only acquiescing in, but delighted with, the early measures of James's reign: the contempt of law exhibited in the arbitrary mode of raising his revenue; his insulting menace to the Parliament, that if they did not use him well, he would govern without them; his furious persecution of the Protestant dissenters, and the spirit of despotism, which appeared in all his speeches and actions. But it is to be remembered, that these measures were in no wise contrary to the principles or prejudices of the church party, but rather highly agreeable to them; and that the Whigs, who alone were possessed of any just notions of liberty, were so out-numbered, and discomfited by persecution, that such of them as did not think fit to engage in the rash schemes of Monmouth or Argyle, held it to be their interest to interfere as little as possible in publick affairs, and by no means to obtrude upon unwilling hearers, opinions and sentiments, which, ever since the dissolution of the Oxford Parliament in 1681, had been generally discountenanced, and of which the peaceable, or rather triumphant accession of James to the throne, was supposed to seal the condemnation."

A fine specimen of the moral reflections which even politics suggest more readily than any other to Mr. Fox, is connected with the details which he presents respecting the degrading traffic carried on between the crown of England and Louis the Fourteenth, when the two mean-spirited kings of these noble islands received pecuniary allowances from the hands of the king of France, and acknowledged their vassal gratitude in more hyperbolical and abject terms than a common beggar who has received an alms beyond his expectation. Compared with their headlong propensity to domineer over their own subjects, these transactions afford a most striking exemplification of the common remark, that he who would tread upon one man is the most fitted by nature to truckle to another; and yields a remarkable proof that the disposition (of which some people seem to make a parade, as a thing to be proud of,) to rule with a high hand over the mass of the people, and not to restrain the arm of power by shackles too strong and degrading, is a disposition so far from being allied to magnanimity, that there is no more sure indication of a mind, slavish at bottom, and on a revolution of circumstances prepared to act the most degrading part. The following is the short passage to which we allude.

"Lawrence Hyde, Earl of Rochester, whom he appointed Lord Treasurer, was in all respects calculated to be a fit instrument for the purposes then in view. Besides being upon the worst terms with Halifax, in whom alone, of all his ministers, James was likely to find any bias in favour of popular principles, he was,

both from prejudice of education, and from interest, inasmuch as he had aspired to be the head of the Tories, a great favourer of those servile principles of the Church of England, which had lately been so highly extolled from the throne. His near relation to the Dutchess of York might also be some recommendation, but his privity to the late pecuniary transactions between the courts of Versailles and London, and the cordiality with which he concurred in them, were by far more powerful titles to his new master's confidence. For it must be observed of this minister, as well as of many others of his party, that his *high* notions, as they are frequently styled, of power, regarded only the relation between the king and his subjects, and not that in which he might stand with respect to foreign princes; so that, provided he could, by a dependence, however servile, upon Lewis the Fourteenth, be placed above the controul of his Parliament and people at home, he considered the honour of the crown unsullied."

The language or style of this history has no very remarkable characters of excellence. Mr. Fox, in fact, appears to be still only serving his apprenticeship to composition. He seems by no means at home in the business; though neither is it stiffness that is in any degree the defect of his style. His language is perspicuous, and flowing. It has no appearance of labour, though it is often incumbered. Like most beginners in composition, he is too circumstantial, too anxious to make out precisely his meaning, by qualifying clauses. The same want of experience has on various occasions led him to dwell too long on trivial circumstances; and it has not unfrequently betrayed him into awkward, and even into inaccurate expressions. Mr. Fox's genius, however, is diffuse, and with the greatest experience he would have always drawn out his details to too great a length.

To the work there is prefixed an address to the reader, drawn up by Lord Holland, and intended to explain the views of the illustrious author in his noble and virtuous undertaking. It contains some very interesting particulars relating to the tastes, the habits, and pursuits of Mr. Fox. It is pleasing to a man enamoured of literature, to perceive how strong was the propensity of Mr. Fox to literary occupations. "Oh how I wish," says he, in a letter to Lord Holland, in 1803, "that I could make up my mind to think it right, to devote all the remaining part of my life to such subjects; and such only!" His taste however led him by a strong preference to *belles lettres* and criticism. His notions of history and of style had in them something peculiar. He conceived that the philosophical delineations of the manners of particular ages and nations, of particular forms of government, of literature, of laws, which form the distinctive characteristic of modern history, did not properly belong to that species of composition; which should be confined, he said, to *telling the story* of the times to which his history relates. His opinion in regard to style was, that it should as nearly resemble conversation as is consistent with avoiding meanness and vulgarity. We account it unnecessary to enter into a critical examination of these opinions, which would carry us to too great a length. We must forbear too from surpassing our limits, by presenting an account of the details which this prefatory address contains. We have the satisfaction, however, to think that this is in a very small, if in any degree, necessary; as it is probable that there is hardly any of our readers who is not already acquainted with them.

ART. IV. *Annals of Europe; exhibiting the Origin, Progress, Decline and Fall of every Kingdom and State, from the Dismemberment of the Roman Empire to the Peace of Tilsit in* 1807. *Comprehending a View of Italy and the Church, France, Germany, Great Britain, Ireland, Spain, Portugal, Holland, Sweden, Denmark, Poland, Russia, Prussia, Turkey. Also an Account of the Monastic Life and a List of the Popes; and containing a Life of Bonaparte, with Strictures on his Merits as a Soldier, a Sovereign and a Man; to which are added, all the Treaties and Declarations, concluded and issued by the Belligerent Powers. By* JAMES EDE, 12mo. 2 vols.

LEST this title-page puff should be insufficent, Mr. Ede has blown up a prefatory one in the same modest manner. After lamenting "that the History of Europe, so rich in variety, knowledge andexperience, has been in a great measure kept from the public, either by enormous volumes which many have not time or inclination to peruse, or an enormous expence which is still more to be lamented;" he adds, "*to remedy both, I undertook the present performance, which is intended to bring within the reach and reading of all, every important information that can be derived from the best writers in modern Europe.*" If these Annals are not entitled to the full eulogy which Cicero bestows on history when he calls it the "testis temporum, lux veritatis, vita memoriæ, magistra vitæ, & nuntia vetustatis," it has at least the "unam dicendi laudem, *brevitatem*"—it is short. Indeed the title-page is so long that very little else was necessary. The authorities consulted for this compilation are Voltaire, Hume, Robertson and Russel: the newspapers have furnished a plentiful variety of scolding against Bonaparte, which Mr. Ede no doubt calculates, and very justly so, will please John Bull and the patriotic gentlemen at Lloyd's, and will at the same time help the sale of his book.

ART. V. *Annals of George the Third: from his Majesty's Accession to the Throne, to the unparalleled Victory of Trafalgar, in* 1805. *By* WILLIAM GREENE, A. M. 12mo. 2vols.

IN literature as well as in chemistry there is not only a process which is called composition, but another which may with propriety be denominated decomposition. The one is a synthetic and the other an analytic operation. Historic annals may either be considered as a body of the prominent and important events of the passing day, collected and prepared for a sort of guide to direct the research of the historian, and as composing what the French call "Memoires pour servir a l'Histoire;" or they may be, like these before us, a kind of heads of chapters, a table of the contents of other works. To furnish the historian with materials for his history, to supply him with facts, and refer him to authorities, to suggest topics for investigation, and point out the proper channels of enquiry, is a task which derogates from the intellectual powers of no man to perform; it bespeaks intelligence and observation, it demands fidelity and judgment. Not so the annalist, who instead of furnishing materials to others is content to get the chapters of historians in order to supply materials for himself. This is a task to which many are competent who are unable to perform the other. It requires only half the accomplishments: judgment and fidelity are necessary, but it bespeaks no intelligence or observation. With respect to the present work, it may have the merit of fidelity, but there are too many sins of omission, and there is too exclusive a re-

liance on one individual historian to allow the annalist much merit on the score of judgment. The individual historian to whom we allude is Mr. Belsham; let it not be understood that we speak disrespectfully of that gentleman's labours; they have come before us officially, and we have given them the praise to which they are entitled. But it is no mark of judgment in a compiler of history to pin his faith on the sleeve of any single authority when there are so many others, who may be consulted with equal advantage, and who contribute to the correction of each others errors. We have traced the pen of Mr. Belsham so often in the first of these volumes, that we have no doubt of his being the Magnus Apollo of Mr. Greene. Some times we have traced him word for word, and still more frequently is his narrative feebly and ineffectually disguised by some slight transposition or verbal change. The history of Mr. Belsham, however, is exchanged as an authority for that of Dr. Coote in the second volume. That gentleman's useful history is brought down to the peace of Amiens, and it is from that recent period only that Mr. Greene has any pretensions to the character of an annalist according to the original acceptation of the term. The first annalists we are informed were the Pontifices Maximi, who, in order to give immediate publicity to current events, and to preserve the memory of them, had those of each year recorded and exposed on tables within their houses. Erat Historia, says Cicero (de Oratore Lib. II. § 12.), nihil aliud nisi annalium confectio; cujus rei, memoriæque publicæ retinendæ causa, ab initio rerum Romanarum usque ad P. Mucium, pontificem Maximum, res omneis singulorum annorum mandabat literis pontifex Maximus, efferebatque in album, & proponebat tabulam domi, potestas ut esset populo cognoscendi, ii qui etiam nunc annales Maximi nominantur. It appears, therefore, that these annals were a sort of government gazette, official newspapers, relating the transactions of the times.

The last sixty pages of these volumes comprehend the Annals of England from the treaty of Amiens to the victory at Trafalgar. The debates in both houses of parliament seem to have been sedulously consulted and are more amply detailed here than in other parts of the compilation.

In a work of this sort the compiler has scarcely room to edge in any reflections of his own: now and then, however, we catch a glimpse of Mr. Greene in propria personâ. In one place we find him abusing the dissenters for the active steps they took towards obtaining the repeal of the corporation and test acts:

"The dissenters, encourged by the trifling majority, which had negatived Mr. Beaufoy's motion the last session, now strenuously exerted themselves to increase their interest in the commons: they convened provincial meetings in almost every part of the kingdom, they passed resolutions, frequently violent ones, and reprobating the injustice and oppression under which they suffered. They had even the audacity, in contemplation of the approaching general election, openly to recommend, at many of the public meetings, a marked preference to those candidates, who were favourable, or promised to support the repeal. Instead of Mr. Beaufoy, a friend of the ministers, they solicited Mr. Fox to introduce for the third time, their motion for a repeal of the Test Acts. He supported their cause with a wonderful deal of ability."

Notwitstanding this "wonderful deal of ability" on the part of Mr. Fox, to use the elegant and classic phraseology of Mr. Greene, there was such a still "more wonderful deal" of persuasion in the honied harangue of Mr. Pitt, that

the dissenters lost "a wonderful deal" of ground by the debate. But after all, we are anxious to learn where the audacity was on the part of the dissenters in openly recommending for support, at a general election, those candidates who were favourable to the repeal of certain acts of parliament which inflicted on them political disabilities, and unjustly presumed on their general disloyalty? Speaking of the riots at Birmingham, Mr. Greene somewhere says, that Dr. Priestley, (whose name he cannot spell correctly), "a *violent* and rigid dissenter, sued the county, and gained compensation for his losses." Compensation for his losses! gained compensation for the loss of his philosophical apparatus and manuscripts! gained compensation for the interruption of his literary labours, for his personal danger, for the cruel necessity of expatriation in the decline of life! Mercy upon us, what powers of appreciation this Mr. Greene has! Let us be allowed, for the instruction of Mr. Greene, to close this article with a character of Dr. Priestley, drawn by a dignitary of the church of England. Let him read it, and confess his utter incompetency to estimate those losses which his ignorance has led him to believe were compensated by the verdict of a Birmingham jury! Let him read it and confess, even supposing any compensation could have been awarded to the individual himself, that no propitiation could have been presented by a jury on the altar of religion, science, and philosophy, for the insult and outrage committed on one of the sincerest worshippers in their respective temples. Dr. Parr, in his "Letter from Irenopolis, &c." has drawn a character of Dr. Priestley which we should be ashamed to offer any apology for transcribing. "I confess with sorrow," says he, "that in too many instances such modes of defence have been used against this formidable heresiarch, as would hardly be justifiable in the support of revelation itself against the arrogance of a Bolingbroke, the buffoonery of a Mandeville, and the levity of a Voltaire. But the cause of orthodoxy requires not such aids —the church of England approves them not—the spirit of christianity warrants them not. Let Dr. Priestley indeed be confuted where he is mistaken. Let him be exposed where he is superficial. Let him be repressed where he is dogmatical. Let him be rebuked where he is censorious. But let not his attainments be depreciated, because they are numerous, almost without a parallel. Let not his talents be ridiculed, because they are superlatively great. Let not his morals be vilified, because they are correct without austerity, and exemplary without ostentation: because they present, even to common observers, the innocence of a hermit, and the simplicity of a patriarch, and because a philosophic eye will at once discover in them *the deep fixed root of virtuous principle, and the solid trunk of virtuous habit.*"

ART. VI. *Annals of Great Britain, from the accession of George III. to the Peace of Amiens.* 3 vols. 8vo.

OF an historical record of events so recent, and so familiar, an analysis, which could hardly consist of any thing else than an abridgment of the several divisions of the work, would be productive of very little utility. A review of this publication, therefore, may with great propriety be confined within very narrow limits. An accurate description of the mode in which the task is executed, and a judicious selection of such specimens as shall afford the reader experimental evi-

dence on which to ground his opinion, is all which in the present case the critic's art can with profit supply.

To the higher functions of the historian the anonymous author of the present performance advances no pretensions. Those extensive and profound reflections, founded upon the grand principles of society and the nature of man, reflections which in a highly enlightened mind so effectually pierce the gloom which hangs upon passing events, and involves them in obscurity, constitute not the basis of this author's views. Even that secondary knowledge, which is directed to the international affairs of Europe, and constitutes the science of the vulgar diplomatist, whether minister, or ambassador, the relative strength of the different powers of Europe, and the projects which their circumstances are calculated to inspire, enters for a very subordinate share into the materials of which the present volumes are composed.

At a period when this country was taking so active a part in the affairs of Europe, as the juncture at which his majesty ascended the throne; at a period when the public transactions of the nation depended so much upon the situation of Europe, and the supposed views of its different courts, as was the case at the epoch when the present history commences, it naturally appears that a clear and condensed view of the bearings of the different powers, of their relative positions, and diplomatic feelings, would have formed a most necessary and useful introduction to the work. No such information, however, is attempted. A description of the ministerial feelings and arrangements is the only general information on the state of affairs with which the narrative opens. From a perusal of the introductory passage, the intelligent reader will be able to judge what has been performed for his instruction, and what has been omitted. The extract is in itself both entertaining and important.

"George, the son of Frederic prince of Wales, and of Augusta princess of Saxe-Gotha, succeeded, in the twenty-third year of his age, to his grandfather George II. A brighter period cannot be found in British history than that of his present majesty's ascension to the throne. Of that illustrious line, who, for the interests of British liberty, had been called to the kingdom, and who had twice trode rebellion under foot, he was the first king who had been born and bred in England. His mind, it was justly imagined, from an English education, had been early imbued with the knowledge of our free constitution, and with that *public spirit* which seems the indigenous passion of the country. In his temper and dispositions there was known to be the utmost generosity; his morals were upright; and his manners exceedingly gracious, corresponding to the loyal affection in which he was held by his people.

"No circumstance was wanting to fill up the picture of general prosperity. The nation was indeed at war; but it was a just and glorious war, conducted, by land and sea, with honour to the British arms. In all the colonies our land forces had defeated the French; at sea, the enemy had lost, during successive engagements, more than a hundred ships of war, of which a third were ships of the line, and the rest considerable frigates. In her trade, as well as in her battles, the power of France was diminished, while British commerce rode protected by the strength of her naval supremacy. Of her energy in conducting the war the country had given ample tokens in her last parliamentary supplies. Besides the garrisons abroad, 50,000 land forces were voted; and for manning our fleets, amounting to a hundred and twenty ships of the line, 70,000 seamen were allotted for the ensuing year. To guide these immense resources there was an able cabinet at home. The navy was under Lord Anson's inspection: a trust well committed to that illustrious officer. A powerful and popular administration having been established in 1757, the va-

rious departments of office were filled up by men of talents. At the ostensible head of ministry stood the duke of Newcastle, a veteran in whig principles, and in the highest honours of the state. His weaknesses of temper and behaviour, his impatience of superior talents, and a hurried habit of transacting business, made him less respected than his abilities really deserved. He had been often foiled in political rivalships; in particular with Sir Robert Walpole, whose cool and deliberate address was far an over-match for the bustling activity of the duke; but, assisted as he was by the talents of the present cabinet, he afforded a fund of merits which could be called into action: he possessed promptitude in council and debate: he was a thorough master of foreign affairs; and his influence and fortune were both extensively useful.

"Lord Granville filled the office of president of the council with great reputation for argumentative eloquence in the senate, and for attention to public business. He was a man of eminent talents, and very proudly conscious of his own importance. Although he had been upon the worst terms with the duke of Newcastle in his former political career, he submitted, however, in the present coalition, to act along with him. It was, indeed, the genius of the present ministry to unite opposing characters. Lord Temple, the nephew and heir of Lord Cobham, succeeded in the state to his uncle's influence. His merits will be traced in the political transactions of preceding years. One of the most distinguished of this coalition was the Honourable Henry Bilson Legge, whose premature departure from office after the present ascension, made his case as interesting to the publick as the cause of it was honorable to himself. Mr. Legge was designed, in his younger years, for the service of the royal navy; but, happening to acquire the friendship of Sir Robert Walpole, he obtained, by his interest, a seat in parliament, and passed through the several offices of secretary to the treasurer, envoy to the court of Berlin, treasurer of the navy, one of the commisioners of the treasury, and at last attained, in the late coalition, the high station of chancellor of the exchequer. His character for solid and effective talents stood high in the estimation o all parties. Sir Robert Walpole, who was no bad judge of men, said of him, in awkward, yet expressive, terms, that he never knew a *man who had so little rubbish about him.* His strongest recommendation was the clear and consistent moderation which, in all political struggles, he evinced, united with an unyielding independence, for which he at last suffered the martyrdom of expulsion.

"Mr. Fox, whose eloquence and genius were of the most respectable order, submitted, in this ministry, to the subordinate situation of paymaster of the forces. Lord Northington was lord-keeper, Lord Holdernesse was secretary of state, and the duke of Devonshire lord of the admiralty.

"But the soul and mover of this administration was Mr. Secretary Pitt. This illustrious statesman, who had first distinguished himself in parliament by opposing the measures of Sir Robert Walpole, attracted, early in his political career, the friendship of the earl of Temple, and the patronage of Lord Cobham. His maiden speech in the house of commons was a strong panegyric upon the prince of Wales, whose interests he afterwards supported with ardour, when Sir Robert Walpole opposed the motion of Mr. Pulteney, for granting the prince a liberal revenue. His speeches, during the succesive sessions of his opposition, both during the ministry of Walpole and of his successor Lord Wilmington, made a deep impression upon the public mind (though they could not stem the torrent of ministerial measures), and gradually matured his immense reputation. Those he delivered upon the reduction of the army, upon the Spanish convention, and on the measures pursued for the defence of Hanover, exhibited the sentiments of a patriot not less than the powers of an orator. After the junction of Lord Cobham with the Pelhams, when Lord Granville, being opposed in council, resigned, that ministry was formed which was called the broad-bottom ministry. Lord Cobham, before assenting to this coalition, had stipulated for the introduction of Mr. Pitt: his reception was in fact the only difficulty in forming a coalition; for the king entertained a violent prejudice against him, on account of his oppo-

sition to Hanoverian subsidies. The duke of Newcastle, anxious to form a ministry which the Pelhams were to rule, undertook to remove this prejudice from the king's mind, and to accommodate Mr. Pitt, at a period, which, he assured Lord Cobham, should not be far distant. Accordingly, upon the king's return from Hanover, his lordship claimed the fulfilment of the duke's promise. The king was solicited to appoint Mr. Pitt secretary at war; but his majesty was at this time dissatisfied with all his ministers, except Lord Bath and Lord Granville, and at their instance, it is said, refused. The duke stated to his majesty his engagement with Lord Cobham. The king angrily replied, 'that he must break it.' In consequence of this refusal, Newcastle, Cobham, and the other whigs, agreed upon *a general resignation*, as the best measure for frightening the crown into compliance. The king was alarmed; Lords Granville and Bath resigned in their turn; and Lord Cobham was allowed to introduce his friend in triumph, as vice-treasurer of Ireland. Upon the death of Mr. Winnington, Mr. Pitt was appointed pay-master of the forces, an office which he held with spotless honour and integrity. During eight years that elapsed, till the death of Mr. Pelham (an event subversive of this incongruous ministry), many secret projects were continually started by its rival parties to establish a monopoly of power: from these intrigues and negociations Mr. Pitt stood disdainfully aloof, confiding in the vast influence which his own talents and the public knowledge of his virtues promised to bestow: he needed no compact with friends, no compromise with opponents, nor submission to principles which he hated, to *obtain his rank* in the scale of government. For a space of two entire parliaments, the nation had heard its dearest rights asserted by his eloquence: there was so much fervour in his genius, that it kindled an interest in every subject, however seemingly indifferent. All the truths which he inforced became popular and favourite opinions; they came like light from the diamond, borrowing lustre from the medium of conveyance. In the house of commons, as well as in private conference, his supremacy of talents continued to be felt. The duke of Newcastle himself complained of his haughty demeanour; but it was only to his private secretary, who advised his grace to overlook it, saying, it would be most prudent. Thus, feeling himself entitled to sway the commons, he would not allow Mr. Fox, in the plan of a new ministry, to rank as secretary of state, a place, which, when filled by a commoner, generally entitles the holder to be minister of the lower house. He did not ask the seals, but expected them to be offered. With no satisfactory claim of merit, and to the general disgust of the nation, they were given to Sir Thomas Robinson. Still, however, Mr. Pitt continued pay-master, although he might be said to be in opposition to the king, and to the duke of Newcastle, refusing to treat the minister with one mark of cordiality, or to sanction, even with his passive approbation, the draining of public money by George II. for his German subsidies: he declaimed, on the contrary, most emphatically, against his sovereign's predilections: he contended, that a few years of defending Hanover would cost us more than the fee simple of that electorate was worth; and ardently wished to break those fetters which chained us, *like Prometheus, to that barren rock.*"

The picture is here drawn with a degree of skill which deserves considerable praise. The error of supposing that this was the only picture required, is by no means of slight importance. Not to speak of that general progress of manners, of arts, of knowledge, of opinion, which was carrying Europe along with it in an irresistible stream, though little visible to the vulgar eye; was there nothing important to observe with regard to the peculiar state of British manners, arts, opinions and institutions? Wherein did the condition of the British people differ at the accession of George the Third, and at that of the first George? What was the state of the national resources? In what condition was the national industry, and what had been done to promote it? What was the condi-

tion of the British government, and what has been done to improve it? A history which is not pregnant with lessons of policy and morality is a work of very trifling importance.'

The retrospect of his majesty's education, a circumstance in which the nation was so deeply interested, is a passage which will not fail to be read with great curiosity.

"Frederic, the former prince of Wales, had unfortunately been at variance with the ministers and politics of his father, during the whole course of the late reign: in consequence, however, of the coalition of the whigs, after Sir Robert Walpole's resignation, the prince was thrown out of their interest into that of the tories. It became, therefore, a struggle between those opposing parties, when George, prince of Wales, succeeded to the title of his father, under the influence of which the heir apparent should be educated. Upon the death of Prince Frederic, that charge had been intrusted to Lord Harcourt, as governor, and to the bishop of Norwich, as preceptor. Two gentlemen, Mr. Stone, brother of the primate of that name, and Mr. Scott, were recommended as sub-governor and preceptor.

"While the prince continued under the tuition of these gentlemen, at Leicester house, a party was said to have been secretly formed, of which the names and history are but obscurely known, and of which, either from want of authority to establish the proofs of its influence, or from delicacy in making free mention of persons related to the reigning sovereign, much and curious information is yet required. The princess dowager was supposed to be connected with this mysterious cabal. Lord Bute, a nobleman of great assiduity and accomplishments, who had been lord of the bed-chamber to the late prince, held undoubtedly a high place in the princess's favour; he was evidently preferred to the less courteous bishop of Norwich, and to the proud and unaccommodating Lord Harcourt. These men complained of their declining influence at Leicester house, and predicted disastrous consequences to the nation from the books, the principles, the persons, and the conversation, by which the mind of the heir apparent was exposed to be biassed. It was to the duke of Newcastle that his lordship and the bishop directed their first complaints of this noxious influence at Leicester house, hoping that the Pelhams, as one of the greatest whig families in the kingdom, would assist them in repelling it. The Pelhams, however, did not at first interfere. But the duke of Bedford, after the bishop's and his lordship's resignation of their respective trusts, attacked, in public debate, those persons by whom the lurking principles of arbitrary government were said to be infused into the prince's mind.

"Mr. Stone, the sub-governor, and Mr. Murray, afterwards Lord Mansfield, of principles and politics perfectly congenial with Stone, were the persons charged in the duke's motion with being jacobites, and with inculcating jacobitical doctrines. Scott, the sub-preceptor, and Cresset, the princess dowager's secretary, shared in the same imputation. But the motion being over-ruled by the opposition of the Pelhams, who in this affair were said to be blind to the rise of that secret influence which they and other whigs had afterwards so much cause to lament, all was settled to the satisfaction of the party of Leicester house, and Lord Waldegrave and the bishop of Peterborough succeeded to Lord Harcourt and his colleague. Stone, Murray, and Lord Bute, though not ostensibly, were confidentially in union. Lord Bath, and other supple statesmen, were admitted by the last into that inner-cabinet, which, in process of time, was accused of over-ruling the measures of the nation: for Lord Bute was known to coincide with Lord Bath in this political opinion, 'that official men were the servants of the executive power, and not that power itself.'

"Three years afterwards, the duke of Newcastle was known to regret his former supineness, in neglecting the rising influence of the party at Leicester house. Both the duke and Lord-chancellor Hardwicke avowed that *their wish was now to get possession of the prince.* As if awakened from a fatal lethargy, they found themselves duped by the very men who owed their places at Leicester house to the Pelham family's recommendation.

But although they invited his royal highness to change his residence, offering him a suite of apartments at St. James's and Kensington palaces, their caution was too late to remove the established intimacy and confidence of a tory favourite. The blossom was off, and the fruit was set."

The last expression, though somewhat too figurative and poetical, for the chastity of the historical style, is so pretty and apposite, that we cannot find severity enough to condemn it.

The period which this history involves, may with propriety be regarded by the critic as divided into three parts; that which elapsed from the accession of his majesty to the rupture with the American colonies; the period which intervened between that era and the commencement of the French revolution; and the period included between this last important event and the conclusion of the peace of Amiens. The author has carried on his narrative without any distinction of periods; but we think, where the subject admits of a division, that it is an advantage of which the historian should not omit to avail himself. The assistance which it affords to the student, both in facilitating his conceptions, and aiding his memory, every reader must, from his own experience, have abundantly proved.

I. The first of those intervals into which we have divided the space involved in the present narrative, was, as far as our ascendancy among our neighbours is concerned, the period of British glory. We were, undoubtedly, during a considerable part of that time, the first nation in Europe. From the period of the conclusion of the peace of Utrecht, which humbled the house of Austria to the condition of a secondary power, we had taken our station as one of the two preponderating nations in Europe.—France and Britain stood at the head of the respective associations which constituted the balance of Europe. But during the reigns of the two first Georges, France, as a single nation, maintained a superior influence in European affairs to that which Great Britain was able to assume. The progressive imbecillity, however, which attended the declining government of that country, and the brilliant success which crowned the British arms during the administration of the first Pitt, fairly turned the scale of influence, and Great Britain became, decidedly, the preponderating power in Europe. This remarkable revolution, however, in favour of his country, remains unmarked in the pages of the present historian. This triumphant period is no otherwise distinguished than by the common narrative of well known transactions. The consequences which these produced in the international balance are scarcely, if at all, perceived. They are looked upon, in no other light, than as advancing the glory and reputation of the country a little perhaps beyond its ordinary standard.

II. During the second of those periods, that which succeeded the rupture with the American colonies, a course of weak and injudicious administration, a drain of the national resources more severe than previous to that period had ever been experienced, and a series of disasters, brought us down from that pre-eminent station which we had reached, and in spite of the increasing disorders of France, reduced us again to the station of only the second power in Europe.

The commencement of the American disputes afforded a fine opportunity for a philosophical developement of the causes which had brought the American States to that tone of mind which prompted resistance, and to that pitch of power which laid the foundation of any

hopes of success. It afforded an opportunity, too, for that important instruction which would have been contained in an analysis of the causes of that haughty, arrogant, and imperious tone which pervaded the British government, and the British legislature, and unwisely dictated none but measures of violence, coercion and contempt. Instead of the invaluable lessons which such investigations would have imparted, we have presented to us a detail of mere gazette information.

The general and obvious transactions in which the country was involved from the commencement to the termination of that unhappy struggle, are recorded in a neat and pleasant narrative, nor are the author's talents for narration by any means contemptible. Philosophical views of the connections and consequences of events are as much wanting here as in other parts of the book.

This first part of that period of the present history, which commences with the American disputes, is marked by a rapid decline of British prosperity. With what instructions would a complete developement of the causes of that decline be pregnant, and what interest would those instructions spread over the pages of an historian! The second part of it, from the conclusion of the American war, to the beginning of the emotions which gave rise to that with France, is equally rich with instructions of a different sort. The nation, left to its own impulse, delivered from the shackles and burdens of war, commenced a rapid career of prosperity, which ceased not to accelerate, till it was struck by the calamity of new hostilities. During this interval, however, the present work only exhibits to us such details as those respecting the changes and formations of ministeries, those respecting the agitation of a regency bill, a motion for paying the debts of the prince of Wales, or the trial of Warren Hastings.

III. The third or last period included in the present work, that which elapsed from the commencement of the French revolution till the peace of Amiens, is, in fact, the most important of all, and the history is by no means imperfectly executed. The philosophical eye has been more intensely directed to this period, than to any other included in the reign George the III and the author has availed himself with considerable judgment of the lights which have been thrown upon this important subject. He aims not, of course, to exhibit more than a very scanty outline of the history of France during this eventful interval, and his criticism of the ministerial transactions of Great Britain is abundantly timid, and by consequence abundantly superficial; but his narrative is not disgraced by those ridiculous prejudices, or those base hypocrisies, which distinguish most of the histories of the same period presented to us by our countrymen, or those violent antipathies, and blind partialities on the opposite side which characterize some others.

The circumstances of the commencement of the French revolution, if not profoundly traced, are thus, however, succinctly and neatly called to the reader's recollection.

"To trace the causes of the great revolution now begun and proceeding in France, would involve the task of reviewing many preceding reigns, during which the royal power had accumulated a mass of political grievances by its usurpations, and a burden of public debt by its extravagant expenditure, which became at last too great to be endured. It was in vain, that on the accession of Louis XVI to the throne, the good intentions of the prince, seconded by consummate abilities in his first cabinet, had endeavoured to avert the revolution by relaxing the op-

pressions of the lower orders, and restoring economy to the management of the finances. The reformations of the great and good Turgot, were arrested by his dismission from the cabinet, at the instance of Maria Antoinette, when that unfortunate woman first assumed an influence in the cabinet, so fatal to France and to herself. After the war in behalf of America, the celebrity of Neckar for financial ability, his integrity as a man, and his attachment to philanthropic principles, promised a renovation of the hopes that had been cherished under the influence of Turgot. But Neckar was dismissed and disgraced by the same agency which had displaced Turgot. He was succeeded, after a few changes, by Calonne, a politician who, in his financial character, was accused of empiricism, and in his personal character, of dishonest complaisance to the most corrupt profligacies of the court.

"The loans and the taxes of Calonne proving ineffectual to ward off the prospect of national insolvency, the king and his minister were driven to attempt the only expedient that remained for propping the ruinous fabric of public credit. It was to induce the privileged orders, the nobility, and clergy, to surrender their usurpation, and contribute, with the rest of the people, to the payment of public burdens. This consent, however, could only be obtained by the convocation of the notables, an assembly so called from the dignity of its members, and who were nominated by the sovereign, but in their meeting, bore a certain resemblance to the ancient states-general, the memory of which was still dear to France. The proclamation for assembling the notables, was issued in December 1786, and the writs were directed to seven princes of the blood, nine dukes and peers of France, eight field-marshals, twenty-two nobles, eight counsellors of state, four masters of requests, eleven archbishops and bishops, thirty-seven judges of parliament, twelve deputies of the pays d'etat, the lieutenants civil, and twenty-five magistrates of different towns; in all 141.

"On the 22d of February 1787, the assembly of the notables was opened, with great pomp, in presence of the king and all the princes of the blood. The deficiences of the revenue were laid before them, it was recommended to the clergy and nobility, to make a voluntary resignation of their immunity from the national land-tax; and ministers declared the intention of his majesty to mortgage the domains of the crown, and to subject the landed property of the church to certain regulations, which should make them productive of aids to the public income. But with all the pains that had been taken to procure a majority in the assembly of the notables to second the king's intentions, unexpected opposition sprung up. On one side Calonne was beset by the popular leader Count Mirabeau, and on the other, by the baron de Breteuil, who was the favourite of the queen. The latter party prevailed in placing the archbishop of Toulouse, in the high office of Calonne, as controuler-general of the finances. The notables were dissolved without producing any other decisive effect, than accomplishing the ruin of the minister who had convened them, by drawing out an exposure of the dreadful deficiencies in the finances; and without being able to reconcile the privileged orders to that equalization of taxes which had been proposed. Calonne fled in disgrace, and took refuge in England from a storm of popular odium, which was gathering over his head.

"The new minister, less adventurous than Calonne, was, however, obliged by the pressure of circumstances, to apply himself to the raising of money for the immediate exigences of the government. The taxes were to be, a double poll-tax, a third-twentieth on property, and a stamp-duty; and these he attempted to levy in the ancient manner of raising supplies by royal edict. Here, however, the most formidable obstacles arose. The Public Opinion, now deeply imbued with speculative sentiments of liberty, — sentiments long inculcated and cherished during the latter part of the century, by writers of the highest reputation, — sentiments in no small degree strengthened by the living example of the British constitution, and kept in exercise by occasional disputes, which subsisted between the parliaments and the sovereign of France, had loudly called for an assemblage of the states-general of the kingdom, as the only lawful mode of imposing taxes

on the people. In favour of this convocation, the patriots of France quoted their own ancient constitution, which had once been endowed with representative freedom like our own, till the disuse of the states-general had confirmed the despotism of the crown.

"In the parliament of Paris, after successive agitations of the question, a patriotic majority was at last formed, in favour of calling the states-general, and a most obstinate resistance was offered to the taxes proposed for them to register. The same august body also demanded, that a true state of the finances should be laid before them, and an explanation of the purposes to which the sums in question were to be applied.

"To compel his parliament to register the taxes, Louis was advised to adopt the unpopular measure of holding a bed of justice, or solemn meeting of the whole parliament. It was on this occasion, while he compelled the refractory assembly to register the edict, that one of the princes of the blood forfeited the popularity he had hitherto maintained, and which he never recovered. After the president of the parliament had summed up, in a spirited speech, the reasons on which the assembly had grounded its refusal to register the stamp-tax, the count d' Artois passionately exclaimed,—'If I were king, they should comply.' The president, making a low bow, replied,—'If you were king, sir, I should say what I now say; my heart is the people's, my understanding is my own, and my head is the king's."

After violent struggles between the king and the parliament, while the tide of popular sentiment ran strongly in favour of the parliament, the means of raising taxes without the aid of the states-general appeared at last to be hopeless, and the necessities of the government had come to extremity. As a last resource this measure was accordingly adopted, and our author thus describes the eventful circumstances of their first assembling.

"In the midst of his high hopes and popularity, Mr. Neckar was, however, aware of the embarrassments attending even this popular measure of convoking the states. If the privileged orders should retain a majority, the states would be little more than a convocation of notables, and the assembling of the notables for public relief was a measure which experience had shown to be inadequate; if, on the other hand, the popular interests should prevail, innovation and unknown evils were to be dreaded. Previous to the meeting of the states-general, it was thought prudent to convoke another assembly of the notables, not to adjust the finances, but to deliberate on the grand representative plan, which was to be realized in the states-general. The subjects laid before them for consideration were, the composition of the states-general, including the important question of the number of the deputies, and the proportion of each order; the forms of convoking and electing them, and whether the tiers-etat or commons, should be allowed to choose representatives from either of the superior orders? The decision of the notables on the number of the deputies of the commons, was, that they should not exceed the number of either of the other two bodies. This decision might have possibly influenced Neckar to coincide with it, had not the voice of the nation been manifestly hostile to the preponderance of the privileged ranks. The opinion of the public, so strongly expressed in writings and in conversation, finally prevailed; and Neckar, embracing the popular side, procured an order of council, contrary to the resolution of the late assembly of notables, declaring that the deputies to the states-general should, at least, amount to 1000; that the number sent by each bailywick, should be in a ratio compounded of its population and taxes, and that the members of the tiers-etat should be equal to the joint amount of the other two orders. The meeting of this assembly, on which the eyes of all Europe were to be fixed, was appointed for the 1st of May, 1789.

"The sublime spectacle of the assembling this representative body, took place on the day appointed, at Versailles. The nobility, equipt in the gorgeous habits of the days of chivalry, the dignified clergy, in all the highest pomp of ecclesiastical apparel, led the procession towards their hall. The third estate, affecting simplicity of habit, and dressed in the black woollen mantles worn in the days of

Philip le Bel, followed, amidst the acclamations of the people.

"The grand question, respecting the voting by order or by poll, was the first which agitated the assembly, the deputies of the privileged orders insisting, that the verification of their powers should take place in their separate chambers, whilst the third estate contended for the ceremony taking place in the common hall of their meeting. The nobility continued as obstinate in resisting this proposal, as the commons in demanding it, while the clergy seemed more moderate, and desired the reconciliation of the orders. At last the commons, in pursuance of a resolution dictated by the advice of Sieyes, proceeded to make a general call of all the deputies from the whole bailywicks of France, including those of the privileged orders, and by a decisive step, assumed the legislative authority, under the name of the *National Assembly*. Mr. Bailly was appointed their first and temporary president. The first resolution of the assembly pronounced all taxes, which were not sanctioned by the representatives of the people, illegal; but gave a temporary sanction to the existing taxes, and declared the public creditors to be under the protection of the honour and faith of the nation. The deputies of the other orders were dismayed, irritated, and divided, by these proceedings. In the nobles, a democratical minority, headed by the duke of Orleans, contended for yielding to the tiers-etat; but the majority persisted against him.

"In the ecclesiastical, as well as in the noble chamber, there was a strong aristocratical party; but in the former, the number of the curés and smaller clergy, who attached themselves to the popular cause, more immediately prevailed.

"On the 20th of June, when the clergy were to form an union with the commons, the king, who had been induced, during the accidental absence of Neckar, to proclaim a royal session, gave orders to surround the hall of the states-general, with a detachment of guards. The president, and members of the tiers-etat, who came to take their seats, were not permitted to enter. On this they adjourned to a tennis-court in the neighbourhood, where they bound themselves, by a solemn oath, never to separate, till they should give to France a free constitution.

"On the 22d, the same patriotic body again met, but could find no place for deliberation, till they took shelter in the church of St. Louis, where they were joined by a majority of the clergy, and two nobles of Dauphiny. On the succeeding day, the royal session, which had been prorogued, took place, and the tiers-etat took their seats as at the first meeting of the states. Neckar was still absent, and the speech of the king betrayed the unpopular influence which had been employed in the interval. The resolution of the 17th, by which the commons had assumed the right of constituting a legislature, was declared null and void by the king; the deputies were ordered to separate, and appear before him next day. His majesty retired, and was followed by the nobles, and the minority of the clergy, but the commons remained motionless; while the workmen, who had received orders to take down the throne and other decorations, were so overawed by their presence, that they could not execute the task. The grand master of the ceremonies returned to the hall, and demanded of the assembly, if they had not heard the king's orders? but he soon retired in confusion, on receiving the authoritative reprimand of Mirabeau. On the following day, the minority of the nobles, with several of the superior clergy, joined the national assembly; and on the 27th, the king sent a pressing letter to the nobility and the minority of the clergy, intimating the necessity of an union of orders, and entreating them to agree to it. The recommendation was obeyed, and occasioned so universal a joy, that Paris and Versailles were illuminated."

The numerous and important transactions which fill up the period from this time till the commencement of the short-lived peace of Amiens are rapidly and not without spirit, recorded. Upon the whole, the author has presented to the public a work by no means unworthy of their thanks. As a neat and connected remembrancer of the public facts included in the history of the present reign, we know not that there is any one of the histories

of the same period, some of which have been presented to the public with such high pretension, that we would choose so much to have beside us as the present. It is less loaded by tiresome and superfluous details. It is to the full as correct and indeed as philosophical as the best of them. It exhibits as complete a view of the chain of events, and if it affords but little assistance in directing the mind to judgment and decision, it is seldom that it presents any thing which can involve in pernicious prejudice and mistake.

The style has many claims to approbation. It is neat and lively, and sometimes spirited. It is, however, very often, or rather always, careless. A little pains to have corrected the arrangement would often have improved the sentence. Many awkward expressions are found, which it would have been easy to avoid, and which it is evident the author was well competent to avoid. The same negligence sometimes betrays him into considerable slips in regard to facts, as when he tells us (p. 304. vol. ii.) " the count d'Artois, *presumptive heir to the* crown, escaped with his two sons." Both the Dauphin and Monsieur, were at that time between d'Artois, and the succession to the crown; as the author, though he forgot it at the moment, cannot but have known.

ART. VII. *The Private History of the Court of England.* 12mo. 2 vols.

THERE is a gravity about the opening pages of these volumes, which for one short moment did undoubtedly impose upon us. The gay pink covering with his Majesty's arms on one side, the prince of Wales's on the other, the three feathers at the back, and half a hundred advertisements, scattered about in different parts, might well excite a suspicion that we had some catch-penny work in hand; but when *the historian* tells us, without moving a muscle of his face, that " it is not his intention to speak of the transactions of the house of York after it became secure by its union with that of Lancaster, in enjoying that repose from scenes of slaughter, which had so long desolated the kingdom; but to give a sketch of the private life of Edward the IV, and his court, before the death of Henry the VI, till whose demise he could certainly not be said to enjoy the crown in perfect security, though there is every reason to style him the heir apparent to the throne of England;"—when with all imaginable seriousness and composure, such a work was announced, we really expected an historic sketch of the court of England, during the early part of the 15th century. Half a score pages, however, were sufficient to unfold the Quiz: the fact is, that this sly chronicler has disguised the characters of the present age under the mask of ancient times. He has thus ventured to satirize personages of very high rank, whose moral conduct, it must be confessed, has amply exposed them to rebuke. A single volume would have sufficed for the purpose: there is very little wit or shrewdness displayed, whilst matters of notoriety are detailed in a flat insipid way.

ART. VIII. *The History of the Rise, Progress, and Accomplishment of the Abolition of the African Slave-Trade by the British Parliament. By* THOMAS CLARKSON, *M. A.* 2 vols. 8vo.

THERE are many persons among us who maintain an opinion, that no progressive amelioration of mankind has hitherto taken place, and

that none is to be expected hereafter. They hold this heartless doctrine because they are ignorant of the past, and careless for the future; or because they find their advantage in existing abuses. Some there are, who having seen their generous hopes for the general good disappointed, have sought consolation in the belief that they ought never to have entertained them, and taking up a system more monstrous than the doctrines of the Zendavesta or of Manes, excuse the enormities of man by imputing them to the immutable order of nature. To this opinion, than which none can be more deadly in its effects, the history of the slave trade affords a triumphant reply. Never was the slow and certain progress of truth and humanity so triumphantly exemplified as in this great instance.

There never was a time in which some testimony was not borne against this accursed traffic in human flesh. When the introduction of negroe slaves at the West Indies was first proposed by Las Casas, Cardinal Ximenes (as we call him) rejected the proposal. Charles V. established the trade: he lived to repent of this among his other misdeeds, and made all the reparation in his power; but the evil had struck root. The question was brought before Leo X, and that pontiff declared, that not only the Christian religion, but nature herself cried out against a state of slavery. The good which any potentate can do is far from being commensurate with his power of doing mischief. When one pope divided the undiscovered parts of the world between Castile and Portugal, his division was held good: when another pronounced the sentence against the licitness of slavery, his authority was set at nought.

The first Englishman who brought this guilt upon his own soul and upon his country, was Sir John Hawkins; on his return Elizabeth expressed her fears lest any of the Africans should be carried off without their free consent; declaring that it would be detestable, and call down the vengeance of heaven upon the undertakers. The trade, however, was begun, and continued: and when, in the succeeding reign, the writer of Sir Thomas Roe's voyage, called the "Nations of Africa, the poor, ignorant, and most miserable negroes, born for sale, slavery, and slaughter;" as such they were regarded by his countrymen without compunction. Louis XIII of France could not be persuaded to authorise the trade till he had been made to believe that the readiest way of converting the negroes, was by importing them at the colonies. It thus appears, that the pope, and the sovereigns of Spain, and England, and France, felt the iniquity of this traffic, when it was first established. Mr. Clarkson lays some stress upon their testimony against it, and not without reason,—for popes and princes have not been remarkable for tender consciences, and what could appear atrocious to them, must be atrocious indeed!

Mr. Clarkson, after enumerating these first forerunners of the abolitionists, proceeds to enumerate those writers who, by bearing their testimony against the accursed traffick, acquitted their own souls, and prepared the public for those measures which we have had the happiness to see accomplished. In this class Mr. Granville Sharp holds a distinguished place, for he acted, as well as spoke, in favour of the oppressed; and, after repeated trials, obtained a final decision that, as soon as a slave set foot upon English ground, he became free. This excellent man again came forward in 1783, upon a case of atrocity, scarcely to be paralleled in the

history of the slave trade, and not to be paralleled in any other.

"In this year, certain underwriters desired to be heard against Gregson and others of Liverpool, in the case of the ship Zong, captain Colfingwood, alleging that the captain and officers of the said vessel threw overboard one hundred and thirty-two slaves alive into the sea, in order to defraud them, by claiming the value of the said slaves, as if they had been lost in a natural way. In the course of the trial, which afterwards came on, it appeared, that the slaves on board the Zong were very sickly; that sixty of them had already died; and several were ill and likely to die, when the captain proposed to James Kelsall, the mate, and others, to throw several of them overboard, stating "that if they died a natural death, the loss would fall upon the owners of the ship, but that, if they were thrown into the sea, it would fall upon the underwriters." He selected accordingly one hundred and thirty-two of the most sickly of the slaves. Fifty-four of these were immediately thrown overboard, and forty-two were made to be partakers of their fate on the succeeding day. In the course of three days afterwards the remaining twenty-six were brought upon deck to complete the number of victims. The first sixteen submitted to be thrown into the sea; but the rest with a noble resolution would not suffer the officers to touch them, but leaped after their companions and shared their fate.

"The plea, which was set up in behalf of this atrocious and unparalleled act of wickedness, was, that the captain discovered, when he made the proposal, that he had only two hundred gallons of water on board, and that he had missed his port. It was proved, however, in answer to this, that no one had been put upon short allowance; and that, as if Providence had determined to afford an unequivocal proof of the guilt, a shower of rain fell and continued for three days immediately after the second lot of slaves had been destroyed, by means of which they might have filled many of their vessels with water, and thus have prevented all necessity for the destruction of the third.

"Mr. Sharp was present at this trial, and procured the attendance of a short-hand writer to take down the facts, which should come out in the course of it. These he gave to the public afterwards. He communicated them also, with a copy of the trial, to the Lords of the Admiralty, as the guardians of justice upon the seas, and to the Duke of Portland, as principal minister of state. No notice however was taken by any of these, of the information which had been thus sent them."

The quakers, from their origin as a sect, had uniformly perceived the iniquity of this trade; their principles necessarily led them right, and their character as a body has never belied their tenets. Their efforts and their feelings were little known beyond the pale of their own society: but the cruelty of the trade was notorious, and as the progress of right feeling, like that of truth, is certain, though slow, the public mind was beginning to awake upon the subject. In 1784, Dr. Peckard expressed his abhorrence of it in a sermon, preached before the university of Cambridge, and being Vice-Chancellor in the ensuing year, he gave out the subject for the senior Bachelor's essay, *Anne liceat invitos in servitutem dare?* Is it right to make slaves of others against their will? This circumstance became the occasion of Mr. Clarkson's labours; he had gained the first prize for the Latin Essay in the preceding year, and it was expected that he should maintain his reputation by a similar success. Upon considering the thesis he conceived it to point directly to the African slave trade; but he was ignorant of the subject, and a few weeks only were allowed for the composition. A lucky advertisement led him to Anthony Benezet's Historical Account of Guinea, and in this "precious book," as he truly calls it, and as it proved to him, to Africa, and to England, he found almost all that he wanted for his immediate purpose,

and reference to all the best authorities upon the subject. We must now use Mr. Clarkson's own words, in justice to him as well as to his book.

"Furnished then in this manner, I began my work. But no person can tell the severe trial, which the writing of it proved to me. I had expected pleasure from the invention of the arguments, from the arrangement of them, from the putting of them together, and from the thought in the interim that I was engaged in an innocent contest for literary honour. But all my pleasure was damped by the facts which were now continually before me. It was but one gloomy subject from morning to night. In the day-time I was uneasy. In the night I had little rest. I sometimes never closed my eye-lids for grief. It became now not so much a trial for academical reputation, as for the production of a work, which might be useful to injured Africa. And keeping this idea in my mind ever after the perusal of Benezet, I always slept with a candle in my room, that I might rise out of bed and put down such thoughts as might occur to me in the night, if I judged them valuable, conceiving that no arguments of any moment should be lost in so great a cause. Having at length finished this painful task I sent my Essay to the vice-chancellor, and soon afterwards found myself honoured as before with the first prize.

"As it is usual to read these essays publicly in the senate-house soon after the prize is adjudged, I was called to Cambridge for this purpose. I went and performed my office. On returning however to London, the subject of it almost wholly engrossed my thoughts. I became at times very seriously affected while upon the road. I stopped my horse occasionally, and dismounted and walked. I frequently tried to persuade myself in these intervals that the contents of my Essay could not be true. The more however I reflected upon them, or rather upon the authorities on which they were founded, the more I gave them credit. Coming in sight of Wades Mill, in Hertfordshire, I sat down disconsolate on the turf by the roadside and held my horse. Here a thought came into my mind, that if the contents of the Essay were true, it was time some person should see these calamities to their end. Agitated in this manner I reached home. This was in the summer of 1785.

"In the course of the autumn of the same year I experienced similar impressions. I walked frequently into the woods, that I might think on the subject in solitude, and find relief to my mind there. But there the question still recurred, "Are these things true?"—Still the answer followed as instantaneously "They are." — Still the result accompanied it, "Then surely some person should interfere." I then began to envy those who had seats in parliament, and who had great riches, and widely extended connections, which would enable them to take up this cause. Finding scarcely any one at that time who thought of it, I was turned frequently to myself. But here many difficulties arose. It struck me, among others, that a young man of only twenty-four years of age could not have that solid judgment, or knowledge of men, manners, and things, which were requisite to qualify him to undertake a task of such magnitude and importance; — and with whom was I to unite? I believed also, that it looked so much like one of the feigned labours of Hercules, that my understanding would be suspected if I proposed it. On ruminating however on the subject, I found one thing at least practicable, and that this also was in my power. I could translate my Latin dissertation. I could enlarge it usefully. I could see how the public received it, or how far they were likely to favour any serious measures, which should have a tendency to produce the abolition of the Slave-trade. Upon this then I determined; and in the middle of the month of November 1785, I began my work."

When Mr. Clarkson was half through his task, he called upon Mr. Cadell, the bookseller, to consult him concerning the publication, and was told, that as the original Essay had been honoured by the University of Cambridge with the first prize, this circumstance would ensure it a respectable circulation among persons of taste. But this

was not what the author wished,—he wished it to find its way among useful people, and among such as would think and act with him. Leaving Mr. Cadell, he met a quaker friend, who accosted him by saying, he was the person whom he was wishing to see; and asked why he had not published his Essay. I asked him, in return, says Mr. Clarkson, what had made him think of that subject in particular? He replied, that his own Society had long taken it up as a religious body, and individuals among them were wishing to find me out. To one of these individuals, James Phillips, the bookseller, he was immediately introduced. By him he was made acquainted with what had already been done by the Quakers, on the subject of negro slavery; through him he was introduced to those persons whose hearts were set upon the same object with his own, and here arose that connection between Clarkson and the society of Quakers without which the abolition of the Slave-trade could not have been effected.

The Essay was printed. The first important friend whom it made to the cause was Bennet Langton, who had long been the author's friend: upon him it made a deep impression, and he became a zealous and active coadjutor in the work as long as he lived. Other persons were in like manner impressed by it. On a visit to Mr. Ramsay, in Kent, who had previously published upon the same subject,—he was introduced to Sir Charles Middleton (now Lord Barham). Sir Charles and Lady Middleton had had their minds affected upon this subject by Ramsay, and it was at their table, in the joy of his heart, at finding others who sympathized with him, he exclaimed, that he was ready to devote himself to the cause. Sir Charles then offered him all the means of information, respecting Africa, which he could procure, as comptroller of the Navy, such as extracts from the journals of ships of war, &c.: and they operated as a new encouragement.

"The next morning, when I awoke, one of the first things that struck me was, that I had given a pledge to the company the day before, that I would devote myself to the cause of the oppressed Africans. I became a little uneasy at this. I questioned whether I had considered matters sufficiently to be able to go so far with propriety. I determined therefore to give the subject a full consideration, and accordingly I walked to the place of my usual meditations, the woods.

"Having now reached a place of solitude, I began to balance every thing on both sides of the question.—I considered first, that I had not yet obtained information sufficient on the subject, to qualify me for the undertaking of such a work. But I reflected, on the other hand, that Sir Charles Middleton had just opened to me a new source of knowledge; that I should be backed by the local information of Dillwyn and Ramsay, and that surely, by taking pains, I could acquire more.

"I then considered, that I had not yet a sufficient number of friends to support me. This occasioned me to review them. I had now Sir Charles Middleton, who was in the House of Commons. I was sure of Dr. Porteus, who was in the House of Lords. I could count upon Lord Scarsdale, who was a peer also. I had secured Mr. Langton, who had a most extensive acquaintance with members of both houses of the legislature. I had also secured Dr. Baker, who had similar connections. I could depend upon Granville Sharp, James Phillips, Richard Phillips, Ramsay, Dillwyn, and the little committee to which he belonged, as well as the whole society of the Quakers. I thought therefore, upon the whole, that, considering the short time I had been at work, I was well off with respect to support. I believed also that there were still several of my own acquaintance, whom I could interest in the question, and I did not doubt that, by exerting myself diligently, persons, who were

then strangers to me, would be raised up in time.

"I considered next, that it was impossible for a great cause like this to be forwarded without large pecuniary funds. I questioned whether some thousand pounds would not be necessary, and from whence was such a sum to come? In answer to this, I persuaded myself that generous people would be found, who would unite with me in contributing their mite towards the undertaking, and I seemed confident that, as the Quakers had taken up the cause as a religious body, they would not be behind-hand in supporting it.

"I considered lastly, that, if I took up the question, I must devote myself wholly to it. I was sensible that a little labour now and then would be inadequate to the purpose, or that, where the interests of so many thousand persons were likely to be affected, constant exertion would be necessary. I felt certain that, if ever the matter were to be taken up, there could be no hope of success, except it should be taken up by some one, who would make it an object or business of his life.. I thought too that a man's life might not be more than adequate to the accomplishment of the end. But I knew of no one who could devote such a portion of time to it. Sir Charles Middleton, though he was so warm and zealous, was greatly occupied in the discharge of his office. Mr. Langton spent a great portion of his time in the education of his children. Dr. Baker had a great deal to do in the performance of his parochial duty. The Quakers were almost all of them in trade. I could look therefore to no person but myself; and the question was, whether I was prepared to make the sacrifice. In favour of the undertaking I urged to myself, that never was any cause, which had been taken up by man in any country or in any age, so great and important; that never was there one in which so much misery was heard to cry for redress; that never was there one, in which so much good could be done; never one, in which the duty of Christian charity could be so extensively exercised; never one, more worthy of the devotion of a whole life towards it; and that, if a man thought properly, he ought to rejoice to have been called into existence, if he were only permitted to become an instrument in forwarding it in any part of its progress. Against these sentiments on the other hand I had to urge, that I had been designed for the church; that I had already advanced as far as deacon's orders in it; that my prospects there on account of my connections were then brilliant: that, by appearing to desert my profession, my family would be dissatisfied, if not unhappy. These thoughts pressed upon me, and rendered the conflict difficult. But the sacrifice of my prospects staggered me, I own, the most. When the other objections, which I have related, occurred to me, my enthusiasm instantly, like a flash of lightning, consumed them: but this stuck to me, and troubled me. I had ambition. I had a thirst after worldly interest and honours, and I could not extinguish it at once. I was more than two hours in solitude under this painful conflict. At length I yielded, not because I saw any reasonable prospect of success in my new undertaking (for all cool-headed and cool-hearted men would have pronounced against it), but in obedience, I believe, to a higher Power. And this I can say, that both on the moment of this resolution, and for sometime afterwards, I had more sublime and happy feelings than at any former period of my life."

It now became necessary to fix a plan of operations. This was discussed with his friend Richard Phillips, of Lincoln's-Inn, who was at that time on the point of joining the society of the Quakers,—and they agreed that as members of the legislature could do more to the purpose than any other person, it would be proper to circulate the remaining copies of the Essay among them,—that Clarkson should wait personally upon several of them, and that he should, with all possible diligence, make himself master of every thing connected the African Slave-trade. When this was communicated to his friends among the Quakers, they with their usual consideration observed, that it would be unjust if they suffered him to circulate these books at his

own expence, and the remaining part of the edition was taken off by subscription at prime cost, and distributed by the various well-wishers to the cause. Clarkson now went on board the African ships in the river, obtained specimens of the productions of the country, and for the first time got into a slave vessel; — but of these floating hells hereafter. — He obtained access to all whom he could hear of who had been in Africa, and thus in process of time acquired more knowledge respecting the slave-trade and slave coast than any individual had ever possessed before him.

The first member of parliament who espoused the cause was Sir Richard Hill. Mr. Powys (the late Lord Selford) doubted some of the facts in the Essay, from a belief that human nature was not capable of such wickedness. He specified the case of the 132 slaves thrown alive into the sea to defraud the underwriters. — The report of the trial was produced by Granville Sharp— Mr. Powys was convinced, as indeed he could not otherwise be, and he declared, that if this were true, there was nothing so horrible related of this trade, which might not immediately be believed. Mr. Wilberforce examined into Clarkson's authorities with the facts which he had stated, and sent for the living evidences by whom they were supported, and it soon appeared that he was the main person to be looked to for bringing the question before the legislature. Measures were now taken for forming an Association for the abolition, and it was resolved that this should be done as soon as Mr. Wilberforce had pledged himself to take it up in parliament.

In the course of Clarkson's enquiries, he had found reason to believe that the slave-trade was peculiarly fatal to those employed in it. The Quakers procured him copies of the muster-rolls, from the custom-house at Liverpool, for a given time, and he and Richard Phillips undertook to examine them. This was a long and tedious business. They usually met, for this purpose, at nine in the evening, and seldom parted till one, or sometimes till three in the morning. "When our eyes," says Clarkson, "were inflamed by the candle, or tired by fatigue, we used to relieve ourselves by walking out within the precincts of Lincoln's-Inn, when all seemed to be fast asleep, and thus, as it were, in solitude and in stillness, to converse upon them, as well as upon the best means of the further promotion of our cause. From these muster-rolls information of very great importance was obtained. It was ascertained beyond the power of contradiction that more than half of the seamen who went out with the ships in the slave-trade, did not return with them; and that of these so many perished as amounted to one-fifth of all employed. What became of the remainder was not to be discovered then, and this was left for future enquiry. Other information of great importance was procured, concerning estates in the West Indies, where the slaves, by mild and prudent usage, had so increased in population as to supersede the necessity of the slave-trade. By this and other enquiries Mr. Clarkson was enabled to make several necessary discriminations, and to answer many objections which had hitherto appeared formidable. But most of all, says he, was I rejoiced at the thought that I should soon be able to prove that which I had never doubted, but which had hitherto been beyond my power in this case, that Providence had never made that to be wise which was immoral, and that the slave-trade would be found as impolitic as it was inhuman and unjust.

The next point was to obtain Mr.

Wilberforce's promise. Bennet Langton invited him to dinner, and put the question in the shape of a compliment. He replied that he had no objection to bring forward the measure in Parliament when he was better prepared for it, and provided no person more proper could be found, and he authorized Clarkson to communicate this to his friends in the city. A committee was then formed consisting of twelve persons, Granville Sharp being called to the chair, as the father of the cause in England. It was now necessary precisely to define the object of the Association, and they wisely confined it to the Abolition of the Slave Trade. Thereby effectually answering the objection which was afterwards with such wilful and obstinate falshood circulated against them, that they were going to emancipate the Slaves. When the great measure had been adopted, the next thing was to procure evidence for the Parliamentary Enquiry, and Clarkson undertook to visit Bristol, Liverpool and Lancaster for this purpose.—No work of autobiography contains a finer passage than this in which he describes the beginning of his journey, or mission as it may truly be called.

"I determined to take this journey on horseback, not only on account of the relaxed state in which I found myself, after such close and constant application, but because I wished to have all my time to myself upon the road, in order the better to reflect upon the proper means of promoting this great cause. The first place I resolved to visit was Bristol. Accordingly I directed my course thither. On turning a corner, within about a mile of that city, at about eight in the evening, I came within sight of it. The weather was rather hazy, which occasioned it to look of unusual dimensions. The bells of some of the churches were then ringing; the sound of them did not strike me, till I had turned the corner before mentioned, when it came upon me at once. It filled me, almost directly with a melancholy for which I could not account. I began now to tremble, for the first time, at the arduous task I had undertaken, of attempting so subvert one of the branches of the commerce of the great place which was then before me. I began to think of the host of people I should have to encounter in it. I anticipated much persecution in it also; and I questioned whether I should even get out of it alive. But in journeying on, I became more calm and composed. My spirits began to return. In these latter moments I considered my first feelings as useful, inasmuch as they impressed upon me the necessity of extraordinary courage, and activity, and perseverance, and of watchfulness, also, over my own conduct, that I might not throw any stain upon the cause I had undertaken. When, therefore, I entered the city, I entered it with an undaunted spirit, determining that no labour should make me shrink, nor danger, nor even persecution, deter me from my pursuit."

Clarkson took with him introductions to many Quakers, and to one in particular who proved of great use to him, for in his youth he had been two voyages in the Slave Trade; he now felt deep affliction of mind for having been concerned in it, and was earnestly desirous to make some reparation for his own offences by doing all in his power towards the abolition. The alarm had not yet been taken by the Slave Merchants and Slave Holders; people talked openly upon the subject.—There were facts concerning the trade in every body's mouth, every body seemed to execrate it, but no one thought of the removal of the evil. My course, says Clarkson, was obvious,—for I had little else to do in pursuing two or three of my objects, than to trace the foundation of those reports which were in circulation. The ship Brothers was then lying in Kingroad, bound for Africa, and

could not get her seamen;—a party which had been put on board, became terrified and left her. The reason assigned was that thirty two of her crew had died on the last voyage, and the Captain had used his men so dreadfully, that he could not find hands. Clarkson got access to the muster rolls, and ascertained that two and thirty of the crew had indeed died;—upon inquiring into the conduct of the Captain it proved to be worse than could have been conceived. There was a free negro on board who for a trifling circumstance wherein he was in nowise to blame, had been fastened with his belly to the deck. In this situation the Captain had poured hot pitch upon his back, and made incisions in it with hot tongs. Ample proof of this cruelty was procured, and the Captain was made to pay for it,—but the purser of the ship, that is the person who manages the out-fit, as well as the trade, knowing this fact, was about to send out the same wretch again.

Here also Mr. Clarkson obtained authentic documents relative to the massacre at Calabar, of this detestable transaction he had often heard, but as it had taken place twenty years before, he had not yet been able to come at the various particulars. These as they appeared in the depositions taken at Bristol upon the subject, were as follows.

"In the year 1767, the ships Indian Queen, Duke of York, Nancy, and Concord, of Bristol, the Edgar, of Liverpool, and the Canterbury, of London, lay in old Calabar river.

"It happened at this time, that a quarrel subsisted between the principal inhabitants of Old Town and those of New Town, Old Calabar, which had originated in a jealousy respecting slaves. The captains of the vessels now mentioned joined in sending several letters to the inhabitants of Old Town, but particularly to Ephraim Robin John, who was at that time a grandee or principal inhabitant of the place. The tenor of these letters was, that they were sorry that any jealousy or quarrel should subsist between the two parties; that if the inhabitants of Old Town would come on board, they would afford them security and protection; adding, at the same time, that their intention in inviting them was, that they might become mediators, and thus heal their disputes.

"The inhabitants of Old Town, happy to find that their differences were likely to be accommodated, joyfully accepted the invitation. The three brothers of the grandee just mentioned, the eldest of whom was Amboe Robin John, first entered their canoe, attended by twenty-seven others, and, being followed by nine canoes, directed their course to the Indian Queen. They were dispatched from thence the next morning to the Edgar, and afterwards to the Duke of York, on board of which they went, leaving their canoe and attendants by the side of the same vessel. In the meantime the people on board the other canoes were either distributed on board, or lying close to the other ships.

This being the situation of the three brothers, and of the principal inhabitants of the place, the treachery now began to appear. The crew of the Duke of York, aided by the captain and mates, and armed with pistols and cutlasses, rushed into the cabin, with an intent to seize the persons of their three innocent and unsuspicious guests. The unhappy men, alarmed at this violation of the rights of hospitality, and struck with astonishment at the behaviour of their supposed friends, attempted to escape through the cabin windows, but being wounded, were obliged to desist, and to submit to be put in irons.

"In the same moment, in which this atrocious attempt had been made, an order had been given to fire upon the canoe, which was then lying by the side of the Duke of York. The canoe soon filled and sunk, and the wretched attendants were either seized, killed, or drowned. Most of the other ships followed the example. Great numbers were additionally killed and drowned on the occasion, and others were swimming to the shore.

At this juncture the inhabitants of New Town, who had concealed themselves in the bushes by the water-side, and between whom and the commanders of the vessels the plan had been previously concerted, came out from their hiding-places, and, embarking in their canoes, made for such as were swimming from the fire of the ships. The ships' boats also were manned, and joined in the pursuit. They butchered the greatest part of those whom they caught. Many dead bodies were soon seen upon the sands, and others were floating upon the water; and including those who were seized and carried off, and those who were drowned and killed, either by the firing of the ships or by the people of New Town, three hundred were lost to the inhabitants of Old Town on that day.

"The carnage, which I have been now describing, was scarcely over, when a canoe, full of the principal people of New Town, who had been the promoters of the scheme, dropped along-side of the Duke of York. They demanded the person of Amboe Robin John, the brother of the grandee of Old Town, and the eldest of the three on board. The unfortunate man put the palms of his hands together, and beseeched the commander of the vessel, that he would not violate the rights of hospitality by giving up an unoffending stranger to his enemies. But no entreaties could avail. The commander received from the New Town people a slave, of the name of Econg, in his stead, and then forced him into the canoe, where his head was immediately struck off in the sight of the crew, and of his afflicted and disconsolate brothers. As for them, they escaped his fate; but they were carried off with their attendants to the West Indies, and sold for slaves."

Well might Mr. Clarkson be confirmed by this dreadful history in his opinion that the hearts of those concerned in this traffic were unusually hardened, and that there was no atrocity which could not be believed of them. Facts to establish and justify this opinion now crowded upon him. The Alfred slave-vessel arrived, reports were current that the crew had been barbarously used. And particularly the surgeon's mate, a young man of the name of Thomas, who in consequence of his ill-usage had three times jumped overboard. Clarkson found out the poor man, but he was delirious. In his intervals of sense, he exclaimed against the cruelty of the Captain and of the chief-mate, and pointed to his legs, thighs and body, which were all wrapt up in flannel, to shew how much he had suffered there. At one time he said he forgave them; — at another asked Clarkson if he came to befriend him; — presently looked wildly and asked if he meant to take the Captain's part, and to kill him. — Thomas died before any thing could be done in his behalf. Another man of the same ship's crew was discovered who in consequence of the like treatment had also jumped overboard. — His lip had been cut in two by a blow from the Captain, and the wound was still unhealed. A third man appeared whose arm had been broken by the chief-mate, and Charles Horseler, another of the crew, had been so severely beaten over the breast with the knotted end of a rope, which end was of the size of a large ball, and had been made on purpose, that he died of it. The Captain of this Alfred, when mate of a slave ship, had been tried at Barbadoes for the murder of one of the crew, he had escaped by bribing the principal witness to disappear, and used to boast of having tricked the law on that occasion. The purser of the Alfred knew all these circumstances, — the only effect which it produced upon him was to make him endeavour to get the instrument of Horseler's death into his own hands, — but Clarkson had secured it. This purser however sent out the same Captain again, as he had before the Captain of the Brothers,

—for the same wretch was purser of both vessels.

What was to be done? Clarkson thought of bringing the Captain to trial either for the murder of Thomas or of Horseler. He consulted with Mr. Burges, an eminent attorney, and the deputy town clerk, on this occasion. Burges had privately assisted him in his undertaking, publicly he was afraid to appear, knowing the sentiments of many of the corporation under whom he acted. His advice was to take notes of their cases, but to let the murders pass without public notice, as it would be almost impossible to bring the murderers to justice, manifest as the case was. Seamen, he observed, as soon as their wages were expended, must be off to sea again, for they cannot maintain themselves on shore. Here he would be obliged to keep them at his own expence till the day of trial,—meantime, beyond a doubt, the merchants and others would inveigle many of them away. If any of the officers of the ship thought of ever sailing under the same owners, they would all be against him;—and he concluded by this hopeless remark, that if Clarkson were to take up the cause of all who complained of ill-usage in that trade, he must take up that of nearly all who sailed in it, for he only knew of one Slave Captain from the port who did not deserve long ago to be hanged.

In the course of Mr. Clarkson's enquiries he had learnt that seamen had an aversion to enter this trade, and that they were inveigled, and sometimes forced into it. It was necessary to ascertain this and obtain satisfactory proof. This he effected by means of one Thompson, a religious, honest, intelligent man, who kept a public house, where he was accustomed to receive sailors when discharged at the end of their voyages, to board them till their vessels went out again, or to find them births in others. But he had no connection with the Slave Trade, for the credit of his house would have been ruined, had he been known to send any of those who put themselves under his care, into this cursed service. Thompson however knew what houses the mates of the slave vessels frequented to pick up hands, and went with Clarkson to them. These houses were in Marsh-street, one of the vilest places in Bristol, and most of them kept by Irishmen. All kinds of obscene revelry were here kept from night to night. The young sailor, if a stranger to the port and to the trade, was sure to be picked up. The novelty of the voyage, the superiority of the wages, &c. were set before him, and if they succeeded in gulling him, the boat was waiting to carry him off. If these allurements did not succeed, he was supplied with liquor till he became intoxicated, a bargain was made over him between the landlord and the mate, and he was kept in a constant state of stupefaction till he was secured. Another plan was to board seamen in these houses, encourage them when the slave ships were going out to spend more than they had money to pay for, and then their only alternative was the slave ship or the jail. Of these infamous practices Clarkson had personal and ample evidence,—and no such practices were in use to obtain men for any other trade. The mystery of iniquity did not end here. These wages which were nominally higher than in other trades, were actually lower,—for the men were made to sign articles that half their wages should be paid in the currency of the coast,—and they were never permitted to read over the articles which they had signed. The trade was, in short, one mass of iniquity from the beginning to the end.

And it was as destructive as detestable, for so far was this trade from being a nursery for our marine, that Mr. Clarkson was enabled to prove that in a given time more persons died in three Bristol slave ships, than in all the other vessels belonging to the same port.

Facts had crowded upon Mr. Clarkson tenfold more numerous and more atrocious than he had expected; they were substantiated to him by undeniable proofs, but to obtain evidence when they should come to be investigated before the legislature of this country was a difficulty which could not have been foreseen. Those captains who had retired upon their ill gotten gains were many of them still concerned in vessels to trade as owners, and with respect to all of them, it might generally be said, they had been guilty of such enormities that they would be afraid to come forward, lest any thing should come out to criminate themselves. And for those persons who were still engaged in the service, or indeed for all those who were in any way connected with it —ample and melancholy proof was soon offered how little they could dare to say what they knew, or to act as they felt. Two persons however who were going out as surgeons promised to keep journals, and give their evidence when they returned, and another—Alexander Falconbridge, was found, who had been in the same employ, but having renounced it from principle, entered fully into the views of the abolitionists.

Hitherto Mr. Clarkson had acted conformably to the advice of his friend Burges, but another case of murder was discovered, and the evidence was irresistibly strong. William Lines of the Thomas, had died in consequence of the blows he received from the chief mate. The mother of Lines came to Clarkson and implored him to take up the case. She brought four witnesses, who being separately examined, confirmed what he had before heard from others of the crew, and convinced him that the murder had taken place. He had not forgotten the well-founded cautions of Burges, but every day perhaps some new act of barbarity was taking place, and one example, he thought, if made, might check the evil for a time. He therefore took this woman and the witnesses to the council house to make their depositions. The mayor took care to apprize the slave merchants and planters of what was coming on, and they assembled there to insult and if it were possible to intimidate Clarkson: the person who most distinguished himself was the purser of the Brothers and the Alfred, who was also purser of the Thomas. Their insults and their whispering with the mayor were of no avail, and the mate was committed to prison, till the lords of the admiralty should order a sessions to be held for the trial of offences committed on the high seas. Having taken this step, Clarkson resolved to leave Bristol: his health had suffered from unremitting exertions, and the scenes of barbarity which were continually opening upon him made his feelings almost insupportable. He had already prepared the way for petitions in favour of the abolition from Bridgewater and Monmouth, and laid the foundation for a committee in Bristol. The next scene of his labours was Liverpool, thither he proceeded, and Falconbridge followed him there.

There were some precious articles manufactured for the slave trade which he had overlooked at Bristol, but which he saw here publickly exposed in a shop window. These consisted of hand-

cuffs by which the right hand of the slave was fastened to the left of another, and shackles for fettering their legs in like manner—substantial proofs that the slaves did not leave their own country willingly, and that after they were in the holds of the slave-ships they were not in the elysium which had been represented. Thumb-screws also,—an instrument of torture which is shown with horror at the Tower, as a proof of catholic cruelty,—were regularly manufactured for this accursed trade,—and the intsrument which surgeons know by the name of *speculum oris* also, used to force open the mouths of the slaves when they were so *sulky*, as to refuse food. Here as well as at Bristol horrible facts were in every body's mouth, but these facts were more numerous, as was to be expected, from the greater extent of the trade, and the Liverpool people related them with more coldness, or less feeling, being more hardened to inhumanity.

Clarkson's errand was sooner understood at Liverpool than it had been at Bristol, he had been introduced to Captain Lace, who commanded the Edgar of Liverpool when the massacre at Calabar took place, and in the sudden shock of finding himself in the presence of such a man, he accused him of being concerned in that horrible action. People flocked to the public table at which he dined, some to dispute with him concerning the slave trade, more to insult him: this was to no purpose, he was not to be irritated by insults; his arguments beat all opponents out of the field;—and when as a last resource he was triumphantly asked if he had ever been on the coast of Africa himself, Falconbridge used to answer but I have, and know all your proceedings there—and that his statements are true. One evil effect of the notoriety was that none could be found to come forward as an evidence. There were hundreds who had left the trade, and could have given such tetimony as would have insured its abolition, but none of them would speak out. Even those who were alive to the horrors of the traffic, dared do nothing more than privately to see him, tell him he was right, and exhort him to persevere,—but if they came forward they said their houses would be pulled down. Clarkson himself had personal proof that their fears was not groundless, for an attempt was made to throw him over the pier by a party of the traffickers in human blood, one of whom was a murderer. A more atrocious murder is not upon record than this man had committed upon Peter Green,—for two hours and a half he had him beaten over the back and head with a cat and nine tails till the lashes were all worn into threads—a second was then ordered, with which he himself flogged him, beating him at times over the head with a double-walled knot at the end, and changing hands as he was tired, and cursing his own left hand for not being able to strike so severe a blow as his right. The Bristol captain of the Alfred, a murderer himself, stood by, and after the poor wretch intreated him to intercede, replied that he would have served him in the same manner. Green died during the night. Will it be believed that an Englishman could thus be murdered with impunity! Yet when Clarkson mentioned to his friends an intention of taking up three of the officers of the ship, they dissuaded him from it. Every effort, they said, would be made to screen the murderers. They believed that such of the magistrates as were interested in the trade, when applied to for warrants, would

contrive to give notice to the officers to escape,—and that Clarkson himself would be torn to pieces, and the house in which he lodged burnt down, if he made the attempt: Under these circumstances he sent Ormond and another principal witness to London, to keep them out of the way of corruption, till he could determine how to proceed.

"It is impossible, if I observe the bounds I have prescribed myself, and I believe the reader will be glad of it on account of his own feelings, that I should lay open the numerous cases, which came before me at Liverpool, relative to the ill treatment of the seamen in this wicked trade. It may be sufficient to say, that they harassed my constitution, and affected my spirits daily. They were in my thoughts on my pillow after I retired to rest, and I found them before my eyes when I awoke. Afflicting however as they were, they were of great use in the promotion of our cause. For they served whatever else failed, as a stimulus to perpetual energy. They made me think light of former labours, and they urged me imperiously to new. And here I may observe, that among the many circumstances, which ought to excite our joy on considering the great event of the abolition of the slave-trade, which has now happily taken place, there are few for which we ought to be more grateful, than that from this time our commerce ceases to breed such abandoned wretches; while those, who have thus been bred in it, and who may yet find employment in other trades, will in the common course of nature be taken off in a given time, so that our marine will at length be purified from a race of monsters, which have helped to cripple its strength, and disgrace its character."

When Clarkson returned to Bristol he learnt that the trial of the mate for the murder of Lines was coming on at the Old Bailey, and that not an evidence was to be found. On enquiry it appeared that two of them had been bribed by the slave merchants and sent to sea, and the other two who had resisted the temptation had gone into some coal pit between Neath and Swansea, where they might support themselves till they were called for. He went immediately in quest of them, and crost the Severn at night in such weather that the boatmen began to give themselves up for lost. With all his exertions they did not reach the Old Bailey till the noon of the day, on which the mate had been discharged by proclamation in the morning. It yet remained to require justice upon the murderers of Green: the witnesses were taken before Sir Sampson Wright. He had no doubt that the murder would be proved, and found himself therefore compelled to apply to the magistrates of Liverpool for the apprehension of three of the principal officers of the ship; but the answer was that the ship had sailed, and that none of these persons were to be found in Liverpool.

"It was now for me to consider, whether I would keep the two witnesses, Ormond and Murray, for a year, or perhaps longer, at my own expence, and run the hazard of the death of the officers in the interim, and of other calculable events. I had felt so deeply for the usage of the seamen in this cruel traffic, which indeed had embittered all my journey, that I had no less than nine prosecutions at law upon my hands on their account, and nineteen witnesses detained at my own cost. The committee in London could give me no assistance in these cases. They were the managers of the public purse for the abolition of the slave-trade, and any expenses of this kind were neither within the limits of their object, nor within the pale of their duty. From the individuals belonging to it, I picked up a few guineas by way of private subscription, and this was all. But a vast load still remained upon me, and such as had occasioned uneasiness to my mind. I thought it therefore imprudent to detain the evidences for this purpose for so long a time, and I sent them back to Liverpool. I commenced

however, a prosecution against the captain at common law for his barbarous usage of them, and desired that it might be pushed on as vigorously as possible; and the result was, that his attorney was so alarmed, particularly after knowing what had been done by Sir Sampson Wright, that he entered into a compromise to pay all the expences of the suit hitherto incurred, and to give Ormond and Murray a sum of money as damages for the injury which they themselves had sustained. This compromise was acceded to. The men received the money, and signed the release, (of which I insisted upon a copy,) and went to sea again in another trade, thanking me for my interference in their behalf. But by this copy, which I have now in my possession, it appears that care was taken by the captain's attorney to render their future evidence in the case of Peter Green, almost impracticable; for it was there wickedly stated, "that George Ormond and Patrick Murray did then and there bind themselves in certain penalties, that they would neither encourage nor support any action at law against the said captain, by or at the suit or prosecution of any other of the seamen now or late on board the said ship, and that they released the said captain also from all manner of actions, suits, and cause and causes of action, informations, prosecutions, and other proceedings, which they then had, or ever had, or could or might have by reason of the said assaults upon their own persons, or *other wrongs or injuries done by the said captain heretofore and to the date of this release**."

We have never perused any thing more deeply interesting than this whole part of the work, wherein Mr. Clarkson relates his indefatigable exertions in tracing the iniquity of the traffic through all its branches. It is to be wished that he had extended the limits of his history, or that he had made room for further details by omitting some of the parliamentary debates, of which the result is all that is desirable to be known. There is one story in particular which should not have been past over in silence, the cases of Captain Kimber, who was acquitted for the murder of a negro girl, and of Downing, who was convicted of perjury for his evidence upon that trial: this history should certainly have been related, lest those who only remember the fact, and are not acquainted with the real circumstances, should suppose Downing to have been guilty. It is desirable also that the public should see to what extent it is possible even in this country to elude justice, and commit with impunity the most atrocious crimes. In no one instance has it been found possible to punish captain or officers of a slave-ship for murder.

While Mr. Clarkson had been thus laboriously employed, the committee on their part called the attention of the public to the great object which they had in view, and never perhaps at any former period did the people of England so generally concur in one generous feeling as they did now in crying out for the abolition of this infamous trade. Every where they found coadjutors in their good work, and from all parts of the country petitions were sent up to parliament, praying that the slave trade might be abolished. An order of council therefore was issued February 11, 1788, directing that a committee of privy council should sit as a board of trade, to take into consideration the present state of the African trade. Mr. Wilberforce was at the time seriously ill, and unable to take any measures upon this occasion. He therefore wrote to Clarkson and requested him to repair to London immediately, where his first business was to have an interview with Mr. Pitt. Mr. Pitt had at this time little knowledge of the trade. He could not conceive how private

* None of the nine actions before mentioned ever came to trial, but they were all compromised by paying sums to the injured parties.

interest should not always restrain the master of the slave from abusing him,—but such representations were made as induced him to believe cruel practices were more probable than he had imagined. He doubted the ill-usage of seamen and the mortality in this trade, and he doubted the statements which had been made of the riches of Africa and the abilities of the Africans, for if these things were so, he was at a loss to comprehend how they should not have been noticed before. Clarkson undertook to satisfy him upon these points, and accordingly the next day, at an hour appointed, went to him with his books, papers, and African productions. He turned over leaf after leaf, says Mr. Clarkson, in which the copies of the muster-rolls were contained, with great patience; and when he had looked over above a hundred pages accurately, and found the name of every seaman inserted, his former abode or service, the time of his entry, and what had become of him, either by death, discharge, or desertion, he expressed his surprize at the great pains which had been taken in this branch of the enquiry, and confessed with some emotion that his doubts were wholly removed with respect to the destructive nature of this employ: and he said moreover that the facts contained in these documents, if they had been but fairly copied, could never be disproved. He was equally astonished at the various woods and other productions of Africa, but most of all at the manufactures of the natives in cotton, leather, gold and iron, which were laid before him, and he expressed himself at the sight of these in a manner becoming a great and a dignified mind. Lord Grenville whom Mr. Clarkson next visited, was in a different state of mind. He had not examined the subject more than Mr. Pitt, but he had felt that the slave trade was in its very nature, an abomination, a national disgrace, a crying sin against human nature, and the documents which were now laid before him only increased this feeling, and added zeal to zeal.

It was now necessary to be ready with evidence for the Privy Council. There was one person who would be a host in himself, if he could be persuaded to come forward, this was Mr. Norris of Liverpool: he had been formerly a slave-captain, but had quitted the trade and settled as a merchant in a different line of business; he had expressed to Clarkson his decided opinion of the impolicy, cruelty, and destructive nature of the traffic, and even dictated to him certain clauses, which he believed, if put into an act of parliament, would judiciously effect its abolition. Yet, upon enquiry, it was found that this very Mr. Norris came to London as a Liverpool delegate in support of this very trade! and he gave evidence before the Privy Council in direct contradiction to all his former statements. This evidence, and that of the other Liverpool witnesses, which had been preconcerted, and consisted of exaggeration and artful misrepresentation, produced a great effect.—The Liverpool merchants had succeeded in persuading some of the men in power that the trade was humane, and they now employed a clerk in a slave house, who had formerly been a Jesuit, to prove that it was perfectly consistent with Christianity. Upon the cross-examination of these witnesses however their statement did not appear quite so satisfactory, and fortunately just at this time the two Swedish travellers Spaarman and Wadstrom arrived in England from Africa, whither they had been sent on a scientific expedition. They readily consented to give their testimony before the Privy Council, and to produce their journals—and they affirmed in

utter refutation of the falsehoods which had been stated by the Liverpool deputies, that wars were entered upon wholly at the instigation of the white-traders for the purpose of getting slaves, that the Africans lived in a fruitful and luxuriant country, which supplied all their wants, and that they would be a happy people, if it were not for the existence of the Slave Trade, but that every enormity was practised in consequence of that trade.

At length the business came before Parliament, and Mr. Pitt moved that the petitions concerning the Slave Trade should be taken into consideration early in the next session. He studiously avoided giving any opinion upon the subject, but so many members rose as if to give relief to their feelings, and acquit their own souls by bearing testimony against the trade, that it was believed the immediate abolition might have been carried, had it then been moved for. Mr. Clarkson justly observes, that this would have been highly imprudent as well as inconsistent, and that by entering into a patient discussion of the merits of the question, by bringing evidence upon it, by reasoning upon that evidence night after night, and year after year, and thus disputing the ground inch as it were by inch, the abolition now stands upon a rock which never can be shaken. What had appeared during this debate concerning the horrers of the middle passage led to an immediate interference in the trade. Sir William Dolben had been so much affected by the horrors of this transportation, which he conceived to be the worst in the long catalogue of evils belonging to the system, that he brought in a bill to limit the number of persons in proportion to the tonnage of the vessel which was to carry them. Even this was opposed by the Liverpool merchants and their worthy representatives, and their delegates were instructed to offer evidence against it. These delegates asserted that the proposed regulations were unnecessary, because the slaves had already sufficient room, sufficient air, and sufficient provisions. When upon deck they made merry and amused themselves by dancing. As to the mortality upon the passage it was trifling, and in short *the voyage from Africa to the West Indies was one of the happiest periods of a negro's life.*

When Mr. Clarkson was at Bristol he saw two sloops fitting out for Africa, the one of only 25 tons which was destined to carry 70 slaves, and the other of only 11, which was to carry 30.—though it had been built as a pleasure boat for the accommodation of six persons, upon the Severn. Of this vessel he procured the builder's measurement. The length of the room for the thirty slaves was twenty two feet. The greatest breadth of the floor was eight, and the least four. The whole length from the keel to the beam was but five feet eight inches; three feet of which were occupied by ballast, cargo, and provisions, so that two feet eight inches remained only as the height between decks. Each slave therefore could have only four square feet to sit in. This was the trade which required no regulation! this was the sufficient room and sufficient air!—But when these witnesses came to be cross examined, a melancholy account was extorted of this *happiest period of a negro's life!* It was confessed by these Liverpool delegates, that every slave, whatever his size might be, had only five feet six inches in length, and sixteen inches in breadth to lie in: that the floor was covered with bodies packed according to this allowance: That between the floor and the deck there were often platforms or broad shelves in the midway which were covered with bodies also:

that all the time they remained upon the coast, which was from six weeks to six months as it might happen, the men were chained two and two by the hands and feet, and fastened also by means of ring-bolts to the deck; that they were fed twice a day with yams and horse beans, and their allowance of water was one pint a day: that after meals they jumped up in their irons for exercise: this was so necessary for their health, that they were whipped if they refused to do it,—and this jumping was what the Liverpool witnesses called dancing: that some died of suffocation, and that the ordinary mortality on the windward coast was *only* about five in the hundred: upon an average of 35 voyages, an account of which was produced, it proved to be about six, the loss was still greater at Calabar and Bonny, which are the greatest markets for slaves, and this computation did not include those who died while the vessels were lying off the coast, nor after their arrival, of the disorders which they had contracted upon the passage;—three and four in a hundred had been known to die in this latter case. These witnesses were also detected in various falsehoods, and found guilty of a wilful concealment of such facts, as if communicated would have invalidated their own testimony. A Mr. Dalzell made no unfavourable statement to the house, till Mr. Clarkson, who had the clew to his secrets, desired such questions to be put to him as extorted a confession that he had lost above 150 slaves upon his last voyage, and a third of his crew. A Bill for mitigating in some degree the atrocities which it necessarily tolerated was, after many delays in the Upper House, finally carried. Lord Thurlow and Lord Sandwich, distinguished themselves by their opposition to it, and Miles Peter Andrews, esq. the maker of the worst epilogues which have disgraced the stage in our days, petitioned against it, because he saw it would injure the sale of his gunpowder.

In producing evidence before the privy council the slave holders and slave traders had every possible advantage. The difficulty on the other hand which the friends of the Africans experienced, were greater than could have been supposed before the question proved how little real independence is to be found; the whole strength of the planters was exerted, and all persons in any degree dependent upon them or their connections, were deterred from publicly declaring what they readily would affirm in private. And when in despite of every obstacle a respectable number of witnesses had been procured, the privy council had not time to hear half of them, though their enemies had been heard at length. Yet when the report was printed, the facts were so strong against the trade, the atrocities brought home to it were of so black a die, the guilt which it proved was so deep and damning, that every effort was used by the planters to set it aside, and they succeeded in their demand of being allowed to bring counsel to the bar of the house, and introduce such witnesses as would throw farther light upon the propositions which Mr. Wilberforce had moved in the debate upon the report.

Their object was to gain time, that their system of alarm, cabal and misrepresentation, might do its work in the interim, and in this they succeeded. Delay was gained, they had got possession of the ground with their evidence, and could keep it almost as long as they pleased, which they kept till the French revolution took its disastrous course, and those horrors were perpetrated in Hayti, which were charged to

the movers of the abolition, though they were the inevitable, just and righteous consequences of the slave trade. The alarm was effectual, and in spite of all the eloquence of Burke, and Fox, and Pitt, who were equally sincere and equally ardent in this cause of humanity, the question was lost as often as it was brought forward.

There is one point on which Mr. Clarkson has not spoken out. After speaking of the difficulty which was thrown in Mr. Pitt's way, by an opposition from three of the most powerful members of the cabinet, he proceeds to say that "a difficulty still more insuperable, presented itself in an occurrence which took place in the year 1791, but which is much too delicate to be mentioned. The explanation of it however, would convince the reader that all the efforts of Mr. Pitt from that day were rendered useless. I mean as to bringing the question, as a minister of state, to a favourable issue." As Mr. Clarkson has forborne to notice the notorious predilection of the royal family for the African slave trade, it is to be inferred, that this occurrence, whatever it may have been, relates, to a certain high personage. By what unhappy influence he was blinded to the impolicy, and induced to favour the continuance, of this inhuman and unchristian traffic we know not; but certain it is that had it not been for this circumstance, that traffic would have been abolished ten years earlier, and all the guilt and misery accumulated in consequence during those years would have been spared. At the commencement of this question the clergy had come forward as behoved them: but no sooner was the cry of jacobinism set up against the abolition, and the pleasure or rather displeasure of the crown known, than all the kissareii of the establishment slunk back. Of this too, notorious as the desertion was, no hint is given in these volumes. But we mention it as it ought to be mentioned, that those of the clergy who continued to do their duty towards God and man in the great cause, may have their due praise, and that praise may be given them only when praise is due.

One circumstance in these very interesting volumes must be repeated here because it equally shows the indefatigable diligence of Mr. Clarkson, and the baseness of the slave trade party. There was a matter in dispute relative to the mode of obtaining slaves in the rivers of Calabar and Bonny. On the arrival of the ship, a fleet of canoes went up these rivers, each carrying from thirty to forty armed natives, and a four or six pounder at the bow, they were absent from eight to fourteen days, and usually brought back about a thousand slaves, bound hand and foot, and lying at the bottom of the canoes. The human flesh-dealers asserted that these slaves were fairly purchased at fairs in the interior, and that the reason why so large a body went to purchase them, and so formidably armed, was that they had to pass through the territories of different petty princes, to each of whom they pay a toll—this toll has long been fixed, but attempts have frequently been made to raise it, and it was necessary to go well armed in order to resist any attempt at enforcing the exaction. This statement no person who knew the character of the slave trade and of its advocates could possibly believe. The abolitionists tried to throw light upon the subject by enquiring if these canoes went up laden with goods adequate to the purchase of so many slaves? they extorted sufficient evidence that this was impossible, still they could not prove what they knew must be the truth of the case.

"How then were we to decide this important question? for it was said, that no white man was ever permitted by the natives to go up in these canoes. On mentioning accidentally the circumstances of the case, as I have now stated them, to a friend, immediately on my return from my last journey, he informed me, that he himself had been in company, about a year before, with a sailor, a very respectable-looking man, who had been up these rivers. He had spent half an hour with him at an inn. He described his person to me. But he knew nothing of his name, or of the place of his abode. All he knew was, that he was either going, or that he belonged to, some ship of war in ordinary; but he could not tell at what port. I might depend upon all these circumstances, if the man had not deceived him; and he saw no reason why he should.

"I felt myself set on fire, as it were, by this intelligence, deficient as it was; and I seemed to determine instantly that I would, if it were possible, find him out. For if our suspicions were true, that the natives frequently were kidnapped in these expeditions, it would be of great importance to the cause of the abolition to have them confirmed; for as many slaves came annually from these two rivers, as from all the coast of Africa besides. But how to proceed on so blind an errand was the question. I first thought of trying to trace the man by letter. But this might be tedious. The examinations were now going on rapidly. We should soon be called upon for evidence ourselves. Besides, I knew nothing of his name. I then thought it to be a more effectual way to apply to Sir Charles Middleton, as comptroller of the navy, by whose permission I could board every ship of war in ordinary in England, and judge for myself. But here the undertaking seemed very arduous; and the time it would consume became an objection in this respect, that I thought I could not easily forgive myself, if I were to fail in it. My inclination, however, preponderated this way. At length I determined to follow it; for, on deliberate consideration, I found that I could not employ my time more advantageously to the cause; for as other witnesses must be found out somewhere, it was highly probable that, if I should fail in the discovery of this man, I should, by moving among such a number of sea-faring people, find others who could give their testimony in our favour.

"I must now inform the reader, that ships of war in ordinary, in one of which this man was reported to be, are those, which are out of commission, and which are laid up in the different rivers and waters in the neighbourhood of the king's dock-yards. Every one of these has a boatswain, gunner, carpenter, and assistants on board. They lie usually in divisions of ten or twelve; and a master in the navy has a command over every division.

"At length I began my journey. I boarded all the ships of war lying in ordinary at Deptford, and examined the different persons in each. From Deptford I proceeded to Woolwich, where I did the same. Thence I hastened to Chatham, and then, down the Medway, to Sheerness. I had now boarded above a hundred and sixty vessels of war. I had found out two good and willing evidences among them. But I could gain no intelligence of him, who was the object of my search.

"From Chatham, I made the best of my way to Portsmouth-harbour. A very formidable task presented itself here. But the master's boats were ready for me; and I continued my pursuit. On boarding the Pegase, on the second day, I discovered a very respectable person in the gunner of that ship. His name was George Millar. He had been on board the Canterbury slave-ship at the dreadful massacre at Calabar. He was the only disinterested evidence living, of whom I had yet heard. He expressed his willingness to give his testimony, if his presence should be thought necessary in London. I then continued my pursuit for the remainder of the day. On the next day, I resumed and finished it for this quarter. I had now examined the different persons in more than a hundred vessels in this harbour, but I had not discovered the person I had gone to seek.

"Matters now began to look rather disheartening, I mean, as far as my grand object was concerned. There was but one other port left, and this was between two and three hundred miles distant. I determined however to go to Plymouth. I had already been more successful in

his tour, with respect to obtaining general evidence, than in any other of the same length; and the probability was, that, as I should continue to move among the same kind of people, my success would be in a similar proportion according to the number visited. These were great encouragements to me to proceed. At length, I arrived at the place of my last hope. On my first day's expedition I boarded forty vessels, but found no one in these, who had been on the coast of Africa in the slave-trade. One or two had been there in king's ships; but they had never been on shore. Things were now drawing near to a close; and, notwithstanding my success as to general evidence in this journey, my heart began to beat. I was restless and uneasy during the night. The next morning, I felt agitated again between the alternate pressure of hope and fear; and in this state I entered my boat. The fifty-seventh vessel, which I boarded in this harbour, was the Melampus frigate. One person belonging to it, on examining him in the captain's cabin, said he had been two voyages to Africa; and I had not long discoursed with him, before I found, to my inexpressible joy, that he was the man. I found, too, that he unravelled the question in dispute precisely as our inferences had determined it. He had been two expeditions up the river Calabar in the canoes of the natives. In the first of these, they came within a certain distance of a village. They then concealed themselves under the bushes, which hung over the water from the banks. In this position they remained during day-light. But at night they went up to it armed; and seized all the inhabitants, who had not time to make their escape. They obtained forty-five persons in this manner. In the second they were out eight or nine days; when they made a similar attempt, and with nearly similar success. They seized men, women, and children, as they could find them in the huts. They then bound their arms, and drove them before them to the canoes. The name of the person, thus discovered on board the Melampus, was Isaac Parker. On inquiring into his character from the master of the division, I found it highly respectable. I found also afterwards, that he had sailed with Captain Cook, with great credit to himself, round the world. It was also remarkable that my brother, on seeing him in London, when he went to deliver his evidence, recognised him as having served on board the Monarch man-of-war, and as one of the most exemplary men in that ship.

"I returned now in triumph, I had been out only three weeks, and I had found out this extraordinary person, and five respectable witnesses besides."

No evidence could be more decisive than this, and none was ever given more clearly, circumstantially, and unexceptionably. The plea set up against it was that the planters had produced persons in high life as witnesses, whereas the abolitionists had been obliged to take up with men of the lowest character, and their common seamen was contrasted with the Admirals on the other side of the question!! "It is the glory of the English law, says Mr. Clarkson, that it has no scale of veracity which it adapts to persons according to the station which they may be found to occupy in life. In our courts of law the poor are heard as well as the rich, and if their reputation be fair, and they stand proof against the cross examinations they undergo, both the judge and jury must determine the matter in dispute by their evidence. But the House of Commons were now called upon by our opponents to adopt the preposterous maxim of attaching falsehood to poverty, or of weighing truth by the standard of rank and riches."

No evidence availed, no eloquence, no demonstration could resist the artifices and influence of the party who were interested in the continuance of these enormities. In 1794, Clarkson retired from his labours with a constitution which seemed at the time to be utterly destroyed by his unremitting and unparalleled exertions.

"As far as I myself was concerned, all exertion was then over. The ner-

vous system was almost shattered to pieces. Both my memory and hearing failed me. Sudden dizziness seized my head. A confused singing in the ears followed me, wherever I went. On going to bed the very stairs seemed to dance up and down under me, so that, misplacing my foot I sometimes fell. Talking, too, if it continued but half an hour, exhausted me, so that profuse perspirations followed; and the same effect was produced even by an active exertion of the mind for the like time. These disorders had been brought on by degrees in consequence of the severe labours necessarily attached to the promotion of the cause. For seven years I had a correspondence to maintain with four hundred persons with my own hand. I had some book or other annually to write in behalf of the cause. In this time I had travelled more than thirty-five thousand miles in search of evidence, and a great part of these journeys in the night. All this time my mind had been on the stretch. It had been bent too to this one subject; for I had not even leisure to attend to my own concerns. The various instances of barbarity, which had come successively to my knowledge within this period, had vexed, harassed, and afflicted it. The wound, which these had produced, was rendered still deeper by those cruel disappointments before related, which arose from the reiterated refusal of persons to give their testimony, after I had travelled hundreds of miles in quest of them. But the severest stroke was that inflicted by the persecution, begun and pursued by persons interested in the continuance of the trade, of such witnesses as had been examined against them, and whom, on account of their dependent situation in life, it was most easy to oppress. As I had been the means of bringing these forward on these occasions, they naturally came to me, when thus persecuted, as the author of their miseries and their ruin. From their supplications and wants it would have been ungenerous and ungrateful to have fled. These different circumstances, by acting together, had at length brought me into the situation just mentioned; and I was therefore obliged, though very reluctantly, to be borne out of the field, where I had placed the great honour and glory of my life."

The trade went on, motion after motion was made without any immediate effect: meantime the West India merchants began to find that they had complaints; that the arguments adduced by their adversaries on the score of policy were but too true, and that it was their interest, especially after the cession of Trinidad, to have the trade abolished. That ministry came into power, which will always be remembered with respect and gratitude for having destroyed this traffic abroad, and introduced the system of limited service into the army at home. Mr. Fox did not live to see this great measure of the abolition accomplished, but it was one of the last acts of his public life to pledge the House of Commons to take effectual measures for it, the honour of effecting it was reserved for Lord Grenville,—never has it fallen to the lot of any statesman before him to confer so great a benefit upon mankind. Through life, and in the hour of death, this will be his consolation and his joy; and by this he will be remembered, and for this he will be blest, long after all other actions of his political career shall be regarded with indifference, or be forgotten.

To Mr. Wilberforce as a public man, to the Quakers as a collective body, and to Thomas Clarkson as the prime mover, England and Africa are indebted for this deliverance from this enormous evil. Never let man despair of bringing virtuous undertakings to happy end, however inadequate the means may appear wherewith it is commenced.

ART. IX. *Report of the Committee of the African Institution, read to the General Meeting on the 15th July, 1807, together with the Rules and Regulations which were then adopted for the Government of the Society.* 8vo. pp. 78.

AS soon as the great measure of the abolition of the slave trade had been effected, a society calling itself the African Institution, was formed by those persons who had been most instrumental in delivering their country from the guilt and infamy of that detestable traffic. The members professing themselves to be deeply impressed with a sense of the enormous wrongs which the natives of Africa have suffered in their intercourse with Europe, and desirous to repair those wrongs by adopting such measures as are best calculated to promote their civilization and happiness, explain in these words what are the objects for which they have associated.

"To prevent misconception concerning the views and measures of the African Institution, it may be proper in the very first instance to declare, that it is the Society's fixed determination not to undertake any religious missions, and not to engage in commercial speculations. The Society is aware that there already exist several most respectable institutions formed for the diffusion of christianity, and means not to encroach on their province. It may also be proper to premise, that it will naturally become the duty and care of this Society, to watch over the execution of the laws, recently enacted in this and other countries, for abolishing the African slave-trade; to endeavour to prevent the infraction of those laws; and from time to time to suggest any means by which they may be rendered more effectual to their objects; and likewise to endeavour, by communicating information, and by other appropriate methods, to promote the abolition of the African slave-trade by foreign powers.

"The means which it is proposed to employ for the purpose of promoting civilization and improvement in Africa are of the following kind.

"1. To collect and diffuse, throughout this country, accurate information respecting the natural productions of Africa, and, in general, respecting the agricultural and commercial capacities of the African continent, and the intellectual, moral, and political condition of its inhabitants.

"2. To promote the instruction of the Africans in letters and in useful knowledge, and to cultivate a friendly connection with the natives of that continent.

"3. To endeavour to enlighten the minds of the Africans with respect to their true interests; and to diffuse information amongst them respecting the means whereby they may improve the present opportunity of substituting a beneficial commerce in place of the slave-trade.

"4. To introduce amongst them such of the improvements and useful arts of Europe as are suited to their condition.

"5. To promote the cultivation of the African soil, not only by exciting and directing the industry of the natives, but by furnishing, where it may appear advantageous to do so, useful seeds and plants, and implements of husbandry.

"6. To introduce amongst the inhabitants beneficial medical discoveries.

"7. To obain a knowledge of the principal languages of Africa, and, as has already been found to be practicable, to reduce them to writing, with a view to facilitate the diffusion of information among the natives of that country.

"8. To employ suitable agents and to establish correspondences as shall appear adviseable, and to encourage and reward individual enterprize and exertion in promoting any of the purposes of the institution."

The plan of this Institution neither includes conversion, nor colonization. The first of these important objects may best be left to other societies expressly embodied for the purpose, the other to go-

vernment. The days of private enterprize of this kind are over for awhile, the disastrous expedition of Bulama, and the loss of capital at Sierra Leone being too fresh in remembrance. Yet it has been clearly shown by Captain Beaver, that the first of these attempts failed only from the grossest mismanagement and stupidity, and though the capital at Sierra Leone has been lost, the circumstances which proved so ruinous to that colony, could not have been foreseen at its establishment, and are not likely to occur hereafter, and much has actually been effected.

"The experience of the Sierra Leone Company presents to us nothing but encouragement. The possibility of introducing agriculture, innocent commerce, and other means of civilization into Africa, if it could reasonably have been doubted before, is established by what that company has actually effected, notwithstanding what it has failed to accomplish. It has shewn that not only provisions, but the various articles of export which we now bring from the West Indies, may be raised on the African coast. It has demonstrated that negroes in a state of freedom may be induced to labour in the field. It has proved that the native chiefs may be made to understand such views as our institution wishes to impress upon them. And above all it has shewn, that the grand obstacle to their heartily embracing those views has been the continuance of the slave-trade.

"The colony of Sierra Leone can also attest, that free negroes are capable of being governed by mild laws, and require neither whips nor chains to inforce their submission to civil authority. If a spirit of insubordination appeared for a time in that colony, it was under circumstances which would in more polished societies have produced much stronger effects. The government was long destitute even of any lawful authority to punish crimes, and never possessed a military force which could overawe the turbulent. Yet if the course of events at Sierra Leone be compared with the conduct of the first European settlers in the Antilles and on the American continent, whether English, French, or Spaniards, the result will be highly advantageous to the African character.

"Nor has the Sierra Leone company furnished us with matter of encouragement alone, but also with highly important means for the execution of our purposes. In their colony, now about to be taken under the immediate care of government, there is a basis upon which we may proceed at once to build. In that centrical part of the great African continent, schools may be maintained, useful arts may be taught, and an emporium of commerce be established, by those whom our patronage may animate, or our information enable, to engage in such undertakings. There, native agents may be found, and the African languages acquired. From thence, travellers may diverge on their journeys of discovery, and there the scattered rays of information from the interior may be collected. Nor is it a small advance towards our ultimate purpose to have a secure and convenient station already provided on the coast, with copious means both of defence and subsistence.

"But a still higher advantage, derived from the labours of the Sierra Leone Company is, that the principles upon which we proceed, and the objects which we aim to accomplish, will not, in that important part of Africa, excite either surprize or distrust.

"The greatest of all obstacles perhaps to the civilization of the natives of Africa by European means, would be the diffidence in our intentions which they might reasonably entertain. A poor negro might well conceive that a white man could have no other design, in courting his acquaintance, than to make a slave of him, and carry him from the coast. But the experience of fifteen years has now convinced the inhabitants of at least that part of the continent which is in the neighbourhood of Sierra Leone, that benevolence and good faith may really reside under a white complexion; that there are Englishmen who abhor the slave-trade, and who, far from kidnapping the merchant or labourer who puts himself in their power, desire nothing but his improvement and happiness.

"Nor can it be supposed that the knowledge of this surprizing fact is confined to the immediate vicinity of Sierra Leone. Its novelty has no doubt caused it to be known in more distant countries so that Englishmen who may now solicit a commercial intercourse, even with a people of a country considerably remote from that settlement, may gain credit for their real purpose, and not be suspected of meditating violence and fraud under the mask of fair professions.

"It is probable that no experience, much short of that term which has elapsed since the settlement of Sierra Leone, would have sufficed to produce this consequence; and the progress of conviction may have been aided even by the perseverance of the company under its misfortunes.

"Your committee, when it adds this last important advantage to the rest, is inclined to hope, that the losses of the company may yet be largely compensated to the feelings of the proprietors, by the permanent good effects of their labours. They have laid, it may be hoped, a deep and necessary foundation, which the wisdom of government and parliament will preserve, and on which, when the slave-trade ceases, the benevolence and the commercial industry of individuals will find it easy to build."

Here the society have resolved to engage teachers of the Arabic and Susoo languages, to institute periodical examinations, and to distribute medals or other honorary rewards in cases of extraordinary proficiency. The Susoo is spoken very generally on the coast for about 150 miles to the northward of Sierra Leone; it is understood by a great part of the Foulah and Mandingo nations, and is the vernacular tongue of the country of Jalonkadoo, a large kingdom in the mountains of which the Niger is supposed to rise. The language therefore is spoken over a space of eight hundred or a thousand square miles. Mr. Brunton the missionary, has reduced it to writing, he resided for some years among the Susoos, and was assisted in his task by some youths of that nation, who had been brought over to England to be educated, and have since returned to Africa. A grammar and vocabulary of the language, and several tracts in it have been printed. It is represented as remarkably simple and easy. Colonists or natives duly instructed in this, in Arabic and in English, say the society, might be employed as schoolmasters in the native towns, and knowledge and improvement be thus rapidly extended.

The motives of this society are those of the truest philanthropy, and the measures which they have adopted unexceptionable. There is nothing but unmixed good in the means which they pursue, and in the end at which they aim. No body of men has ever yet been associated for purposes so pure and so remote from all views of self-interest; when one thinks of the evils of nature and the evils of society which have crowded upon us, as if the pouring out of the vials had commenced, when one remembers the yellow fever and the income tax, the Hessian fly, the American apple-blight, and the United Colonists, Bonaparte and Sir Hew Dalrymple, our danger, and tenfold worse our disgrace, it is consolatory to call to mind that we have yet such men among us as are the prime movers of this association, that disinterested goodness is yet to be found, and that something is to be attempted towards bettering the condition of mankind.

Is it desirable that government should form settlements in this part of West Africa? Captain Beaver recommends it: his main argument is that if we do not, the French will, and that this wide field of commerce must either be occupied by us or by our enemies. The argument is unanswerable, and England will commit a gross error as to her commercial interests if the oppor-

tunity be suffered to go by. Yet it does not appear a part of the system of nature, that Negroland should be colonized by Europeans. To them it is neither wholesome for body nor for soul: they die there, or they degenerate. Kingdoms are arranged and disarranged so rapidly in our days, that maps for the season are as requisite for politicians, as fashions for the season are for the ladies: but the geographical divisions of nature are permanent, her colour on the map admits of no shiftings, of none at least in our favour; that which is black must remain so.

Much might be done in time if it were the nature of modern governments to be prospective, but they exist only by expedients, and are too busy in propping, patching and plaistering old buildings, to think of laying the foundation of new. They cut down oaks and let who will set acorns. Were it otherwise, had our professional politicians leisure, or wisdom, or goodness enough to think for the future,—the obvious way to secure to England the commerce of West Africa would be by forming settlements with educated Negroes along the coast. Schools at Sierra Leone, and in the West Indies might be established for this express object. These colonists would have nothing to apprehend from the climate, and being English by language and by religion, their convenience and their interest would always attach them to England, even if no reliance were to be placed upon gratitude and the goodness of human nature.

ART. X. *An Account of Jamaica and its Inhabitants. By a Gentleman long resident in the West Indies.* 8vo. pp. 305.

THIS is the work, not of a literary character, but of a man of business, who after residing half a lifetime in Jamaica takes up the pen to give his countrymen a plain, unaffected account of the result of his personal observations. The plan and object of the book will be best seen by the following extract from the Preface.

"The author of the following account of Jamaica has endeavoured to avoid, as much as possible, treading in the footsteps of those who have already written on the same subject. The mere repetition of a task anticipated by others, though offered in a new shape, would be quite superfluous. His object is rather to supply, by particular observations on various topics connected with such accounts (which those writers have either not touched on, or noticed but slightly) that information which may perhaps interest and amuse in a greater degree than the more systematic and general description of a country. Though such writers have either disdained or neglected to enter minutely into many of these subjects, it will yet be allowed that they are deserving of a little more attention. The minuter traits and more gradual shades of life and manners, doubtless convey a more accurate knowledge of a people, besides the entertainment afforded, than those general outlines and more obvious features which the formal historian would probably content himself with exhibiting. Into such minutiæ the author will occasionally enter, and he will sometimes interweave with his descriptions such facts, anecdotes, and notices, as have come within his own knowledge, or have been derived from authentic sources. His principal view is to exhibit a picture of society and manners in this island (which will in some measure apply to the other West India islands;) to describe the different ranks and classes of the whites, and of the free people of colour and blacks; to give an account of the slaves, their character, customs, condition, and treatment; and whatever else is dependent on, or may arise out of these subjects.

"A residence of twenty-one years in Jamaica, and in a situation where he had opportunities of knowing and ob-

serving much on the topics he has discussed, will, the author trusts, enable him to perform this task with truth and accuracy."

In pursuance of this plan our author proceeds to give a geographical description of Jamaica, including the aspect of the country, its soil, climate and government. Under the last head we find it stated (page 37) that the assembly of Jamaica is an independent and public spirited body; that since the late Mr. Bryan Edwards occupied a part in it, there have been few attempts at oratory, solid information being more in request than brilliancy of style. "Yet it is to be remarked," adds our author, "that this assembly lately drew up to government, a memorial on the subject of their grievances, which for manly eloquence, and masterly accurate statement, would have done credit even to a committee of the House of Commons." Where this gentleman learnt to attach the ideas of eloquence to the reports of our House Committees, we are somewhat at a loss to learn, these productions being almost universally destitute of any such pretensions. But he makes amends for this and a few similar oversights, by the importance and value of his local information. He tells us immediately after the passage we have quoted, that the office of secretary is extremely lucrative and second to none but that of the governor himself. Every patent commission and other instrument has, it seems, its stated price, and even the records of office can only be opened with a *golden key*. Now is it not perfectly clear that such fees as these, if collected at all, should go to the public revenue? and that the secretary should have a fixed salary for his services, a salary determined by a liberal computation of the expence attached to his rank in society, and the extent of his duty, but not one sixpence in the paltry and degrading shape of fees. A similar grievance exists in regard to the office of clerk of the court at Spanish Town, a patent place supposed worth 6000l. currency (about 4300l. sterling) a year. Such are the abuses which are allowed to exist in our colonies at the time when these colonies are sinking under the pressure of distress!

After describing the soil, climate and government of Jamaica, our author proceeds to treat of the lawyers and clergy. Neither of these classes presents in this island many members whose conduct is calculated to add to the respectability of their different professions. Commerce next engages his attention, and in this branch of his work the most interesting part is a decided opinion of the utility to the island, of an intercourse with the United States. We now recommend the perusal of this opinion to Lord Sheffield, Sir William Curtis and others, who conceive the British ship owners, and who profess to conceive the British nation interested in keeping to itself the whole of this traffic—In treating of the scarcity of money our author accounts for it by the circumstance of specie being sent home in quantities, and never returned. A natural enough idea this to a man of business whose attention has been occupied by the visible objects around him without meditating on those hidden causes which regulate society and intercourse. The fact is, that this scarcity of money results from the nature of the colonial law, a law which in its mistaken lenity protects the debtor against the creditor, without foreseeing that this very protection defeats its object by preventing the creditor from continuing his advances to the debtor. Alter these laws, and oblige every man either

to pay his debts or submit to an execution, and money will soon make its appearance. Should there be any actual scarcity of the circulating medium in Jamaica, its value will be somewhat higher there than elsewhere until a sufficient quantity is imported, after which its value will be the same as in other countries.

After describing the regular and militia forces of Jamaica, our author gives an account of the animal and vegetable productions of the island; of the mode of travelling; of the management of estates; of the character of the Creoles; of the state of literature; of the morality or rather want of morality of the inhabitants; of the condition and character of the negroes, the Maroons, and finally of the people of colour. All these subjects are discussed, at considerable length, and with perspicuity and candour.

The Creoles or white natives of Jamaica are computed to be twice as numerous as the native European settlers, and comprise the bulk of the land holders. They are a lively and hospitable race, but by no means exempt from that levity which is the frequent concomitant of these qualities. They often exhibit in childhood proofs of very early capacity, but the state of education among them is so wretched that they seldom become eminent in their more advanced years. The love of gain absorbs every other passion so completely that literature is here at a very low ebb—It is highly satisfactory to be told in explicit terms by an eye-witness that the condition of the negroes is visibly and greatly ameliorated within these twenty five years; and that they may depend not on the temper of a capricious master but on the law for a protection from wanton injury or insult. This is one of the blessings resulting from the progress of society, and particularly from the discussions relative to the abolition of the slave trade; a measure, as we have observed in a preceding article, opposed in every stage by the planters, but which the majority of them, we believe, are now disposed to consider as no less beneficial to their interests than consonant to the dictates of humanity.

They have thus found themselves mistaken in regard to one great measure, and we are desirous that they should open their eyes to their error in another, we mean, the imaginary advantages of their present system of colonial law. They persuade themselves that the obstacles to their recovery of debts in our colonies is their preservation; we maintain that it is their misfortune. Look at the following picture of their law proceedings drawn by our author (p. 41) who is by no means disposed to exaggerate on the unfavourable side.

"It has been supposed, that the lawyers of this *petty speck* on the terrestial globe receive not less than half a million of money annually for defending the properties of their fellow citizens against legal or *illegal* invasion; or, to make use of language still more military, for entrenching those properties within legal lines of circumvallation, and fortifying them with bonds, contracts, deeds of gift, precedents and quibbles. It is really astonishing to see the number of actions that are contested in this little spot. It is doubtful to say, whether this be altogether owing to a natural litigiousnes of disposition in the inhabitants: perhaps it may in a much greater measure be owing to a propensity in them to heedless expense, chiefly arising from the long, and sometimes indefinite, credits that are given, on account of the scarcity of specie. At least, if there was no want of a circulating medium, and the merchants, shopkeepers, &c. were to dispose of their goods at a little more reasonable rate (for at present they have the extreme *modesty* to de-

mand two, and sometimes three, hundred per cent. for them) for cash or other equivalent paid down, the people of this country (that is, of the description here alluded to) would be more economical, more punctual, more honest and independent than they now are, and would not have half the recourse to law which they now have. But when people get involved in a variety of expenses, and incumber themselves, in consequence, with debts which their finances, and even properties, are at length inadequate to discharge, they are too apt to fall on low stratagems and base subterfuges, which a generous and honourable mind would spurn at; but which cunning suggests, and necessity dictates, to those who can overcome their scruples. Hence the securing of property, by prior deeds of gift, beyond the reach of the creditor, the making temporary conveyances, in order to avail themselves of the lenity of the laws of insolvency, and other paltry shifts of dishonesty. It is melancholy to reflect how a benevolent law is thus abused and perverted; how it is made the foundation on which to build the most dishonourable dealing; how it is converted into a door for the fraudulent and unprincipled to escape through. Yet nothing is more common in this country. Instances often occur of men, who have got deeply into debt, eluding the payment of their creditors, by either making over their properties to their families, or getting them secured by a fictious or nominal deed of gift, and then taking the benefit of the act. Cannot this shameful practice be remedied or prevented? The only precaution the creditor can take to guard himself against this species of fraud, is to search the office and ascertain whether, in the first place, the property which his *would-be* creditor holds, is his own or not, or whether there are prior judgments against him to the amount of that property; and, if not, to secure himself by taking early judgment on his account or obligation. The man who thus defrauds, or keeps his creditors at bay, generally shields himself from censure by professions of an intention to pay *when he is able;* and so many examples of this mode of dealing exist, that those who are guilty of it do not appear to feel abashed at the thought, neither are they (wonderful to relate) treated with much less respect than they otherwise would have been. Most of the people who have had any dealings in the courts can speak most *knowingly* on the subject of law, and make it a sort of study to become acquainted with all its mysteries and manœuvres."

This work has no pretensions to the higher merits of literary composition, but it is a plain and useful account of the first of our West India colonies. The style has little energy, and is not always correct; nor is the author happy in the deduction of general conclusions, from his experience and observations, but his manner is perspicuous, and his matter of sufficient value, to afford important materials to others more skilful in condensation, and more conversant with the philosophy of history.

ART. XI. *Memoir of the Mosquito Territory, as respecting the Voluntary cession of it to the Crown of Great Britain; pointing out some of the advantages to be derived from the occupation of that Country; more especially after our ill Success at Buenos Ayres, as set forth in a Memorial presented to the Right Hon. Lord Castlereagh, Secretary of State for the Colonies, &c. By* JOHN WRIGHT, *Esq. late Commander of H. M. S. Swift, and Senior Officer of his Majesty's Naval Forces at Honduras and on the Mosquito Shore.* 8vo. pp. 32.

WHEN the Spaniards invaded the Mosquito territory, they massacred the greater part of the natives; those only escaped who fled into the interior of the country, and sheltered themselves among its woods, and mountains, and inaccessible retreats. The cruelties wantonly and perfidiously inflicted on these inoffensive savages have never been obliterated from the memory of their descendants: the hatred

which the Mosquitoes entertain against the Spaniards is hereditary and immortal. An additional facility to our obtaining possession of their territory presents itself in the profound confidence and respect with which the natives themselves regard the English. A hundred and twenty years ago the Mosquito king made a formal and voluntary cession of the Mosquito shore to the king of England, and from that time till about thirty years back, no public act of the Indian monarch was acknowledged to be valid, until his title to the crown had been recognized and ratified by the governor of Jamaica or the superintendant of the shore, acting under his authority. The late king was crowned at the chief settlement, Black River, by Captain Laurie, in March 1777. The treaty of Versailles made a cession of this territory to the Spaniards; the Indians themselves have, from that time, defended the coast and resisted successfully repeated attacks from their hereditary enemies.

When Mr. Wright was commanding his Majesty's naval forces at the Bay of Honduras, in the years 1805 and 1806, he received a formal deputation from the king of the country, who offered to swear fealty to the crown of Great Britain. Territorial possessions and freedom of traffic were offered by the deputies (who were no humbler personages than princes of the country) to such English as might choose to settle among the natives, requiring in return, friendship and protection. It is added that many of the gentlemen now settled at Honduras, with their effects and slaves, would gladly re-people the Mosquito shore, if they were assured of the countenance and support of government.

The first advantage which Mr. Wright proposes to be derived from our possession of the Mosquito shore is an opportunity of wounding Spain in her American settlements; as by cultivating a good understanding with the Indians a passage might easily be found to the rich and almost defenceless cities of Leon and Granada. A more immediate and substantial recommendation is to be found in the natural products of the country itself. Vast tracts of pine ridges would supply us with an incalculable quantity of tar and turpentine, together with the finest spars for masts. There is a wood, too, named somewood, fit for many purposes of ship-building: the properties which give it peculiar value are "that it is impregnable to the worm, and resists rust." Mahogany, cedar, and many other woods calculated for building, abound in the country. "The climate is mild for these latitudes, and *being continental, not nearly so hot as the islands in the same parallel;*" this is a new meteorological theory. No country enjoys more advantage from water-carriage, and the soil is so rich that no sugar can be produced till it has been impoverished by a few crops of rattoon canes. In short, if any credit is due to the contents of this memoir, there is not such a paradise on earth as the Mosquito territory; and of course there can be no doubt that Lord Castlereagh will add to the British diadem this inestimable jewel. The enthusiasm and high tone of panegyric with which Mr. Wright describes the advantages of this fruitful spot, remind one of the sublime language which some serjeant Kite employed when he beat up for recruits to go to Africa: 'All high-spirited gentlemen volunteers who are desirous of living for nothing and saving their own pay, in a pleasant and plentiful country, where gold is as common as dust, and the common dust is gold dust; whose curiosity

may lead them to explore the fruitful shores of the Gambia, to sail upon the peaceful bosom of the Niger, and shake hands with the renowned Carthaginians, are desired to repair to the sign of the, &c. &c.' Writers are very much inclined to magnify the consequence of those spots which have employed their attention and their pen. They conceive their understanding and judgment to be implicated: and feel it necessary to make things appear of more importance than they actually are, lest they should be suspected of having employed their time and labour upon an unworthy object. Another feeling too comes across them, namely, that the public will only be led to a just appreciation of the real advantages of a country by somewhat of an exaggerated description of them. Every serjeant Kite knows that attention is best caught by high coloring. However, Mr. Wright has performed no more than his duty in communicating to his Majesty's ministers the voluntary offer to cede a country which has "so many advantages" as the Mosquito territory.

ART. XII. *Notes on the Viceroyalty of La Plata, in South America; with a Sketch of the Manners and Character of the Inhabitants, collected during a Residence in the City of Monte Video. By a Gentleman recently returned from it. To which is added, A History of the Operations of the British Troops in that Country, and Biographical and Military Anecdotes of the principal Officers employed in the different Expeditions.* 8vo. pp. 297.

THE greater part of this volume is devoted to the history of our military operations in South America. Every thing seemed to be going on successfully till the period of General Whitelock's command. From that moment victory deserted our standards and fled to those of the enemy. As the history of our disasters at Buenos Ayres is too well known, and too deeply impressed on the minds of our countrymen to be readily forgotten, we shall be excused the painful task of tracing it in these pages. One remark is made by the author of this volume, which certainly staggers us: anxious to recover the country at any opportunity which may present itself, he hazards the assertion that two thirds of the inhabitants are friendly to the English. The opinion on this subject which the gallant general who led the assault on Monte Video with such bravery and success, gave on this subject at the trial of General Whitelock, he considers as erroneous. Sir Samuel Auchmuty "was ignorant of the language, seldom associated with the inhabitants visited or was visited by them. His intelligence was received through incorrect and uncertain channels. He had no knowledge from personal observation or familiar intercourse." The intercourse which subsisted between the Spaniards and English in Monte Video gave the former so high an idea of our character, conduct, and liberal intentions, *that the news of our repulse at Buenos Ayres seemed, without exaggeration, to be felt more severely by them than by ourselves.* As the period of our departure approached, a gloom seemed to pervade every countenance. Not the most distant appearance of exultation could any where be discovered: the inhabitants took leave of us with regret, and appeared, *by the tears that were shed*, to be parting from their friends and relations, rather than from their enemies. Considering this description as given "without exaggeration" it is certainly very flattering; and one can only regret that after the capture of Buenos Ayres by

General Beresford, the British had not sufficient opportunity to display those virtues to the inhabitants of that city which so entirely won the affections of the people at Monte Video! On the attack of the capital under General Whitelock, the Spaniards certainly shewed no tender mercies towards the English. When our officers, after their surrender, were marched to the castle, they experienced a polite reception from Generals Liniers and Balbiani: but several of the Spanish rabble even levelled their fire-arms at the English, and it required the exertions of the Spanish gentlemen by whom they were escorted to protect them from insult: indeed the whole conduct of the Spaniards evinced the highest degree of exasperation and thirst for vengeance.

This work is introduced by the author in a very modest manner; he deprecates severity of criticism, but considering that the world knows little of the manners prevalent among the inhabitants of South America, thought that a few sketches, gathered during a short residence in the country, might be interesting. The sketches are drawn with a rapid pencil, but there is a life and animation in the outline which bespeak correctness. The Viceroyalty of La Plata comprises an immense extent of territory, the greater part of which is a plain extending to the base of the Andes: there are, however, in the interior, many lofty and mountainous tracts. The river whence it derives its name is, at its mouth, a hundred and fifty miles in breadth. The water, however, is shallow, and the violence of winds blowing from the west renders the navigation somewhat dangerous. The climate is serene and delightful, and the fertility of the soil is scarcely to be paralleled in any other part of the globe. The profusion which nature has spread before the natives, has rendered them indolent: they are wild, fierce, and ignorant. Year after year the vast plains of this country are covered with spontaneous verdure in the richest abundance, but there are no woods or forests to be seen till you approach the borders of Paraquay or Peru. "Grazing animals traverse the country in such countless herds *as to darken the horizon* and reach beyond the limits of vision." Such poetical descriptions as this are inadmissible in sober narrative: they may embellish an epic, but have no business in plain prose. Much, however, may be allowed in describing a country where it is no uncommon thing for farmers to have two hundred thousand head of cattle, and where there are even many individuals whose herds consist of five times that enormous number. The animals are killed principally for the sake of their hides. Horses seem to have multiplied almost with a rival rapidity.

Of Buenos Ayres our author gives no account, having had no opportunity of visiting it. Monte Video contains 20,000 inhabitants: it is built on a peninsular rock at the extremity of a spacious bay, and is capable of being rendered impregnable. The streets are wide and perfectly straight, intersecting each other at right angles. The houses consist generally only of ground floors: they are warmed by *brazeros* filled with charcoal, around which the whole family hover at the hazard of suffocation. The luxury of glass windows is confined to the principal houses, and here the national jealousy is conspicuous in an outwork of thick iron grating. The houses are so built as to form a square area in the interior: in the centre is a large cistern, into which the water collected on the *asotea* or flat roof is

conveyed by pipes. The ground on which Monte Video stands, is so rocky that no wells have ever been dug. The inhabitants are universally and immoderately fond of *matē;* tea, coffee, chocolate are rarely used, and an infusion of this herb is the favourite beverage at all times of the day. The plant derives its name from that of the vessel out of which the liquor is drunk. The plant is put into a globular goblet with boiling water, and the infusion is sucked through a silver tube. The end which is put into the cup is swelled into a bulb, with a number of small holes perforated through it, like a strainer, to keep the floating fragments from coming through. A whole family, or a large party, is supplied from the same bowl and with the same tube: they suck one after the other, the slave alternately with his master, without the slightest repugnance! The market of Monte Video is abundantly supplied with every species of meat and poultry, and with a great variety of fish. There are no stalls for the sale of meat: after an animal is killed, it is skinned on the ground, and that part cut out which happens to be called for; the remainder of the carcase is oftentimes thrown to dogs or left to rot in the streets. Fruits are also very abundant, and exceedingly delicious: the only vegetable which does not thrive to perfection is the potatoe. Among the few public buildings are to be mentioned the church, an edifice of elegant architecture and simple decoration; the cavildo, or capitol; and a convent of the Franciscans. Our traveller paid a visit to them.

"The good monks went round with me to view the different paintings and images. They were kind enough to inform me of their several names and titles, and to give me the history of their various exploits while on earth. This was to me as may be supposed, a very entertaining, useful, and instructive piece of information. They had previously asked me if I was acquainted with them by sight, and expressed no small degree of astonishment at my answering in the negative. Their wonder was still increased on learning by my answer, that I had never heard of them before. Father Campana asked me if the catholic religion was not established in England? He did not seem perfectly to comprehend me when I replied that the religion of England was the Protestant. He inquired if they worshipped saints, if they believed in scripture, if they said mass, if they had convents, churches, priests, if they confessed and received absolution? On hearing the answers I gave, Father Campana and his companions expressed great astonishment; they seemed to consider it a very singular kind of religion, and but little different from paganism. In the course of conversation, on my mentioning that the principles of the church of England were founded on the Lutheran, which was prevalent in most parts of Germany, one of them observed, that I laboured under a mistake; this could not be the case, as he was very certain that the catholic religion was the only one allowed there; and that the whole German empire, as well as the continent of Europe, was in subjection to the pope of Rome. I did not deem it worth my while to enter into an argument on the subject."

They seem to be a very jolly, sensual, ignorant, filthy, set of fellows: they give excellent dinners and digest them by copious libations.

A merciful man, says the proverb, has mercy on his beast: the Spaniards manifest no mercy towards their's; they goad on their tardy-footed oxen with a sharp iron spear suspended from the roof of the cart. If the waggoner on his journey, meets with a hole in the road which may be difficult, from the badness of the weather, for his team to pass, it is not unusual for

him to kill one of his cattle and make a bridge of the body. Cattle are frequently left yoked for days together in the suburbs of Monte Video with no other food than the scanty grass they may casually nibble under their feet, and perhaps without tasting a drop of water during the whole of the time. The Spaniards are not more merciful to the horse than the ox: a stable is scarcely known in the province. They ride their horses, which are never shod, three or four days in succession, without giving them food or drink, and when the animals are exhausted, they turn them loose into the fields, and exchange them for others. Our traveller says that he has often seen a number of these half-starved animals pent up together in an enclosure, and eagerly devouring refuse pieces of meat, or the perishing carcases of cattle. The *Laso* or sling is often used in hunting, as it is in catching wild cattle: the country people are very dexterous in the use of it. They strike the ox on the hind leg with a long wooden spear pointed with iron, and seldom fail to cut the sinews in two. In the space of an hour, a small party can thus kill eight hundred or a thousand bullocks. The laso is generally thrown by the hunters while at full speed on horseback, and they catch the animal at pleasure by the neck, horn, or leg, as they think best. The Spaniards are excellent horsemen, and consider it disgraceful to their manhood to get astride a mare, which is only used by them for breeding. Dogs in the country run wild, are very fierce, and travel in herds: they often attack foot passengers and sometimes even horsemen. Notwithstanding the prodigious multiplication of these animals, it is a singular and fortunate fact, that an instance of madness never occurs among them. Necessity is the mother of invention; and the absence of wood, (for except a few trees on the banks of the river there are none to break the monotony of this immeasurable plain,) together with the abundance of animals, has suggested an use for the latter which will hardly be guessed at in Europe. In the suburbs of Monte Video many of the fences and enclosures are formed of the horns and skulls of cattle; there are also several houses entirely constructed of the same materials, which are likewise generally used in the country as fuel.

Nothing can be more low than the state of the Spanish provinces with regard to literature: the journals and literary works of other nations, from the illiberal policy of the mother country, seldom find admission, and then only through the channel of the priests. The reading of both sexes is chiefly confined to the liturgy, and a few paltry novels.

"To be able to write before marriage, is reckoned an extraordinary accomplishment in a woman. Among the highest class, and in persons who, from their stations, we should suppose to have more frequent opportunities of extending their information, the instances daily met with of ignorance is truly surprising. As an example of their geographical knowledge, I was once asked, in the course of conversation with a gentleman who is looked upon here as a man of information, if England was separated by sea from France? and whether you could travel by land from North America to London? The person who made these inquiries is one of their wealthiest and most powerful merchants, and a principal member of the Cavildo.

"Another one day asked me if Rio Janeiro was as far as Lisbon? They usually suppose London to be larger than Great Britain, and his Britannic Majesty is often here called the king of London.

"The women of Monte Video are generally brunettes. Many of them are very handsome, and though small, ele-

gantly and voluptuously formed. Their carriage is extremely graceful, and they walk with an admirable air. The dress in which they appear abroad is universally black. They wear the old Spanish habit, to which no modern improvement can add grace or beauty. The fringed satin petticoat, not too long to conceal the symmetry and elegance of the ancle, and the black silk mantle falling on the shoulders, and displaying every movement to advantage, is all the dress consists of. This mantle or veil, is so formed as to conceal every part of the face but the eyes from view. The ladies, however, are not now so cruel as thus to debar us the sight of their beauties. They have grown infinitely more tender-hearted and indulgent than the dames of ancient days, and take as much pleasure as our own country women in disclosing their faces. Instead therefore of shutting the veil as formerly over their features, they merely pin it to the head, and let it fall gracefully back like a cloak. They wear no other head-dress to shelter their complexions, which are exposed with only the slender defence of a fan, to the rude assaults of the sun. This constant exposure to his rays is, without doubt, the cause of their having less of the lily and the rose in their cheeks, than the women of Europe.—When children, their complexions are equally as fair."

No woman of any decency goes abroad without a male or female slave, and if unmarried, her mother or some married friend always accompanies her. To take a lady by the arm as she is walking, is a liberty not allowed even to the husband.

"Perhaps art has as large a share as nature in giving such a grace to their steps, and such elegance to their movements. In the shortness and equality of their steps consists the chief and most essential beauty of their gestures. The damsel is taught this art by her mother as soon as she begins to approach to womanhood, and it is not acquired without some perseverance and practice. A ligature is tied above each knee, by which the legs are connected together, and the step limited to a certain distance. After this has been some time worn, the gait becomes habitual, and these fetters are then no longer necessary. During the period of probation, while a young lady is acquiring this art, I have often seen her trip, and sometimes even fall, in her abortive attempts to step over a gutter.

"The Spanish ladies are extremely lively, good-humoured, and witty: their minds, though uncultivated, like the rich soil of their country, have the same luxuriance and fertility. They are kind and hospitable, and the jealous watchfulness in which they were formerly kept by their husbands, seems now, where the union is equal in years, to have considerably abated; at least it is chiefly confined to outward appearance. A woman looks forward to the period of her marriage as the commencement of freedom. And if it is her lot to fall into the arms of an aged husband, she seldom fails to elude his jealousy, although she may not be able to lull his watchfulness to sleep.

"Their accomplishments are not extensive. They seldom read. Their amusements chiefly consist in singing and playing on the guitar, with which they pass many of their hours. They all seem fond of music, and some few of them can touch the piano forte. The airs which they play are mostly love songs, and the melancholy ditties of Peru.

"The men in their visits sit apart from the women, and do not often join in conversation. Indeed, they seem to have lost with their jealousy, almost every trace of that gallantry, which in the days of chivalry, was proverbial in a Spanish cavalier. They smoke continually, abroad as well as at home, in all companies, and to this practice the ladies are no obstacle. Old age and youth, and e'en

"The lover here beneath the western star,
"Sighs through the medium of his sweet cigar."

We seldom see in a Spanish woman the appearance of melancholy or depression. They all enjoy an uninterrupted flow of spirits. This vivacity of disposition makes them often satirical, but their wit is so harmless, and their satire so tem-

pered with good humour, that it is impossible ever to be offended. That they have such a fondness for intrigue is perhaps to be ascribed less to libertinism than to their mode of education. Their genius is fertile in expedients, and there is no jealousy so lynx-eyed, nor seclusion so rigid, but they have skill enough to escape.

"A stranger unacquainted with the character of Spanish women, is led frequently to suppose them licentious from their using liberties of speech which appear to us indelicate, but which proceed solely from their ingenuous nature. They converse on all topics with the utmost freedom, and speak without reserve on those subjects to which the most distant allusion is sufficient to cover one of our own countrywomen with blushes."

The lower orders of women are universally employed in the manufacture of cigars, of which the consumption is immense. A girl can make in one day, without extraordinary effort, from five to six hundred of them. The siesta after dinner is indulged in by all classes, and only interrupted by violent storms which occasionally visit these regions and terrify the superstitious inhabitants, who instantly place a consecrated taper before the Virgin, and prostrate themselves with fear and trembling before the crucifix or the figure of their patron saint; in this position they remain till the storm has ceased.

The *poncho* is a convenient garment chiefly worn by the peasantry, although from the expensive manner in which they are occasionally wrought, they must sometimes be used by the more opulent classes. The *poncho* is commonly a mere striped rug with a hole in the middle for the head, and which falls down both before and behind almost to the feet.

Notwithstanding the savage cruelty which the Spaniards here exercise towards their beasts, they treat their slaves with great humanity and gentleness. The tasks imposed upon them are light, the punishments inflicted are seldom severe. There are few free negroes, but many mulattoes. "You see every intermediate shade from the european to the negroe, and every 'shadow of a shade' produced by the intercourse of these with the native Indian."

The anonymous author of these pages concludes his descriptive sketches with a sigh of regret that a country so fertile in itself, so valuable considered as a dependency of Great Britain, and which might have been attained almost without bloodshed, should have been snatched from our grasp and lost with dishonour by the cowardice or incapacity of some of those who had the conduct of the enterprize. He does not fail to pay a high compliment to Sir Home Popham for one of the most presumptuous, arrogant, and impudent letters which was ever penned—his circular letter to the mayors and corporations of the different manufacturing towns in this kingdom. This curious composition was treated at the time with the contempt and derision it deserved: fortunately for him it is now forgotten.

ART. XIII. *A History of the Island of St. Helena, from its Discovery by the Portuguese to the year* 1806; *to which is added an Appendix; dedicated by Permission to the Honourable the Court of Directors, for Affairs of the United English East India Company. By* T. H. BROOKE, *Secretary to the Government of St. Helena.* 8vo. pp. 409,

THE local situation of St. Helena bestows upon it a value which nature, in one of her parsimonious moods, refused to confer from her own stores. On the discovery of this island, it was destitute of hu-

man inhabitants; there was not a quadruped found upon it; the screaming sea-fowl built her solitary unmolested nest among its cliffs; and a few scanty patches of meagre vegetation marked the natural sterility of the soil. This island, however, is of such great importance to the East India company, from its situation in the homeward track of their vessels, from the excellence of its harbours, from the abundance and purity of its water, from the singular salubrity of its climate which soon recovers the sickly crews of ships that touch there, and lastly, from its local adaptation for the annoyance or protection of our dominions in the east, that its history, natural, civil, and political, acquires at least an adventitious interest.

The natural history of St. Helena was given to us a few years ago by an anonymous author who indulged some ingenious speculations on the volcanic formation and structure of the island. To our review of that scientific volume* we refer those readers whose curiosity leads them to this sort of research. The civil and political history is that which principally solicits attention in the present article. The introductory chapter of the work before us contains a descriptive sketch of the island and its productions: it agrees very generally with the more ample account given in the work we have just alluded to. The island of St. Helena is situated 15° 55′ south latitude, and 5° 49′ west longitude from Greenwich. It lies within the limit of the south-east trade wind—which indeed is the only wind that visits it—and is distant 400 leagues from the coast of Africa, which is the nearest continent. The extreme length of the island is 10¾ miles; its breadth 6¾; its circumference about 28; and its surface, in acres, 30,300. By a census taken in the year 1805 of the population of the island, it contained 504 white inhabitants, 1560 blacks, of whom 329 were free; making a total of 2064, exclusive of the garrison and civil establishment of the company. Lands are supposed to yield a nett profit of between 7 and 8 per cent. The price of labour is high: a carpenter's wages are 6 or 7*s.* a day, a mason's 4 or 5, &c. The value of slaves depends on their character; 150*l.* has been paid for a good husbandman, and a man of bad character may be purchased for 30*l.* Provisions are dear, with the exception of fish: mutton from 14 to 18*d.* per lb. pork from 18 to 20*d.* do. Grown fowls from 9 to 12*s.* each; turkeys from 30 to 40 do. geese 25 to 30—ducks 10 to 12. Potatoes 8 to 10*s.* per bushel: milk 4 to 6*d.* per quart, and eggs 5*s.* per dozen. These were the market prices for the year 1805: they vary of course, according to the demand which must necessarily be extremely uncertain. The average number of ships for five years which annually touched at the island from 1801 to 1805, both inclusive, were 165. In time of war large fleets are detained for convoy, and pour forth a population which is frequently equal to that of the island. Salt meat is sent from London and rice from Bengal, but such an extra-consumption of stock and refreshments must raise the price of provisions.

Whether the Portuguese, who were the first discoverers of this island, were expelled from it by the Dutch, or in consequence of their rapid successes in the east deserted it in favor of their new acquisitions, is not certain. The Dutch

* See Ann. Rev. IV. pp. 38. et seq.

however succeeded to the possession of it, which they retained till the year 1651, when they established a colony at the Cape of Good Hope, and abandoned St. Helena. On this event the English East India company immediately settled on it, and ten years afterwards, obtained a title to it by charter from Charles II. It was retaken by the Dutch in 1665, and recovered within a twelvemonth by the English who have held it ever since. A new charter was granted by Charles II. in 1673 to the East India company, constituting them lords proprietors of the island with the rights and powers of sovereignty. From this period for about fourteen years the history of the island is only an account of successive insurrections against the governor on the part of the settlers. When matters had become a little more tranquil by the *mild influence of martial law*, various plans were suggested for improving the new settlement. Captain Poirier, who had emigrated from France, introduced the culture of the vine, which however did not succeed at that time. A design was formed to establish plantations of sugar-cane, cotton, indigo, and tobacco: an attempt was also made to collect salt-petre with which the earth was supposed to abound in many places, and similar efforts were made to collect sea-salt. From negligence, mismanagement, or ignorance, all these projects failed: the spontaneous growth of tobacco indeed for many years, and even at the present time, shews the soil and climate to be congenial to that plant. About the same time, many other shrubs and plants were introduced, of which only the apple, peach, mulberry, and quince have come to perfection. The author of the little tract we before alluded to mentions that the peach is likely to be entirely destroyed by the ravages of a microscopic insect which had bid defiance to every attempt for its extermination. Mr. Brooke says that peaches are now abundant, so that the little enemy has somewhere found its conqueror. Grapes, figs, oranges, and lemons ripen well in the rich soil and shelter of the valleys near the sea: cherries have been tried without success; gooseberry and currant bushes *turn to evergreens, and do not bear fruit.*

The introduction of slavery was nearly coeval with the first settlement of the island: restrictions were laid on the importation of slaves in the year 1679, from an apprehension that they would become dangerous from their number. These resrtictions, however, were taken off: slaves multiplied, and were employed in the various works of meditated improvement. No attempt was made, to conciliate the affection or esteem, either of the white or black inhabitants, notwithstanding the dreadful consequences which must result from the combination of the two against the government of the island. With respect to the inhabitants, they were restricted even from gathering eggs which the sea-birds laid on the rocks round the coast, except on certain specified days in the week; and a man who had taken a sea-cow and appropriated to himself all the oil obtained from it, was fined five pounds for not having presented a share of it to the "honorable company" as an acknowledgement of their royalty and property, and for their use and service! How bloody was the black code it is unnecesary to say: wherever such a code has been introduced, the same tyger spirit of ferocity has prevailed. Conspiracies followed each other with various success. Governor Johnson fell a victim to the plot

of a man named Jackson, in the year 1693. A few months afterwards, a general spirit of insurrection pervaded all ranks and classes—planters, soldiers, and blacks: the following sentence was passed upon three blacks; one was "to be hanged in chains, alive, on Ladder-hill, and starved to death; two to be hanged and cut down alive, their bowels taken out and their quarters and heads to be put in some publique crossway, for the publique view of all Negroes."

Captain Poirier succeeded Governor Johnson, and was himself succeeded in his office by Captain Roberts, whose wise and energetic administration rescued the island from its former confusion. He gave orders to the engineer on the very day he landed to draw out a plan for a battery to be erected at Munden's Point; and two days after, a resolution was passed in council to construct the present square fort in James's Valley, together with a new government house. Rewards were offered for the discovery of limestone quarries for the projected buildings. Planting and pasturage were attended to; groves of gum-wood and lemon trees were planted and protected, and much care was bestowed on the culture of the shrub from which the castor oil is extracted. Waste grounds were enclosed and irrigated, new attempts were made to bring the vine and the sugar-cane to perfection; and in a very short time Governor Roberts exhibited to the council specimens of sugar, rum, wine, and brandy. The vigor of his administration, however, rendered him obnoxious to several persons on the island, and in order to avoid the repeated mortifications to which a rigid line of conduct exposed him, he resigned his situation.

To follow Mr. Brooke through his long dry detail of successive governors, their frauds, misdemeanors, and oppressions, would be a very uninteresting and uninstructive task. Now and then a man was sent to the island who was desirous to improve it; but in former times at least, these characters were rare. It will suffice to notice the adoption of a few measures which had a permanent effect upon the island. Great apprehensions were entertained of the evil consequences which must inevitably result from the indiscriminate destruction of wood: whilst that of a mature age was daily cut down for building or for fuel, the young plants were destroyed by the trespass of cattle, sheep, and goats. Various laws were enacted to remedy this evil, but none seem to have been effectual 'till a very bold one passed under the government of Mr. Byfield (in the year 1731) commanding the destruction of all the sheep and goats in the island for a period of ten years, an allowance being made of two years to the planters for the reduction of their flocks. This vigorous measure had its desired effect: indigenous trees shot up spontaneously in great numbers, and many parts of the island are now convered with wood, which for many years before had been destitute of timber.

In the following passage is given a description of goat-pounding:

"A spectator, unaccustomed to the scenery and rural economy of the island, cannot but be struck with the singularity of a St. Helena goat-pounding. The eye, fearfully wandering over the abyss beneath, here and there catches a glance of the rill that murmurs at the foot of the declivity. On the opposite side a dreary rugged mountain is seen to rise stupendous; here and there a small patch of herbage is discernable, but the general appearance exhibits little more than huge impending rocks, and the apertures of caverns, which afford shelter to the nimble inhabitants of these

wilds. The intervention of hanging clouds, which sometimes obscure the depth of the valley from sight, leaves the uncontrolled imagination to rove in the idea of unfathomable profundity. The blacks by whom the goats are impounded spread themselves on the outskirts of the range, to collect the stragglers, and impel them in a direction towards the pound, by loud shouts, and rolling down stones. The echoes resounding through the valleys and cliffs, in the midst of such rude scenery, has an effect truly romantic. After the lapse of an hour, or more, detached flocks of a dozen goats, or upwards, are seen, like so many moving specks, followed by their hunters, who with cautious footsteps tread their dangerous way through ledges where a single slip would precipitate them to destruction. As they approach nearer to their place of destination, the different flocks unite into one; the goats move with a slower step, and the cries of the blacks are heard with quicker repetition and a shorter note, until, arriving near the entrance of the pound, the goats rush in with rapidity, and as many of them are taken as are required for use. Each proprietor has his respective mark cut in the animal's ears; and during the process of following the flocks, the blacks, by observing those kids that keep with their masters' ewes, are enabled to put on them their proper mark when impounded. Mistakes in this instance are rarely known to occur. It often happens that in driving the goats a few will break away, and effect their escape; but they are sometimes retaken and secured by the celerity of their pursuers, who run among the ledges, and spring from rock to rock, on the brink of precipices that would justify a description such as Shakspeare has given of Dover Cliff."

In the year 1762 were established courts of oyer and terminer and gaol delivery; the offices of sheriff and constable were at the same time instituted, and from that period, indeed, all judicial proceedings have been conducted very nearly in the same manner as in the English courts. Convictions, punishments, and determinations are required to be conformable to the known laws and statutes of the British realm, or as nearly so as the nature and circumstances of the case will admit. Until the year 1787 the evidence of blacks was not deemed admissible against whites: a case of extreme enormity occasioned the evidence of both to stand nearly on the same ground. Next in importance to the introduction of British laws, was the introduction of British oak into St. Helena. During the government of Mr. Hutchinson the island was stocked with several valuable vegetable productions: about the year 1749 the Scotch and Spruce fir were introduced, and some acorns planted from which trees have been produced, now measuring from eight to eleven feet in circumference. The oak will only grow in the most sheltered spots of the island, and there it shoots up with great rapidity, but is subject to an early decay. The timber, however, is of a still closer grain and much harder than the English oak. Governor Hutchinson succeeded, after many abortive efforts, in rearing the coffee plant.

Under the administration of Mr. Brooke, who went out in the year 1788, many excellent regulations were adopted for the external defence and internal tranquillity of the island: one is particularly worthy of notice, and had it occurred to Mr. Windham might have been quoted by him, perhaps with effect, in the house of commons. Frequent and severe floggings had been inflicted upon delinquents under former governors: Mr. Brooke endeavoured to produce an impression on the minds of the soldiers rather than on their bodies. For minor offences, flogging was commuted for labor; but so perfectly depraved and lost to all sense of shame were many of them, that

they actually preferred the stripes to which custom had familiarized them.

"These were separated from their comrades under the designation of the *miscreants mess*, the worst provisions were allotted to them, and the many deprivations and marks of odium that they thus incurred, soon placed them in a contemptible and mortifying light in the eyes of their brother soldiers. This circumstance produced greater effect than the lashes that had formerly been inflicted. Their earnest entreaty to be relieved from so irksome a situation was, after much apparent difficulty, complied with; and from that period there has never been occasion to renew the establishment of a *miscreants mess*. By the labor obtained in this manner, tracts of waste ground, offensive to the eye, and receptacles of filth, were converted into a handsome parade for the soldiers, and into gardens, highly ornamental to the town, and beneficial to the hospital. But more solid advantages than the acquisition of gardens or parades were gained by the decency and order that became manifest in the garrison, the improved appearance of which was observed by every passing stranger who had an opportunity of contrasting it with its former state. Light infantry manœuvres and sham fights formed a source of recreation and military instruction both to officers and privates, with which until then they had been unacquainted."

The activity of Mr. Brooke in his projected expedition against the Cape of Good Hope during the last war, the succours he sent thither when it was taken by the English, and his capture of nine Dutch East Indiamen, are circumstances fresh in the memory of us all. His zeal and gallantry were not only rewarded by the court of directors, but complimented, as they richly deserved, by his majesty himself. After fifteen years of anxious toil, a severe illness obliged Governor Brooke to return to Europe in the year 1800. He was succeeded, not unworthily, by Colonel Patton, the present governor, who has introduced many essential improvements. Among the rest, is the establishment of telegraphs on a very simple and cheap construction, invented by himself. In the construction of gun carriages he has made such alterations, that hot and cold shot, at any depression, may be fired with the greatest facility and accuracy. The recent discovery of Terra Puzzolana he has turned to much advantage in the construction of aqueducts. By the extension of these into various parts, and by the construction of reservoirs in which he is now employed, much will be added to the general improvement and fertilization of the island.

It is only by placing men of science, talent, and energy, at the head of distant settlements that they can be rendered of any material advantage to the parent country, or even indemnify it for the expence of their establishment. When men are sent out as governors of colonies because they are troublesome at home, and it is found convenient to get rid of them, or because having wasted a fortune at the gaming-house some powerful relatives at court relieve their own pockets by making them pensioners on the public, discord is very likely to disturb the council, and plunder to rifle the treasury. In early times the island of St. Helena was miserably unfortunate as to its governors; it has an active and intelligent one at present, and as we are "all honorable men" now-a-days, we may of course be allowed to look for rival excellence in all his successors.

ART. XIV. *A Political Sketch of America.* 8vo. pp. 87.

THIS is a calm and temperate defence of that party in America, which is called the Federalist: it is better calculated to excite an interest in Washington or Philadelphia, than it is in London. The American union is probably not worth many years' purchase; but the prosperity of that country is not necessarily destroyed with its constitution. The arms of the president are scarcely long enough to reach, or strong enough to govern, the remote regions of such a widespread territory as that of America. The people are too jealous to invest him with powers which must be deducted from themselves: and without additional powers some Burr will succeed in detaching the south western from the north-eastern states. The cession of Louisiana may put a stop to the intrigues of Spain: formerly if she could have erected an independent empire on the west of the Alleghany mountains, she would have formed a powerful barrier between her settlements and the United States. But the cession or the purchase of Louisiana will give no additional strength or duration to the union. The Mississippi is a natural boundary for an empire, and New Orleans would make an excellent capital: these circumstances are too palpable to escape attention.

The author of this pamphlet attributes a preference on the part of the Americans to French rather than English politics, and considers that preference as inimical to the federal system.

We are glad to find, however, that he is conciliatory in his disposition, and that he does not join the war-cry of that hot party who think negotiation humiliating, and concession cowardly. A war with America might be more injurious to her than to us; but so long as we possess territory in Canada, and islands in the West Indies we are not invulnerable.

ART. XV. *An Essay on Government.* *By* PHILOPATRIA. 8vo. pp. 265.

THIS performance is not anonymous, though a fictitious name only appears in the title-page. The author subscribes the introduction with the name which, he says, he has borne during the last thirteen years, R. F. A. Lee. The publication is not unworthy of approbation. Its author's views are liberal, virtuous, and philanthropic. He is a man, to a considerable degree, conversant with good books on the subject of government, and he has brought to them a mind open to the best impressions. There is nothing, however, very profound or very new in Mr. Lee's speculations. Most of the opinions which he delivers are either true, or so established in common opinion, that it is not easy to surmount them; but few persons, of a liberal education, we should suppose, can be unacquainted with any of the doctrines which are here delivered. For any thing like profundity, even had it been the author's forte, he has undertaken too much. In a pamphlet, the body of which, exclusive of dedications, prefaces, introductions, (for it contains all the three) extends to little more than 200 pages, the author contrives to afford forty-two chapters, each of them distinctively on one of the most general topics of political investigation. We shall present an enumeration of the several heads of inquiry; and from these, with what we have already said, it will be no difficult thing for our readers to form a judgment of the performance. The work comprises the following subjects;—the freedom of the press with respect to political inquiries;—the rights of the people;—universal principles;

—civil distinctions;—the sovereignty;—the representations of the people;—the constitution of England;—sedition and treason;—judges;—secret information;—oaths;—torture;—influence;—bribery;—the dignity of the plebeian character;—slavery;—society;—right;—property;—education of women;—marriage;—the claims of children; public schools;—public charities;—servants;—inns, public houses, &c.;—the minor regulations in cities and towns; national institutions, public buildings, &c.;—funerals;—public festivals and games;—dress;—military and naval honours;—titles;—war;—taxation;—posts;—disaffection;—duelling;—crimes; concluding reflections.

ART. XVI. *An Inquiry into the State of National Subsistence, as connected with the Progress of Wealth and Population.* By W. T. COMBER. 8vo. pp. 389.

THERE is no part of political economy which is more involved in prejudice, or which the public have more obstinately persisted in misunderstanding, than what relates to the means of subsistence. This ought not perhaps to surprize us; for there are several powerful causes, which, though they alter not the laws of production in this important case, very naturally induce a great portion of mankind to look upon them in a different light when this primary article is concerned, and where the question respects the ordinary objects of purchase and production.

So extremely prevalent, notwithstanding the perfection to which the science of political economy, in the hands of a few real philosophers, has attained, are the most erroneous opinions on this subject among our countrymen, so false are the principles on which our legislature still proceeds, and so hurtful are the regulations which it adopts, that every publication which has any tendency to loosen the public prejudices, and make way for truth, deserves a cordial welcome. For this reason we are disposed to extend our thanks to Mr. Comber, though, in fact, the praises which we have to bestow upon him, are not very lavish. He understands the subject but imperfectly, and he has not the happiest talent at communicating what he knows. He feels an urgent propensity at all times to go very deep, but he has not taken the previous care to provide himself with a sounding line of sufficient length. In other words, his mind has not attained that knowledge, and acquired those penetrating habits of thought, which are requisite to see through all the mists in which the doctrine of subsistence is involved; and such is the nature of mental fogs, that, till they are seen through, they cannot be dispelled. After this refusal of applause, however, we must not permit the reader to go farther in the subtraction of merit than the work deserves. It is not below mediocrity. The author merits the praise of a sensible man, though a man not altogether sufficiently informed. He has collected, in the shape of facts, not an inconsiderable portion of useful information, from which both the ordinary, and the extraordinary reader may derive advantage. His idea of the errors in legislation, which this country has committed, is in most respects correct, and his criticisms are instructive. His greatest failures will be found in the views which he attempts to exhibit of the numerous and important relations of this chief branch of production. But even there he runs far greater hazard of tiring his reader than of misleading him.

The principal question which used to be agitated respecting the

means of subsistence was, whether, in regard to this important class of commodities, commerce ought to be as free, as in all other cases. The controversy was first started by the economists in France; because they were the first persons who called in question the system which had been universally maintained, of rigid and minute regulation. This branch of production constituted the basis of their new doctrines; and to render it concordant with the theory, absolute freedom was an indispensable requisite. The many erroneous, and dangerous conclusions into which those philosophers ran, created a general prejudice against their system, and some very enlightened men attacked this particular doctrine as forming its basis. The intelligent, the virtuous, and philosophical Mably, whose views of society were far different from those of the economists, thought it necessary even to attack this part of their hypotheses, at the moment when Turgot, whom he highly esteemed, was minister, and when it appeared likely to be adopted as a rule of state. A curious and interesting discourse of his, though a discourse full of errors, may be seen in the 13th volume of that complete and valuable collection of his works, which has been published since his death. After the publication of Smith's Wealth of Nations, in which the laws of production were at last fully unfolded and demonstrated, the question remained doubtful only to those who could not, or would not apply to this particular case the truths which that great philosopher had brought to light. As these, however, constituted the greatness of mankind, the number of those who imbibed the rational views was infinitely small; and our government continued to act upon the erroneous system, while the writing or speaking part of the small number above-mentioned, continued to preach against it.

Since the publication of Mr. Malthus' book on population, another question has been brought forward, and has called to itself a greater share of attention than it had previously attracted. From the well-known, and even hackneyed doctrine, that population is entirely dependent upon the means of subsistence, that author drew certain paradoxical conclusions, which, as usually happens to paradoxes, have become very popular, and have started another question respecting the means of subsistence, that is, whether the *production* of the means of subsistence do not as necessarily depend upon the population, as the population depends upon the quantity of those means which are produced.

These two questions are, both of them, involved in the present disquisitions of Mr. Comber, and very much, unfortunately, mixed, and confounded together. The relations between population and the means of subsistence, is the main question which he appears to have had in view. But he introduces his reflections respecting the freedom of the commerce in the necessaries of life, and respecting the regulations to which it has been subjected, whenever they come across him, and however sorted with reflections of a different species. The plan which he pursued very naturally betrayed him into this confusion, nay into still greater complexity. His inquiry is chiefly historical, and his reflections are most commonly introduced for the elucidation of the history. The two speculative questions, therefore, and the historical inquiry, are carried on in common, and each chapter is in general made up of a part of all the three. It seldom happens, by this means, that any thing is decided. In fact a complicated

subject, like that before us, must be taken to pieces and examined, by the help of a severe analysis, if we would hope to make any progress in real knowledge. To take so many branches of the subject, and jumble them all together, is a most inauspicious procedure.

The author begins with a dedication to Mr. Henry Thornton, whom he says he has not the honour to know, but whom he chooses, as the patron of the work, because he is "one, who has in so lucid and satisfactory a manner dispelled the doubts which, from the present state of our circulating medium, were entertained respecting the solidity of the whole system of our floating wealth;"—and as one whom his "deep interest in the maintenance of national industry, combined with his intimate knowledge of our commercial and financial system, renders the most competent judge of the degree in which the trading and manufacturing population contribute to the national strength and prosperity." We present these eulogies of Mr. Henry Thornton, who, though a very respectable man, and not a contemptible author, has very widely mistaken and misrepresented the nature of money, both paper and metallic, as a specimen of the accuracy with which our author has studied one great branch of political economy, that which relates to a circulating medium.

In the commencement of his preface, the author states the occasion and object of his inquiry; and it may be instructive to exhibit the account in his own words.

"The change of system, by which additional limitations were imposed on the importation of grain, after the late scarcities, in 1804; and the comparatively trifling effect which the almost total interruption that subsequently took place in our foreign supplies, produced, with respect to the sufficiency of bread corn, induced some doubts of the solidity of those reasonings which, from the preceding scarcities, inferred an increasing dependence on other countries for a considerable portion of our national subsistence.

"The imperfect solution of these doubts, which the works of theoretical writers afforded, led the author to search for the principle by which the production of food proportions itself to the population, in an examination of the actual progress of the country itself. This subject is indeed incidentally touched upon by every writer on political economy; but the author is not aware, that a distinct view of the progress of this increase, combined with an analysis of the causes which have retarded or accelerated it, has yet been presented to the public.

"In the opinion of some, perhaps, this basis may not be sufficiently broad for the establishment of general principles; but the coincidences which present themselves in the state of society, in those countries where the agricultural system, under different modifications, at present exists, confirm the results which flow from our historical review.

"If this detail should be considered by some too diffuse and general, he must observe, that the connexion, though not always immediate, will, it is hoped, generally be found necessary; and he even flatters himself, that the sketch here presented, however imperfect, may not be totally without interest, as exhibiting the principal features of our commercial progress; and may, probably, leave a more distinct impression on the mind, than those collections of mere chronological facts and documents, which form almost the only histories of the earlier periods of British commerce."

His introduction begins with a general view of the present state of speculation on the subject, and concludes with a general view of the investigations which he himself has pursued in the remainder of the work. As this affords a more satisfactory delineation of the aspect under which the author viewed his subject, than any analysis which it would be possible for us to present, we are induced to restrain our own

propensity to enter into the discussion, for the sake of communicating to our readers a more accurate conception of the work in question.

After mentioning the doctrines, as he thinks, erroneous, which Mr. Malthus has contributed to propagate on the subject of the production of the means of subsistence, he thus proceeds;

"The only satisfactory mode of examining the truth of these doctrines is, by entering into an analysis of the circumstances which have actually attended the progress of the country in wealth, population, and agriculture, by which alone we can discover the connexion which exists between the causes, through the agency of which these effects have been produced.

"Under the appropriation of land, which appears even to have preceded agriculture itself, the soil, in the earliest periods, was cultivated rather to gratify the ambition, or the luxury of a few, than to promote the general happiness of the many; and this state of luxury and poverty, with the accompanying circumstances of war, desolation, and famine, characterized the purely agricultural state of society, in this, and in all the rest of Europe.

"In proportion as property became divided, industry increased; and that demand which was accompanied by an ability to afford an equivalent, stimulated to an increased production of the articles of subsistence. But the laws which were repeatedly enacted to force an increased production of the means of subsistence in the absence of such an effectual demand, demonstrate, by the evidence which they themselves bear of the starving state of the people, during an unexampled continuance of moderate prices, the utter inefficacy of mere agricultural population, to occasion an adequate production of the means of subsistence.

"But when, by the distribution of property and the increase of mercantile capital, the skill and industry of the people in producing articles of convenience, and use were gradually excited, the equivalent they were thus enabled to afford, stimulated to the increased production of subsistence and the produce of agriculture was increased during a time that the commercial population was increasing beyond the proportion of those employed in agriculture.

"It is highly probable that this disproportion has been increasing to the present day, but it is very demonstrable that the produce of agriculture has been augmented in a still greater proportion. If other proofs were wanting, the increased consumption of every class would of itself be decisive. The scarcities of grain, however, and the large importations which have been found necessary, in consequence, have given some countenance to the opinion of a population increasing beyond the means of subsistence. But it must be obvious that this arose in a great measure from failures of our crop. We shall find these casualties to have occurred very frequently in every period of our history. Whether this fickleness of our climate arises from our insular situation, northern latitude, or both; or from the comparatively limited extent of territory, which gives a more extensive operation to the causes of unfavourable seasons, it will be found to have been a very powerful and general cause of scarcity and high prices of grain in this country. In the earlier periods of our history, these scarcities frequently produced absolute famine, with the concomitants of disease and pestilence. In modern times they no longer exhibit these dreadful features, but they produce very serious derangements in the order of society. Their immediate effects in enhancing the expences, or retrenching the comforts of individuals, during their actual continuance, are the least of the evils they produce in a manufacturing and commercial nation. Grain, though an object of minor importance to the higher and middling orders, forms a very important part of the subsistence of the lower. Any sudden and considerable enhancement of price, adds greatly to the number of those who are supported by the community. Extensive importations of grain too, under the enhancement of price which always attends scarcities, not only occasions a loss to the nation, but affects the balance of trade, and the value of our money in our exchanges with other countries. The competition too, which the sudden demand creates, both in the employment of ships and capital, enhances still farther the price of all our imports. The small proportion which these importations, after all, bore to the increase in the agricultural

produce of the kingdom, forbids our referring them to any inadequacy in the country to support her present population, and the experience of the two last years demonstrates the general sufficiency of our agricultural produce. But the necessity of those importations is to be attributed, in addition to the failure of our crops, to the tendency of the legislative regulations to discourage the formation of stocks in the country. Such has been the spirit of legislative interference from the earliest periods of our history; and there seems little reason to doubt that the jealousy with which the government regarded the intervention of the dealer between the grower and consumer of grain, by occasioning the produce of each harvest to be consumed within the year, contributed greatly to the fluctuations of price and the scarcities which in the early periods were of such frequent occurrence."

After some observations on the formation of stores, and the inefficacy of that system, the author thus continues the view of his speculations.

"As the bounty on exportation was in reality itself a bonus to the land-owner, the subsequent regulations were calculated to secure to him the supply of the home market. Though it was pretended that such encouragements were necessary to secure an adequate growth of grain in the country, and to prevent our becoming dependant on foreign countries for supplies, yet we have never been informed how the foreign competition should in any case prevent the lands of the country from being cultivated.— Such competition would indeed have reduced the prices of grain, and consequently the profits of the farmer and the rent of the landlord, but the lands would still have been cultivated, though they might indeed have been worse cultivated, and have produced less. But a nearer examination suggests another reason for preventing the concurrence of the foreign grower, namely, the competition in the employment of land for the purposes of grazing, arising from the increased opulence of the labouring orders; and which, under the disadvantages to which the cultivation of grain is subject, would endanger the supplanting of tillage altogether, if the admission of foreign grain into our markets were perfectly free.

"The regulations, however, made with a view to protect the English grower, though they have occasioned an enhancement of the prices of grain, have been inadequate to the total exclusion of the foreigner; and in their tendency to discourage the formation of stocks, which are the most natural remedy against the inequality of seasons, have aggravated the disadvantages under which foreign importations have been made.

"In the successive enhancement too of the import rate, it may be greatly questioned, whether the interest of the land-owner has not been more consulted than the security of the country. It is at least certain that there are bounds in a manufacturing and commercial nation, to the enhancement of the price of articles of subsistence, beyond which a further rise might prove dangerous to the competition of our industry in foreign markets. That our arrival at this point has been protracted by the improvements in our national industry, the increase of our capital, and the peculiar circumstances of the moment, cannot be doubted; but it is evident the interests of the other members of the community are incompatible with an indefinite rise in the rent of land, to be supported by the progressive enhancement of the import rate.

"That difference which at present exists between our prices and those of the corn growing countries, and the manner in which, by the present regulations, our ports open to importation; as it effectually prevents the holding of considerable stocks of English wheat from one harvest to another, is one great cause of the fluctuations of our prices; and combined with the disproportion which exists between our consumption and the general stocks in those countries, has occasioned those enormous enhancements of price which we have lately witnessed.

"When the consumption of a country greatly exceeds the general produce of the neighbouring countries of exportation, it is from her own produce alone that a stock can be formed, at all adequate to her probable wants on the failure of her own growth. The surplus of the whole world would afford small relief to such a population as that of China.

"It is therefore the obstacles, which, in our present system, oppose themselves to the forming of stocks, and not the in-

adequacy of our growth, which form the principal difficulties of our present situation. The author has attempted to point out those obstacles, and has ventured to suggest some means of removing them."

Having thus exhibited a general view of the contents and merits of the present work, we shall now endeavour to shew, a little more in detail, the course which the author has pursued. He commences his inquiry from a period sufficiently remote. The effects of the pastoral and martial character of the Saxons, on the state of the country, from the subjection of the Britons, by that rude people, to the period of the Norman conquest, is the subject of the first chapter. The picture which is drawn of the kingdom in this primeval period, its situation in regard to the means of subsistence, though differing in certain respects, was upon the whole very similar to the condition exhibited in the second period. This condition, and the changes which it underwent from the time of the conquest, to the end of the wars of the houses of York and Lancaster, are explored in the second chapter. This subject involves an enquiry into the effects produced upon agriculture by the introduction of the feudal system, and by the intestine disorders which harassed the country in the sanguinary contentions it witnessed for the possession of its throne.

In this historical inquiry the author has traced with considerable ability the tendency which the political state of the country, and the various changes which it underwent, had to encourage or depress industry, and the culture of the soil. The speculation, indeed, was not a difficult one. The effects of the unhappy circumstances in which the nation was placed were pretty manifest in regard to industry as well of the agricultural description as of all others. It is only the tendency, however, which it is possible to ascertain; for the historical materials are exceedingly scanty; and afford not the means of instituting to any extent, a comparison between the speculation and the fact in regard to any inferences which can be drawn for the solution of the questions which form the subject of the present controversies respecting the means of subsistence, we are at a loss indeed to conceive what end this deduction could really serve. As a matter of historical curiosity, it may afford some gratification to contemplate the anarchy of rude times, and the slavery of the feudal institutions, as deepening the gloom of misery by rendering the means of subsistence scanty and precarious to the great body of the people; but how this affects the question of the freedom or restriction of the corn-trade, or the question of the dependence or non-dependence of production upon population, it seems not easy to perceive. The author, however, thinks proper to fasten upon it some of his favourite doctrines. He concludes this part of the work with the following reflections:

"In glancing the eye over the long period of four centuries, from the conquest to the reign of Henry VII. we are astonished at the small progress of the country in knowledge, industry, and population. Though some circumstances which were extraneous and incidental, had a limited effect in retarding this advancement, yet the great, leading, and permanent obstacles to the improvement of the country, and the amelioration of the condition of the people, arose from the agricultural state of society. The degradation and vassalage of the people which accompanied this state, may be traced to that appropriation of land which preceded the cultivation of the soil. The universality of this state of depression in every country during the prevalence of the agricultural system, seems to characterize it as the necessary and inevitable consequence of that confined direction of the industry of a nation.

"The re-action of the causes and effects which arise in such a state of society, upon each other, have the most powerful influence in perpetuating its continuance;

and it is so far from containing in itself the seeds of a natural and necessary tendency to amelioration, that the emergence of a nation from such a state of barbarism, even when surrounded with civilized nations in an enlightened age, is so gradual as scarcely to be perceptible.

"Whatever, therefore, the importance of that species of industry which is applied to the cultivation of the soil, may be in a physical and absolute sense, we are compelled to deny its efficacy as a source of riches or a cause of civilization. Regarded even as a means of subsistence, it is not always a certain resource; and, unaided by arts and the industry dependent on them, an unfruitful source of population. Independent of the limited produce of labour arising from this confined exertion of the human powers, the tendency of such a state of society to generate constant wars, is itself a powerful means of repressing population. But it would be equally repugnant to facts and to reason, to attribute such a recurrence of war to a want of subsistence, either permanent or casual. The limit to population in such a state of society, arises from the re-action of moral causes, and not from a physical incapacity of the country to afford the means of subsistence.

"The opinions of those, therefore who conceive the population of a country, to be limited merely by a want of the means of subsistence, appear equally repugnant to experience, with those who represent agriculture as an inexhaustible source of population as well as riches. The errors of both appear to arise from overlooking that constant existence of large proprietaries, which is the inseparable attendant of a state purely agricultural, and the jealousy with which the growth of a middle order is regarded. Whenever lands become divided, and their transference facilitated in any country, it soon resigns the character of agricultural, and, by exhibiting an increased produce of the soil amidst arts and manufactures, demonstrates that the importance of this species of industry is not absolute and exclusive, but collateral and relative to the other great causes of the wealth, prosperity, and power of a nation."

The reader will no doubt be struck with the obscurity which reigns in this passage. In truth this is a feature which too strongly marks all the speculative parts of the book. The author has obtained but an imperfect glance of the truths which he aims to deliver. He has beheld them only through a mist; and hence it follows that he necessarily expresses himself obscurely. The influence which has been exerted in modern Europe, by the rise and progress of arts and manufactures, in multiplying and distributing the fruits of the earth, has made a deep impression on his mind. But he has failed to discover accurately the dependence which the one has upon the other, and magnifying, by the power of imagination, the circumstance which first struck him, he has led himself to believe that the prosperity of agriculture absolutely and entirely depends upon the prosperity of arts and manufactures. Hence the utility, as he supposes, of the historical deduction, which forms the principal subject of his publication; for as it abundantly appears, from the history of this country, that when arts and manufactures were in a degraded state, the means of subsistence were at the same time scanty and precarious, but as arts and manufactures advanced, the abundance and steadiness of the supply in the necessaries of life increased in the same proportion, his opinion, he thinks, is thus satisfactorily confirmed. He ought still, however, to have startled at drawing from such premises some of the conclusions which we have fearlessly presented to us in the foregoing passage. Such is this, that "whatever the importance of that species of industry, which is applied to the cultivation of the soil, may be in a physical and absolute sense, we are compelled *to deny its efficacy as a source of riches* or a cause of civilization." Such too is that contained in the sentence which immediately follows, "that regarded even as a means of sub-

sistence, it is not always a certain resource; and unaided by the arts and the industry dependent on them, an unfruitful source of population." It would be a waste of time to offer a refutation of these propositions; for their fallacy exposes itself, provided, indeed, it be allowed that they involve an opinion at all; for they may be interpreted in such a manner as to appear not falsehood but nonsense, free, indeed, of an erroneous meaning, because void of meaning altogether.

In his third and fourth chapters the author pursues his historical inquiries from the union of the houses of York and Lancaster to the end of the reign of Elizabeth, and from that juncture to the termination of the reigns of the Stewarts. Of this period, the principal features which he holds forth to view, are "the conversion of land to the growth of raw produce, as an object of commerce, on the breaking up of the feudal system," and "the exportation of grain under the Stewarts, which then was matured into a system." The fifth chapter is appropriated to the consideration of "the forced exportation of grain, by means of a bounty; the system in force from the revolution to the beginning of the reign of his present majesty." We are happy, on this occasion, to present a specimen of the author where his observations are just and instructive.

"Almost the first act of the legislature, after the revolution, was to grant a bounty of 5*s*. on the exportation of every quarter of wheat, when the prices should not exceed 48*s*. per quarter, and proportionate sums on other grain; and when it exceeded that price, allowing exportation without bounty.

"No other reason is assigned for granting this bounty, than the general advantages arising from exportation. It is not even asserted, that the prices in other countries had declined, or that we had become excluded from foreign markets, by the competition of other growing countries. It was a mere gratuitous bonus for doing that which it was otherwise sufficiently the interest of the land-owner to do. If it can be considered as any thing but a bribe to the landed interest, who alone could support the new order of things; the only apology that seems to offer itself is, that the exportation of wool was prohibited in the same session; and this bonus might be considered as a compromise for the probable decline of wool, which that regulation might occasion. In the most favourable view of the origin of the measure, we cannot but regard it as the result of a convention between the government and the landed interest, to which the commercial body, though materially affected by it, were not parties.

"The enacting part of this bill is completely repugnant to the preamble, for in stating, that the exportation of corn is advantageous to a country, when the price is at a low rate, it extends this encouragement to a very high price, and one in fact which had only occurred once, and that during the great dearth, in 1674, and 1675, since the restoration. The actual price at the time of passing this act, was only half that of the rate fixed in the act, and the growers' price, or that at which a farmer would contract to deliver a quantity, was, according to the calculation of Gregory King, 28*s*. per quarter; it was evidently intended, therefore, to operate as a permanent and constant bonus on the growth of corn. But this was not the only act made for the interest of the land-owner; for in order to promote the consumption of corn, a general licence for distilling spirits and low wines from malt was also granted; and beer, ale, cyder, and mum, were allowed to be exported, paying only 1*s*. per tun; and beef, mutton, and pork, were exportable without duty.

"If we can suppose the landed interest to have imagined that, because they consented to allow the wool to remain in the country in order to promote manufacturing industry and afford employment to commercial capital, that therefore they were entitled to an indemnity on the other produce of their lands; such a measure could be considered in no other light than as a tax on the people for the privilege of exercising their talents, and would demonstrate how tenaciously the land-owners

retain the idea of their being the natural lords and masters of the country.

"However speciously this law has been coloured by attributing to its projectors profound and extended views of policy; it is too obviously directed to promote the interests of a particular class, to allow us to attribute its origin to any better motives; more particularly as this presumption is confirmed by all the concomitant circumstances. But, notwithstanding this was most decidedly the object of the law, we shall have reason to conclude, in tracing its operation and effects, that though it proved injurious to the commerce and manufactures of the kingdom, it did not benefit the land-owner, but proved in its consequences a bonus rather to the foreign consumer than the English grower."

In tracing the history of the means of subsistence in this country, from the commencement of the present reign, the sixth chapter is appropriated to the delineation of the decline of the exportation of grain, and the increase of agricultural produce, manufactures and trade, till the period of the consolidation of the corn laws in 1791; in the seventh are detailed the circumstances attending the occasional bounties, and the progressive enhancement of price, from this consolidation in 1791, to the end of the year 1803; the great subjects about which the eighth is concerned are, the imposition of farther restrictions by the act of 1804, and an examination of the grounds assigned for the measure; the subject of the ninth chapter is in fact a continuation of the last of the topics touched upon in the eighth; it attempts to shew the inefficiency of the act of 1804 in excluding the competition of the foreign grower, and to point out a mode by which that object might really be effected. At this point the historical part of the book closes. With the historical materials of all the latter chapters, is mingled an infinite quantity of reflections, some good and some bad, of which it is absolutely impossible, within many times our limits, to render any thing like an account. Where a man's ideas are grouped into a system, it is possible, in small compass, to notice, and criticise their principal bearings. But when they have no other arrangement than what they receive from the accident of their connection with historical facts, they must be taken up one by one if we would render any satisfactory account of them; and to do this, must be written a book longer than the original. It is, however, highly important to remark, that in regard to that singular principle which has wholly guided the policy of parliament since the revolution, that of straining to enhance the price of grain against our own people, by laying taxes and prohibitions on importation, and granting bounties on exportation, the author's views are pretty clear and accurate; he has discerned the hypocrisy and falsehood of the reasons advanced in support of this system; he has shewn it to be adverse, not favourable, to the abundance and steadiness of our supply in the necessaries of life; adopted and maintained for the interest of the landholders solely, and by means of their preponderant influence in the legislature; while it is hostile to the interests of the country, and every other class of the people.

After this historical disquisition respecting the means of subsistence, the author presents us with a delineation of the actual and present state of the kingdom in regard to this great concern. He is of opinion, that as the country has been progressively improving in relation to her supply of the means of subsistence, according as she has improved in arts and manufactures, so, at the present moment, she is

more liberally provided with the means of subsistence, in proportion to the amount of her population, than at any preceding period. In regard to the prospect of futurity, however, he declares himself not so fully satisfied; and the legislative regulations of the country have, he thinks, too great an influence in preventing the natural formation of those stocks and supplies which form the proper security against deficient crops. As our author is a man who wishes not to leave his inquiries half finished, but to push them as far as they will go, he is not satisfied till he considers the political state of Europe, and the effects which it may be expected to produce upon us in respect to the means of subsistence. Upon the whole, we are happy to inform our readers that Mr. Comber thinks we have little or nothing to fear.

The conclusion which he draws from his long inquiry, he states in the following words.

"In retracing the prominent features in that rapid sketch which we have endeavoured to exhibit, of the progress of the country from barbarism and ignorance, through the different stages of feudal anarchy and arbitrary government, to the period when the extension of knowledge led to the establishment of civil liberty, we find that the quantity of those articles which administer to the wants of man, as well as those which contribute to his gratification, has always been proportioned to the developement of the productive powers of human industry."

Now this is certainly something very amusing for a discovery. The quantity of commodities which the nation has enjoyed, has been proportioned to the national industry. This he says is the result of his inquiry. But who stood in need of his inquiry to arrive at this result? Is it possible that the commodities enjoyed by any nation could be proportioned to any thing else?

He ends with some reflections on the suspensions, to which the legislature has sometimes had recourse, of distilling from grain, as a resource against scarcity, which he justly regards as a very inefficient expedient.

Upon the whole this author is one of those who have more ideas than they know how to use. His information on the subject is extensive, but he cannot put the different parts together. He is like a man who has used great diligence in collecting all the materials of some complicated machine, but from an imperfect knowledge of its structure, produces, by means of them, an ill-assorted and bungling compound, which has neither the beauty nor the utility of the organised and harmonious system at which he aimed.

ART. XVII. *Disquisitions on Population; in which the Principles of the Essay on Population, by the Rev. T. R. Malthus, are examined and refuted. By* ROBERT ACKLOM INGRAM, *B.D. Rector of Segrave in Leicestershire*, 8vo. pp. 132.

ONE of two methods must be adopted for criticizing such a book as this. Either the Reviewer must confine himself to a simple character of the work in question; or he must enter into disquisitions of considerable intricacy and length. The subject which has been brought before philosophers, by the publication of Mr. Malthus's ingenious work, is one of great importance, but of no little difficulty. It has been, as yet, by no means sufficiently examined. Most well-disposed persons feel an irresistible impulse to conclude Mr. Malthus to be wrong. Most well-disposed persons feel the strongest repugnance to admit a view of the government of this world, which it appears to them impossible to reconcile with a wise and benevolent

Providence. But farther than this, few inquirers have yet gone. Several authors have hazarded observations on the doctrines of Mr. Malthus; but none of them has satisfactorily analyzed, or any thing like it, those doctrines, and in a philosophical manner, separated the just from the unjust. In this state of the question to enter into an examination of Mr. Ingram's performance, and shew both what he has done and what he has left undone, with all the illustrations which would be requisite to render the disquisition in any degree useful, would carry us to a length far beyond our limits. We must, therefore, confine ourselves to such a general character of the book, as may enable those of our readers who are interested in the inquiry, to judge beforehand what they may expect to find in it.

That repugnance to the views of Mr. Malthus which seems to be necessarily inspired by a home-felt conviction of a wise and beneficient government in the universe appears to have been the moving cause in the mind of Mr. Ingram to set himself in opposition to that philosopher. He states his own views in the following words;

"The fact, which I shall endeavour to elucidate, is this;—that the wise and benevolent Author of the universe has so adjusted the principle of population, i.e. the sexual appetite, and the desire of marriage, to the general condition of human life, and the varying circumstances of each community, that the population has been, for the most part, reduced to the standard of subsistence, without that excessive degree of wretchedness and woe, which accords with Mr. M.'s view of the subject: that it has not continually pressed with the violence, which he supposes, on the limits of subsistence; and that a large portion of the misery, which has actually occurred, is more properly to be attributed to a defect of virtue or intelligence, or other human imperfections, than to a superabundance of population. Some degree of suffering must ever be expected from the fluctuations of food and population. Various, indeed, are the sources of human misery, of which this, no doubt, is one. But, that many individuals in every age have suffered from a deficiency of sustenance, is not, altogether, to be attributed to the want of food, or of the means of procuring it, in each community, but much more generally, to the unequal distribution, and wasteful consumption of it. These evils are never likely to be effectually obviated, but might be considerably alleviated by the increasing influence of religion, and the diffusion of liberal knowledge. The means proposed by Mr. M., as I shall hereafter endeavour to shew, would only aggravate the calamity."

In pursuance of this object, the author has made many pertinent observations. He often advances criticisms on Mr. Malthus which are highly to the purpose; and prove that there is substantial ground for doubt, and scepticism with regard to the bold, and perhaps rash conclusions of that author. But this we consider as the amount of what he has performed. There is not in the book reasons to convince any man, who formerly believed Mr. Malthus, that he ought no longer to believe him. He has contributed, perhaps, some materials towards the refutation of Mr. Malthus, but he himself has not refuted him. On the whole though there are many things in the book which we do not consider as very wise, we do not hesitate to pronounce it a sensible performance, and to recommend it to our readers.

ART. XVIII. *Britain independent of Commerce, or Proofs that our Riches, Prosperity and Power are derived from Sources inherent in ourselves, and would not be affected even though our Commerce were annihilated. By* WM. SPENCE, F.L.S.

ART. XIX. *Commerce Defended, an Answer to the Arguments by which Mr. Spence, Mr. Cobbett and others have attempted to prove that Commerce is not a Source of national Wealth. By* JAMES MILL, *Esq.*

ART. XX. *(Agriculture the Source of the Wealth of Britain), being a Reply to Mr. Mill, &c. By* WILLIAM SPENCE, *F. L. S.*

THE extensive circulation obtained by the former of these publications afforded a curious example of the enthusiasm to which a nation may be misled by an intemperate adversary. We have long been in the habit, like our forefathers, of considering our extensive commerce as our most important possession; the source of our private comfort as well as of our public greatness. When Buonaparte found it unadvisible to attempt invasion, he exerted all his power to exclude our commerce from the Continent, and although his decrees were often evaded, our merchants were notwithstanding considerable sufferers. But the complete and final suspension of our continental intercourse was effected by our own Orders of Council of November 1807. At this period Mr. Spence's pamphlet appeared. Its principle was to persuade us, that in losing our foreign commerce, we suffered no positive injury, and that land is the only genuine source of wealth. No doctrine could be more palatable in a country united as one man in opposition to France and hatred to Buonaparte. This pamphlet had besides the benefit of being recommended, and ample extracts given, in no fewer than four numbers of Mr. Cobbett's widely circulating Register, a patronage which, joined to its paradoxical title, attracted to it a degree of notice, to which, on the score of intrinsic merit, it has no pretentions.

Mr. Mill's answer is entitled to a very different testimony. It is the work of a man who defines before he proceeds to argue, and who is thoroughly conversant with the doctrines of political economy. The reader who wishes to be amused with the contradictions of a superfical author, will find a fund of entertainment at Mr. Spence's cost in the notes subjoined to Commerce Defended; while the text affords a specimen of the perspicuity with which the most abstruse subjects may be treated by the writer who has thoroughly meditated them.

Mr. Spence contends that manufactures are no source of wealth, because the manufacturer consumes, in the course of his work, a quantity of food equal to the value of that work. His antagonist answers that this calculation does not include the profit in stock which is so much clear gain. He adds (p. 26) "in a state of agriculture but moderately improved, the labourers in it may be regarded as raising a produce five times as great as they themselves can consume. Were there no manufacturers, what would become of this surplus?"

Mr. Spence alledges that nothing is made by commerce of import, because "for whatever is purchased in a foreign market, an adequate value is given either in money or in other goods." The answer to this is "that a commodity may be of more value in one place, and of another value in another place. A ton of hemp for example which in Russia is worth 50l. is in Great Britain worth 65l."—Another argument against our foreign commerce is that the articles imported are

often perishable, and consequently less conducive, in Mr. Spence's opinion, to wealth, than durable articles. He forgets however that of all articles, the produce of land (in his opinion, the only source of wealth) are perhaps the most perishable. He exclaims in one part of his pamphlet against commerce as ministering to consumption, and in another, he takes credit to agriculture as the parent of national prosperity, because it supports consumption and luxury. When the favourers of agriculture represent the land as the only source of wealth, they are probably not aware of the unavoidable inference that land is the only object of taxation.

We could not be understood, by these observations, to make light of the value of land, as a source of national wealth. It is a source more productive than any commerce or any manufacture, because in it, the bounty of Providence cooperates with the industry of man. Our objection is not to the preeminence of agriculture, but to the indiscretion of those among its friends, who, not content with its acknowledged superiority, are desirous to make it absorb the pretensions of commerce, an agent, second indeed to agriculture in the production of wealth, but still possessed of great and conspicuous efficacy.

ART. XXI. *The Economists Refuted, &c. or an Inquiry into the Nature and Extent of the Advantages derived from Trade, &c. By* R. TORRENS, *Esq.* 8vo pp. 108.

THIS pamphlet is by no means discreditable to Mr. Torrens. Though it cannot be recommended as altogether a masterly refutation of the doctrines of the Economists, the author clearly discerns the superiority of a better system, and is zealous for its propagation. The immediate object of the performance is to expose the futility of Mr. Spence's pamphlet on commerce, which had for a time, so little to the credit of our *most instructed countrymen*, and in spite of the demonstrative evidence with which better doctrines had so long been taught, a very remarkable popularity. Mr. Torrens is not exactly the kind of antagonist which Mr. Spence required; but the present tract proves the author to be a well informed man; and though not a master, certainly, in the difficult science of political economy, yet farther advanced, by a considerable progress, than many authors of very lofty pretentions.

ART. XXII. *The Interests of Agriculture and Commerce inseparable. By* WM. LUSHINGTON, *Esq. Agent for the Island of Grenada.* 8vo.

ART. XXIII. *An Inquiry into the Justice and Policy of the Prohibition of the Use of Grain in the Distilleries. By* ARCHIBALD BELL, *Esq. Advocate, Edinburgh.* 8vo.

THESE writers although not directly opposed to each other, entertain different opinions on the same subject. Mr. Bell objects to the exclusion of barley from the Distilleries in favour of sugar, and Mr. Lushington not only claims this privilege on the part of the sugar planter, but cautions the landed interest against persisting to shift every burden from themselves during a contest in which the other classes of the community have already made such painful sacrifices.

Mr. Bell's pamphlet serves more to display his knowledge of political economy than to benefit the cause

which he undertakes. He is familiar with the principles of Dr. Smith, and acquainted with other writers in the same science, but he is deficient in a practical knowledge of commerce. Mr. Lushington, without much attention to style, and with little felicity of arrangement, deserves notwithstanding to be read on account of the soundness and liberality of his views. He seems hurt and disgusted at the opposition made last session by the landed interest to the admission of sugar into the Distilleries, and intreats that body as they value their rank, their respectability, or to speak more plainly, the preservation of their property, to desist from opposing the imposition of a fair share of the public burdens on themselves. Instead however of general obligation, the more convincing way for writers on Mr. Lushington's side of the question, would be to present the public with a specific statement of the most striking exemptions from taxation which the landed interest have taken care to stipulate for themselves, from which the public would probably perceive that this spirit of exemption is carried to a length not generally suspected.

Neither of these pamphlets contains a representation of the actual state of our West India trade. In truth, much as we have heard of the distresses of the planters, the radical cause of these distresses is very little understood. Much of the public prejudice against the planters is owing to imperfect statements they have given us. It is sufficiently clear to the attentive inquirer, that their distresses are owing to the continuance on our part of the compulsion of sending all sugars home, although the quantity of these sugars (in consequence of our conquests) is now so great as to make this compulsion ruinous. Yet plain as this proposition seems, we cannot mention a single writer on the side of the planters who has stated it with appropriate energy, nor a single speaker in Parliament who has adverted to it. This silence has induced the public to think that the case of the planters is weak; that to afford them relief would be an act of clemency to them but not of policy to us—in short, that all their misfortunes proceed from their own speculations. Now it might be acknowledged that had this been the case, speculation would have cured itself in the sugar trade, as it would in any other trade, long ago. The distress of the planters has already lasted ten years, a period sufficiently long to exhaust the means of the most sanguine projectors. But the truth is that even had many estates been abandoned, the price of sugars would scarcely have been raised, for to go no farther back than last year, the conquest of the Danish Islands threw into the market an additional quantity of no less than 30000 hds.

The Distilling affords the West India body at present a partial relief, but their effectual redemption is to be attained only by a diminution on our part of the compulsory import.

ART XXIV. *An Appeal to the Landed Interest of this Country, lest permanent Advantage should be bartered for temporary Gain.* 8vo.

THE author of this tract is an advocate for the use of sugar in the Distillery on the ground of national advantage. He describes himself as unconnected with our West India Colonies, and from his temperate manner of writing, we are disposed to give credit to his statement. One of the arguments much dwelt on by the friends of the Corn Distillery is the use of the grains in fattening cattle, but this

author takes away from this argument its plea to attention on the score of public utility, by shewing that the process of distilling takes away from the barley four fifths of its fattening quality. As far as the public are interested in the fattening of cattle, it is very clear therefore, that a much smaller quantity of raw barley, that is a much smaller expenditure of our annual produce, would answer the purpose to which the grains are now applied; leaving the remainder (four fifths) as an addition to our national subsistence.

The ideas of this writer would be useful on questions of national policy if more compressed and better arranged.

ART. XXV. *An Historical Survey of the Foreign Affairs of Great-Britain, with a View to explain the Causes of the Disasters of the late and present Wars. By* GOULD FRANCIS LECKIE, *Esq.* 8vo. pp. 262.

IT is not easy to conceive a *subject*, at least, of more importance, than what is announced in this title-page. Considering the means we have expended in the late and present wars, that is to say, the wars we have waged since the commencement of the French revolution, and comparing this extraordinary, this unparalleled expenditure with the smallness of the objects which we have attained, or rather the disasters which we have sustained, we have reason to welcome any inquiry into the cause of those disasters; that we may discover the means, if it be possible, of avoiding, in future, the expenditure of such extraordinary resources, in the acquisition of such trifling objects, or the incurring of such deplorable events. Of the cause that such resources have been spent to so little purpose, there can be but one opinion; that our rulers have mismanaged our national affairs. It never happened, in the history of nations, that such results took place, or could take place, but through mismanagement. It is of great consequence for us, however, to understand the particulars of so momentous and singular a case, to discover the very nature and kind of that mismanagement to which we owe so many grievous burthens, and so many disasters. Though not a little has been written upon the subject, it has been more in the style of declamation than analysis, more calculated to prove that mismanagement must have existed, than to trace that mismanagement in all its workings, and show us the time, the place, and the manner in which it produced the evils we deplore. This is the task which it is now useful for us to see performed, and we earnestly invite our countrymen to the important undertaking.

Mr. Leckie, though sensible of the necessity and utility of this service at the present moment; and though he has set himself with the best motives to the performance, has not possessed ideas perfectly clear and satisfactory of the nature of the task which he was undertaking. When we have to thank him, therefore, for some additions, not unimportant, which he has made to the common knowledge of our countrymen on this subject, we have to express our regret that his notions were not a little more profound and accurate.

The form of the book is particular. It is divided into short discourses, which the author calls tracts; and these not all immediately written for the purpose of this publication. Some of them are letters addressed to individuals of eminence, as Mr. Drummond, our minister at the court of the King of Sicily, or to Sir John Moore, Sir John Stuart,

&c. on some of the topics which enter into the discussions of the present volume. The tracts themselves profess to have been written at different times and places. The first is dated at Syracuse, January, 1806. Some are from Messina, some from Palermo, some from Malta. Some are dated at sea, and parts appear to have been written in England. The date of the last is July, 1808. Mr. Leckie has lived so much abroad, that he professes to have lost his familiarity with his native tongue, and expresses his consciousness that he must, in writing English, offend against the laws of the language. Nor is he mistaken. His language is very bad; not only full of foreign idioms, but of gross solecisms, even blunders in grammar. The book, however, is badly printed; and part of these last may not be chargeable upon the author.

After some preliminary observations on the history and fate of nations, he adverts to the overgrown power of the French government, to its spirit of universal aggression, and to the efforts which have been made, and are making, by the government of Great-Britain, to resist the aggressions and exclusion of this exorbitant neighbour.—"In the course of the military measures, and political negotiations of Britain," says he, "let us ask if the genius, foresight, and courage of the ministry, were adequate to this enterprize, and if, in the miscarriages of every project they have undertaken, it has not been evident that they have been most grossly deceived by their estimate of resources, their hopes, their fears, and their flatterers." Such is the problem which the author proposes to solve; and from the terms in which it is expressed, it is easy to see that he is not impressed with a very deep conviction of the wisdom which has guided our councils through the storms and tempests of the times.

The opinion which he delivers, on the first operations of the European powers against the republican operations of the French, is not remarkable so much, on account of the thing said, because it has been said before, as on account of the proof which it affords of the diffusion over Europe of ideas, which the influence of authority in this country has been so much exerted to beat down. "The fall of the French monarchy," says he, "and the dissolution of the ancient government, excited all Europe to a crusade against that kingdom. Under the pretence of re-establishing the monarchy, a treaty of partition had been settled, the emigrants found themselves the instruments and the dupes of the allies; and the fortresses which were taken displayed the standard of Austria, and not that of Bourbon. The jealousy of Russia was awakened, and the private understanding between that court and the French, shows how the minister had been deceived and betrayed." The projected partition of France is here assumed as a fact, which needs not to be proved; and while our minister was stirring up the people of this country to attack a portentous monster, against which all the world was combined, one of the principal powers in Europe was actually cultivating a good understanding with this hideous republic.

In adverting still further upon the materials of which the coalitions against France were composed, and the extreme want of foresight, and of information which the hopes built upon them display, he says,—"the inhabitants of Holland and the Netherlands, who had only a few years before exhibited a republican spirit, notwithstanding that the internal factions had with difficulty

been quelled; because, through their rulers, the allies of a party, they were predetermined to betray. The corruption and degeneracy of the Austrian cabinet, the weakness of the government, the cabals of the court, the insincerity of her military officers, were alike overlooked in the formation of this motley system." These two facts, the decided partiality of the great body of the people in Holland and the Netherlands to the French cause, and the imbecility, through corruption, of the Austrian government, were radical evils which, if duly appreciated and known, would have clearly portended all that has come to pass. "A mass of such discordant materials," says our author, "was mistaken for a combination of all the regular governments against anarchy; thrice was the experiment tried; and thrice it failed," [this tract was written before the formation of the fourth coalition;] "and though the evidence of experience shews how imprudent it was to go to war with these disadvantages on the side of the allies, yet we are not yet cured of coalitions." He adds, "but our whole conduct, during this war, has been marked by indecision and weakness of measures. From the time that Pichegru invaded Holland, and drove the British from the Continent, hostilities, on our side, were never conducted on any regular plan, founded on a general view of the state of the world." This is a humiliating view of the conduct of our rulers in so important a season. As the prejudices and partialities of the moment were off, it is a view which seems to be every day more generally adopted. If it be a true one, it is deeply to be lamented that the eyes of the nation have been so slowly opened to it; for the same system which governed our affairs in the preceding moments of disaster, unfortunately continues to govern them still.

Our foreign conduct was the result of the principles we adopted.—"When," says he, "it began to be understood, from the evidence of facts and experience, that the French, however absurd were their tenets, and however fantastic their views, met with a success even beyond their expectations; all well-disposed persons were alarmed at a spirit so destructive of those principles, which had hitherto been received as unquestionable. The obvious means of opposing this torrent of innovation were, by defending every thing that was established, whether good or bad; and the defenders of established government held it equally dangerous to deride the absurdity and tyranny of an Asiatic despotism, as to question or cavil at the perfections of the British constitution. — By this system, instead of being the supporters of our own empire, we are reduced to become the knight-errants of every weak, degenerate, and despotic state in Europe, Asia, and Africa. On this principle, we abandoned the people of Egypt to the lawless tyranny of the Turks and Mamelukes; on this principle also we hope to prolong the existence of the Sicilian government, a state which exhibits all the weakness and degeneracy of the Byzantine empire, in its last stage of degradation." It must be owned that a more complete picture of weakness could hardly be drawn, than we have here presented, both of the principles and actions of our government. We must leave it to the reader to compare the picture with the original, and determine the degree of likeness. The author laments the operation of this system, chiefly in regard to its external effects; in preventing us from erecting a bulwark against the power of

the French, by calling forth the people, in various opportune situations, to liberty, and giving them motives to contend against the common enemy. That the most extraordinary advantages have been lost to this country from that cause, he directs a great part of his discourse to prove; and though we do not think him correct in the whole of his details, there can be no doubt that there is much weight in the general conclusion. But it is not in our external affairs alone that the partial and illiberal views of policy adopted by our government and our leading men, in consequence of the French revolution, has wrought mischief to the nation. The deepest disasters have been produced at home, in the encouragement given to assume greater controul over the liberties of the people, in vast accessions to the patronage of government, and an extension of venality and servitude among the trading orders of the people. Of this important particular Mr. Leckie has taken no notice, though he distinctly shews, that he conceived it to fall within his subject; for he declares that "the moral sentiments of the people in this empire" (including among these, without doubt, the sentiments of liberty and independence,) "give it a splendid superiority over the profligate nations of the continent; that these are the intellectual springs from which the British energy originates; and that with such materials in their hands, there is no enterprize too great for a wise administration to undertake." What then can be said of an administration which sets out with exertions to spoil those materials, to break those intellectual springs, to corrupt those moral sentiments? Was any thing to be expected of such an administration, but such conduct as Mr. Leckie describes, and such results as we deplore, and our posterity will long feel? Thinking and judging, therefore, as Mr. Leckie did, the corruption of our internal principles of government from the views, which, he says, were suggested to our ministers, by the events of the French revolution, did deserve from him some little attention.

After this short sketch of the view which our author takes of the political principles which have guided our government, and the transactions in which it has engaged during the late eventful years, we shall notice an application which he makes, of his general criticism, to the affairs of Sicily. He enters into large details with regard to that country. He gives us an analysis of its government, which, imperfect as it must be pronounced, is by far the most valuable part of his work. It is, indeed, one of the most useful documents which has for a long time been laid before the public. We shall endeavour, if it be possible, to convey an idea of it in few words:

Roger, the Norman, divided the land of Sicily into three parts:—the first he took to himself, as royal demesnes; the second he divided among his nobles; the other was appropriated to the bishops, mitred abbots, and convents. This distribution is still maintained.

The demesne lands are administered by the corporations of the royal towns, situated within them. Each town, according to the estimated value of the land assigned to it, pays to the king a certain revenue, beside maintaining the police, roads, &c.

The lands distributed among the nobles, were given on the condition of military service, and were still reckoned the property of the king. They are by consequence entirely unalienable except by permission of the king; and being, in like

manner, indivisible, the younger branches of the noble families are reduced to a miserable state, while the want of money, and of power to sell one part of an estate to improve the rest, has desolated the country. The lowlands, for example, near the fountain of the Cyane, "are now," says our author, "marshes; the possessors have no capital to improve them; and as they are entailed, no one who has money can make the acquisition." The lands of the church are, of course, equally unalienable, and in the same condition.

Sicily, like the other Gothic kingdoms of Europe, has a parliament: which is thus formed:— It consists of three houses. The first is composed of the Barons inheriting the land which was originally distributed among the nobles. Every baron, whose territory contains a town or burgh, has a seat; and each has one vote for every such town or burgh which is situated within his lands. The second house is ecclesiastical; containing Archbishops, Bishops, and the Heads of such monastic houses as possess lands.— The third house is composed of deputies from the towns within the royal demesnes.

There is another court, called the tribunal of patrimony. This is an establishment for superintending the demesne lands of the crown. It is to this court that the towns, to which these lands are, as it were, farmed, pay their rents, denominated the patrimony of the king; whence it is called the tribunal of patrimony. This tribunal has the superintendance and controul of the demesne lands, and of the towns by which they are more immediately administered. It annually nominates the aldermen, or magistrates of these towns and corporations; and fixes the quota or rent which the town must pay. Its jurisdiction even extends over the towns within the baronial and ecclesiastical territories. Acting in the capacity of steward of the king, and the king retaining a species of property in all the land of the kingdom, this court assumes a sort of an authority over the whole, and no act with regard to landed property, takes place without its cognizance. The duties on exports and imports, are subject to its controul, for the same reason. Having thus, under pretence of guarding the king's interests, arrogated an authority over property of all descriptions, it has assumed the functions of a civil court, for deciding all disputes respecting property. It is composed of six members, the president, the king's advocate, and four judges.

The sole business of the parliament is the levying of taxes. It possesses no legislative power, and no right of discussing the measures of government, venturing, however, sometimes to accompany its grants with a request, which the king may comply with as a grace, in consideration of the supplies which he may have received. The mode in which it performs the important function of levying the taxes is most instructive. It is composed, as we have seen, of nobles and ecclesiastics, and of deputies from the towns within the king's demesnes. These deputies are not chosen by the people but nominated by the corporations, the members of which again are nominated by the tribunal of patrimoney. The deputy, whom the corporations choose, is generally their attorney at Palermo, which is the seat of government, and as one man may be the attorney to several corporations, one man very often represents several towns at once.— As these men, too, are always dependent on the nobles, they act, of course, as the nobles require them; and the vote of the demesnial house thus follows that of the baronial house, as a thing of course. In

the original constitution of this parliament, there is no representation of the people: the power of the nobles, lay and ecclesiastic, is without any controul: the consequence is, that they have contrived a system of taxation, in which they themselves are almost entirely exempted, and the burthens of the state are thrown upon the rest of the community. There is no country (Great-Britain is very far from being an exception) where the noble and the rich have not, by their undue influence, contrived to throw more than their just share of the public burthens upon what is denominated the people; but, in Sicily, the nobles, free from all controul, have exhibited their impudence and rapacity, in its true and natural colours; for, having the sole power of levying the taxes, they have laid them almost entirely upon the lower orders, and preserved themselves exempt.

The supplies are divided into certain portions called donatives. These donatives are either ordinary or extraordinary. The ordinary are 13 in number, and are distributed in the following manner:—The barons, and their feudal estates pay nothing. The parliamentary ecclesiastics are not entirely exempted; but are far from bearing their equal share. They do not contribute to all the 13 donatives. They contribute only to eight, and even to these they do not pay so much as a sixth of what belongs to them. The cities of Palermo and Messina are assessed according to a particular proportion fixed for them; the remainder is raised on the other corporations of the kingdom. For 10 of the donatives, an equal division is made between the corporations of the demesnial and those of the baronial towns, without any regard to the number of inhabitants, or the value of landed property. For the other three donatives, the two orders of corporations are assessed, each by a distinct rule; one according to the population, another according to the valuation of property. By this plan of taxation it is evident, that almost the whole of the national supplies are raised from the small landholders, and the tradesmen of the towns.

The extraordinary donatives are five in number. The barons have not here been able to escape entirely from the burthen. But they have still contrived to compound the matter with a contribution far below their just proportion. Though they possess one third of the lands of the kingdom, they pay less than one sixth of this division of the public burthens. When the quota on each township is fixed, the corporation is left to raise it in any way which it deems best. The revenue laws are accordingly various and discordant in the different districts. The general plan, however, according to which the supplies are raised, is perhaps the most barbarous and ruinous that ever ignorance and oppression adopted. The great tax is on bread. It is partly levied by an estimate of the following sort. A calculation is made of what land is cultivated, and what is pastured, and hence of the number of people on an estate, hence too of the quantity of bread consumed on it, and according to this estimate of the bread consumed, an assessment is laid on the renters. In some places the farmers of the taxes go from house to house, to examine the bread which the husbandman makes, and should he sell a loaf to a hungry traveller, he is subject to fine and imprisonment. In regard to the towns, a tax, which is the principal source of revenue in Sicily, is paid at the gate on the flour as it comes from the mill. Besides the tax on bread, there is a duty on cheese manufactured, and on all cattle bought and sold.

For some years past an impost, which has been called *millum*, has

been raised in addition to the usual donatives. Of this a small quota, greatly below their due proportion, is raised upon the barons. But what are they permitted to do? They raise an impost upon their own vassals to indemnify themselves, nay, which not only indemnifies themselves, but yields them five or six times the amount. Notwithstanding this, these barons are at present five and twenty years in arrear to the crown.

The duties on exports and imports are not subject to parliamentary controul. They are reckoned part of the king's hereditary revenue, and are in the sole management of the tribunal of patrimony. This conducts the business, not by general laws, but by arbitrary orders issued on each particular occasion. None of the produce of the country can be exported without its permission first asked and obtained; and for this purpose spirited bribery is the sole expedient. The permission to export hemp is given annually to one individual. The privilege of supplying the city of Palermo with oil and cattle is granted to contractors. These by regular bribes to the gentlemen of the tribunal procure a prohibition to export till they have bought up their quantity at the price which suits them. The duties on the importation of commodities, even the same with those of home production, are much lower than those on exportation of home commodities; and the re-exportation of foreign commodities is treated with the same lenity. It is the policy, therefore, of this board, to discourage the produce of all Sicilian commodities beyond the supply of the home market. It is, in fact, composed of men, who, though they have an arbitrary power over the whole commerce of the kingdom, have no knowledge whatever of its nature. "They are lawyers," says our author, "whose lives have been spent in scenes of the most iniquitous litigation," and under whom commerce is governed "by ignorance and venality."

One of the most remarkable, however, of all the regulations of the Sicilian government, is that relating to the purchase and sale of corn. The tribunal of patrimony issues annually an order to the corporations of the towns, or to corn deputies, where the jurisdictions of the towns does not extend, to provide as much wheat as will serve for the whole year. To enable them to regulate the supply of wheat, these corporations and deputies have an absolute power of prohibiting the produce of their own district from being carried into another, or the produce of another district from being received into their own. They are thus invested with a complete monopoly of their own district, both for purchase and sale. They can compel the farmers to sell as cheap as they please, and the people to buy as dear as they please. In all the townships, with the exception of a very few, the corporations oblige the cultivators to give in an account at harvest of the quantity of corn their lands have produced; they fix them the price of corn by an assize on a stated day; and at this price they force the producer to deliver in one third of his crop, whatever might be the price he could obtain for it in the market. The particular hardships which this law produces are innumerable. In a country of so uneven a surface as Sicily, it often happens that the crops fail in one district, while they are very abundant in another. By the obstructions opposed to the free circulation of grain, the natural level of supply is prevented. One part of Sicily is always in plenty, and another suffering all the miseries of want. The caprices and venality of the corporations are another source of the bitterest evil. If the

price of corn should fall, after the corporation has made its purchases, the severest penalties are inflicted on any man who attempts to bring his grain to market, and yet the same corporation very often prohibits the exportation of what the cultivator may have on hand. His only resource is in bribing the corporation with a large proportion of the price. It sometimes happens that a corporation, when the crop in its own district is scanty, and it has fixed the assize high, buys its supply in a neighbouring district at a price below its own assize. The farmers of the district are then obliged to sell their produce at the same price, though vastly below what they ought to have received. Sometimes a corporation, when it has laid in the quantity it requires, gives permission to the farmers to sell their corn before they have paid in the full quota of a third which it is entitled to demand; and afterwards, if the prices should rise, comes upon the farmer for the remainder of his quota, which he may be obliged to buy late in the season at 30 per cent. loss. Nay, they do not even limit themselves, on certain occasions, to the established quota, but lay their hands upon a man's whole produce. Mr. Leckie mentions an instance of a farmer who had 50 quarters of wheat in a granary, at a time when the price was high. The corporation, without any ceremony, sent to break open the doors, and carry the corn to their town. The man appealed to the tribunal of patrimony. But what was the consequence? The conduct of the corporation met with full approbation; and they were only ordered to pay the man a certain price for his corn, receiving some months credit. What, again, was the consequence of this? The members of the corporation, who are chosen annually, went out of office before the months of credit expired; and their successors, as not answerable for the contracts of their predecessors, refused to pay the money. The man appealed again to the tribunal of patrimony, and it declared that the corporation was under no obligation to pay him. Thus was the man robbed of his corn, and had the expence of two law-suits to defray.

It is evident from this sketch, that no man who has any property can possibly risk it in agriculture, which is liable to be plundered in so unlimited and barbarous a manner. The ground can be cultivated by none but needy wretches who have nothing to lose, and who are contented to drag on a miserable existence. The desolation of the country must be carried to the utmost.

When the business of exportation and importation, or of foreign trade, is managed in the arbitrary and destructive manner above stated, and when the business of agriculture, of the great branch of internal trade, is managed in the way just now described, it is evident that industry can have no existence. It would appear as if the government of Sicily had been contrived by men of some ingenuity for the express purpose of discouraging industry, of prohibiting improvement, of perpetuating barbarity. If this object had in reality been proposed, and pursued for a series of generations, as a measure of state, it would not have been more ingeniously accomplished. Yet no such inhuman motive ever actuated the Sicilian rulers. The whole miserable scene is the pure effect of a peculiar part of the nation pursuing their own interests without a proper check and balance from the other part. The desolation of Sicily, one of the finest countries on the face of the earth, is a grand and striking example of the natural effects of an aristocratical government, consolidated by a monarchical head, and where the great body of the people

have not in their own hands the power of protecting their own interests, and of compelling the higher orders to bear their due proportion of the public burthens. Wherever the people have not this power in their own hands, the public burthens will be shifted upon them, and will produce more or less mischief in proportion to the extent of injustice to which the aristocratical part of the nation has been enabled to proceed. In no country in Europe has the body of the people ever possessed this power. In every country in Europe has an undue share of the public burthens been always laid upon the people; and in every country has the undue ascendency of the aristocracy been the cause of mischief, and matter of lamentation. But in some countries there is much more of this pernicious influence, in some much less. In Sicily it puts on a hideous form.

The influence of the nobles, thus vicious, in the general administration of the country, deserves a particular consideration, as it is farther exerted over their own vassals, or the people on their baronial domains. But on this point we must content ourselves with alluding to a few particulars. They usurp the exclusive privilege of baking the bread which is sold in the markets. This they sell annually to the best bidder. The baking of bread is by consequence a monopoly, loaded with a tax. The bread, of course, is both dear and bad. Besides the privilege of baking the bread, the baron usurps the privilege of being the sole butcher on his territory. This too he sells to the best bidder, and no one can either sell his ox or buy his meat but of the baron's butcher. As the price at which the butcher must sell is fixed by the contract, it is his interest to deal in bad meat, and a fat ox of course is never prepared for the market. A duty is besides levied for the benefit of the baron upon every head of cattle slaughtered within his jurisdiction. But it is not only bread and meat of which the baron has the monopoly, the same is the case with cheese, oil, wine, lard, and such like commodities. In fact his monopoly includes all the necessaries of life and something more. It includes too the business of innkeeping; and the premium for the barons licence "absorbs", says our author, "so great a share of the profit, that the innkeepers are among the most miserable and dirty of the people."

In educating the young nobility, some one of the meanest order of the priests is taken into the house at a beggarly salary, and is more on a level with the servants, than with his pupil or his parents. Under him the pupil acquires the rudiments of reading, writing, and Latin; but the principal care is employed in initiating him in all the mummery of the catholic religion. This preceptor, says Mr. Leckie, "sometimes acts as house-steward, and is ever the confident of the master or mistress in their amours. As the preceptor is familiar with the servants, so are his pupils, and all the falsehoods, fabricated to deceive their parents, become the examples for their conduct through life." The preceptor is ever the sycophant of his pupils, and favours their idleness by some plausible excuse." When they are afterwards sent to college, they are still in the hands of priests, who teach them the theology of the church of Rome, the history of the saints, a smattering of the Roman history, but not one science of the least utility. They return about the age of fourteen or fifteen, and enter into the routine of elegant society. The females are kept in a convent till they are married; and often come out without knowing their letters. "There are many women," says

Mr. Leckie, "of the first rank, who can neither read nor write."

The officers of the army are partly composed of the younger sons of this degenerate race; but for the most part they consist of mere adventurers, from the inferior classes of Palermo and other towns, mixed with Neapolitan, Swiss, Greek, and Italian strollers, wretchedly paid, and unable to support even the appearance of gentlemen. By consequence the military profession is despised and neglected. The officers are inspired with no honourable sentiments, discipline is neglected, and the civil department of the army is a scene of plunder and disorder. Being a race shockingly inferior to the British soldiers, they are filled, says Mr. Leckie, with envy and hatred towards them; "and we may venture," he adds, "to say, that almost the whole of the Neapolitan and Sicilian officers would prefer joining the French to defending their sovereign in conjunction with the British army; their recent behaviour in Calabria, under the prince of Hesse, has fully evinced the truth of this prediction."

Of the state of the courts of justice, corrupt to the most disgusting pitch, of the state of the base and ignorant clergy, of the abused and degenerate people, we cannot enter into the author's delineation and details. The application which he makes of this instructive developement is, to expose the unenlightened policy on which the government of this country has proceeded, and is proceeding, in co-operating with foreign countries to oppose the aggrandisement of French power. He asks, what hopes we can entertain of deriving any aid from a country situated as Sicily is, in making opposition to Buonaparte? He asks, what a shame it is to be instrumental in upholding such a system, to waste the taxes of our own country, the produce of the people's labour, in adding to the luxuries and plunder of the Sicilian nobility. The thing to be done is not so much to ask the Sicilian government to furnish a certain number of soldiers; as to furnish a certain number of reforms in itself. "If Britons," says Mr. Leckie, with virtuous boldness, "are doomed to become the defenders of such a system as we have here described, no honest mind can wish them success; but if they incline to be instrumental in establishing a just and equitable polity in the island, they will save the monarch and the people from the yoke of France, and they will draw resources from Sicily, which will make them masters of the commerce of the Mediterranean; they will protect it as a pledge to mankind for the renewal of civil government on the ruins of military usurpation." The matter, he says, is come to a choice between two objects; either to rectify the state of the island, or to cede it to France. It cannot be long kept out of the hands of the French in its present condition. The revenues of Sicily were inadequate while the government had possession of Naples; how can they suffice now? Are we to supply the deficiency out of taxes levied on the people of England? If this our government should be disposed to do; how long does it hope to make the people of Sicily submit to the atrocious oppression which they now see through, and which they are impatient, at any risk, to cast off. "The troops," says Mr. Leckie, "which the king has brought with him are jealous of the British; many are in the interest of the French, and none are sincerely attached to his cause. Co-operating with such allies we stand in greater danger than if we acted without any; and should the French attempt to land, it is certain that they will have some under-

standing with these by which our army might be betrayed." In regard to the people at large Mr. Leckie, as an eye-witness, states a fact of mighty portent. "The arrival of our forces in Sicily," says he, "has caused a reflection which is in the mouth of every one: *If we obtain an amelioration of our condition from the British, their coming will be the period of our ills, and the dawn of our prosperity; but if they leave things as they found them, we are all ready to join the French on the first summons.*" The king's ministers, those at least protected by the queen, are at pains to infuse a a jealousy of the British into the mind of his majesty. The king who wishes to do nothing but hunt, and has the greatest aversion to public affairs, is governed by the queen. Of the people by whom she is directed, one is a French emigrant, who has a wife in Paris with whom he corresponds, and is a known tool of the French government, the minister for foreign affairs Circello was chosen apparently contrary to the wishes of the queen, for the purpose of deceiving the English ambassador, but was in reality agreeable to her wishes; and Serrati, the minister of the finances, a prior, and the third in the councils of the queen, is entirely in the French interest. "This ministry," says Mr. Leckie, "settled since the arrival of Mr. Drummond as British envoy at Palermo, have never acceded to any one request he has made; and whenever they have answered favourably to his demands, a secret counter order has always been issued to prevent the execution of their promises. For example, wine and other supplies for the British army have been detained and obliged to pay duty contrary to agreement. All other nations whose ships of war touch in Sicily are exempt but the British! This fact will be confirmed by the British merchants in Sicily!" This is shocking! We maintain an army then for the sake of preserving the king upon his throne; and the very provisions which we send out to maintain this army must pay taxes to the king before they can be landed! The ships of war of Great Britain are obliged to pay taxes in Sicily, while the ships of war of all other nations are free from this imposition! Is this the manner in which the British navy is treated by a government which the people of this country are paying taxes to support? Is this the way in which our vigorous and enlightened set of ministers permit their allies to deal by them? Is this the way in which they dispense the resources of the country? The queen avowedly detests the English, and while she bestows upon them, when present, the most servile flattery, has publicly declared, that when she sees an Englishman, *she feels the guillotine on her neck.* The king has withdrawn his army from the command of the British general; and "the misunderstanding," says our author, "is arrived at such a height, that it has been credibly reported, when General Sherbrooke was sent with a reinforcement to Egypt, that the Sicilian ministry undertook to remonstrate by an official note sent to the British envoy. "In this state of things," he adds, "the court is highly discontented with the British; and they, in turn, are jealous, because every thing is done to shew the people of how little consequence they are."

The proposal of Mr. Leckie, not only is that we should exert the influence which the degenerate nobles and court of Sicily dare not resist, to give the people a good government, but that we must extend the beneficent effort to the whole of Italy, and form it all into one, or at most two states; for that it is im-

possible to preserve Naples from French dominion if upper Italy is left under it. We cannot enter into his details upon this subject. That his conclusion is just, respecting the impossibility of keeping Naples independent, even by a change of government, against the weight of upper Italy and France combined, we suppose no one will doubt. The author afterwards goes on to develope a magnificent plan of operation, by which this country may counteract the progress of the French.

The system on which we have proceeded of buttressing up the corrupt and wretched governments of the continent, has been proved, he says, by an experience of fifteen years, to be ineffectual and absurd. But we have the dominion of the sea, and in that is included, if we choose, the dominion of the islands. This dominion, he thinks, has become more and more, through the progress of Buonaparte, necessary for our independence. As Buonaparte has surrounded himself on the continent with confederate states, bound to him by the terror of his arms, let us surround him by sea with confederate states bound to us by the ties of a good government and protection. The Danish islands, the island of Walcheren, Guernsey and Jersey, Gibralter, Sicily, Malta, Crete, Cyprus, would draw, he says, a line of circumvallation round the mighty rival with whom we have to contend, and on every side the French monarchy would be within reach of our enterprises. He dwells with peculiar complacency on the *Britannizing*, as he calls it, of the Greek islands. The Greek inhabitants, he represents as still a fine race of people, as mixed with but a small proportion of Mahomedans, and ready to join with us as soon as we show them protection. In all cases Mr. Leckie is for proceeding as much as possible by persuasion, and thinks that little else would be necessary. Our first object should, in all cases, be to give the people a free government, and such a government as they themselves would choose to have. He does not explain, however, the details of his plan very distinctly. He is at more pains to answer objections; but into his examination of these we can by no means enter. We must entirely omit, likewise, the criticisms which he has accumulated in the latter part of his work, on the more recent proceedings of our government. Some of them we reckon just, and some of them not; but none of so much importance as to require from us any particular notice, after the length to which we have already extended this review. His observations, however, on the last treaty with Sicily must not be omitted. "The stipulation," he says, of the third article, by which the British are to have provisions duty free, is, in the first instance, a gross fallacy; and if it were not so, it is no more than what all foreign armaments have from time immemorial enjoyed in the ports of that kingdom: but the subsidy of 300,000l. which is paid in consequence of these weighty considerations, is the most absurd of all; for either the money will be applied to an armament raised from a people discontented with the government, and then it is levying an army against ourselves; or the money will be made away with by the agents of the Sicilian government. In that case our salvation must depend on our being the dupes of the negotiation.—With these miserable means we oppose the profound wisdom and artful subtlety of the French cabinet!"

Mr. Leckie is, undoubtedly, a man of much more than ordinary discernment in political affairs. His views are liberal, ingenious, often just, and sometimes profound. But

they have not the systematic connection and accuracy of a man of truly philosophical habits of thought. After a just, and an ingenious reflection you are often surprised by a vulgar error. In the heat of defending a favourite object, he is found vindicating actions, entirely unconnected with it, and completely unworthy of vindication. Even in explaining the Sicilian government, he is very indistinct, and not a little study must be expended on his description to understand how things proceed, and what is the origin and extent of the abuses which exist.

ART. XXVI. *Public Spirit.* 8vo. pp. 104.

THE intention of this pamphlet, as the author himself expresses it, is, "to examine fairly our situation; pointing out the nature of our neglected dangers, together with the faults from which they spring; and this from the earnest desire of exciting, in behalf of our otherwise devoted country, every patriotic sensation which, from inauspicious causes, may have too long remained supine." The motive is thus clearly good, but the amount of the benefit, we fear, will not correspond with the patriotic intentions of the author. There is nothing in his rebukes and exhortations which promises any remarkable effects.

ART. XXVII. *A few Observations on the present State of the Nation. By* F. RANDOLPH, *D. D.* 8vo. pp. 99.

THIS author has a very happy command of language, and we agree with him in most of his opinions. He is, too, so fair and candid a writer, that we feel sorry to be obliged to qualify our approbation. *Vox & preterea nihil* would be too harsh a sentence; but there is too much of the *vox*, and too little of the *preterea*.

ART. XXVIII. *Considerations on the Causes, Objects and Consequences of the present War. By* W. ROSCOE, *Esq.* 8vo. pp. 136.

ART. XXIX. *Remarks on the Proposals made to Great Britain, for opening Negociations for Peace, &c. By* W. ROSCOE, *Esq.* 8vo. pp. 152.

THESE two performances of this distinguished author relate to subjects so analogous, that they may, with great propriety be considered under one head. The celebrity of the writer, and the importance of the discussions, would have authorized and required a long review. But the occasions on which they were produced have so long gone by, that the necessity or propriety of such a lengthened criticism no longer exists. The object of the author, in both of them, is to hold forth the enlightened and humane policy of peace. Almost all countries are by far too prone to war; and no country, probably, surpasses our own in this unfortunate propensity. Mr. Roscoe combats with elegance and wisdom the reasons, which, on several late occasions, have prevailed against pacific measures in the councils of our country, and the breasts of our countrymen. Another important part of the author's intention appears to have been to recommend a liberal, a candid, condescending, and generous policy, towards foreign nations; a lesson this, too, which our country is extremely averse to learn. An arrogant, oberbearing, supercilious and rapacious tone, is much more agreeable to our taste; but Mr. Roscoe easily shews that it is by no means according to our interest. A third object, of the highest consi-

deration, is here too by the author pressed upon the attention of his countrymen; we mean the sacred and indispensable obligation of reverencing the great and eternal principles of moral righteousness in our transactions with other nations. The author's observations on this particular point, had a more immediate reference to a signal and never-to-be-forgotten instance of the violation of these sacred principles, and are at once eloquent and convincing. The tone of liberty, of justice, and of liberality, which the present productions of Mr. Roscoe breathe, is highly to his honour. But he is too much in the trammels of a party. In defending the late ministry, he approaches too near to the betraying of his principles, principles, according to which that ministry ought to have made peace, and did not. In political views, too, he is not profound; but he is often just, and always elegant and persuasive.

ART. XXX. *Survey of Europe, &c. By* M. ANDREWS, *L. S.* 8vo. pp. 141.

WE have but little praise to bestow upon Mr. Andrews. As for his plan of warfare, which is to perform all the mighty things promised in the title page, it is to consist of a flying, but very powerful armament, partly military, partly naval. This is to proceed round the coasts of Europe, and to take, burn, and destroy, every thing within their reach. He begins with Boulogne and the flotilla: this is taken. After giving a good account of every thing which is between Boulogne and Brest, they proceed to Brest: take that in spite of all resistance; proceed on to l'Orient; take it; carry every thing before them; and at last, as he says, "reduce the combined powers of France and her allies." On this, we believe, our readers will join with us in wishing, according to the homely expression that it were as easily done as said; and in thinking that any further account of it is altogether unnecessary. With regard to the political speculations, they are, in general, abundantly presumptuous, and almost all calculated to confirm rather than remove the popular prejudices of the nation.

ART. XXXI. *A Letter from Mr. Whitbread to Lord Holland, on the present Situation of Spain.* 8vo. pp. 15.

ART. XXXII. *An Exposure of the Arts and Machinations which led to the Usurpation of the Crown of Spain, &c. By* DON PEDRO CEVALLOS. 8vo. pp. 128.

ART. XXXIII. *The Dawn of Liberty on the Continent of Europe, or the Struggle of the Spanish Patriots, &c. By* J. AGG. 8vo. pp. 83.

WE have placed these three publications together, as all relating to the same important subject, and as not requiring, in a literary point of view, a separate consideration.

Mr. Whitbread's letter was written shortly after the termination of the last session of parliament, principally with a view to obviate some misrepresentations, which the illustrious author seems to think had been put upon the speech, relating to Spanish affairs, which he had recently delivered in parliament. Besides this point, and the warm interest which he thinks it requisite to show that he takes in the Spanish conflict, the only remarkable particular in the pamphlet, is the advice which Mr. Whitbread offers to negotiate with Buonaparte, for the restoration of Ferdinand, and a retrocession from Spanish affairs.

The manifesto of Don Pedro Cevallos, intended to expose the long harboured designs of Buonaparte against Spain, and to make it appear that a long course of dark

intrigue preceded the open steps of mingled treachery and violence by which he made himself master of the royal family, is already familiar to all our readers. Unless where he states what is known to us from other sources, or what he substantiates by authentic documents, every thing said by Don Pedro Cevallos is to be received with distrust. The creature, for many long years, of the Prince of Peace; a minister of Ferdinand as soon as the Prince of Peace was disgraced; a minister of King Joseph Buonaparte as soon as Ferdinand was dethroned; the deserter of King Joseph when adverse affairs drove him from Madrid; this time-server merits no honest man's regard. Besides, his long-winded exposure teaches us little or nothing that we did not know before.

Of the three, Mr. Agg's performance is the most valuable; as it contains a pretty full and accurate collection of the historical facts relating to this great and unexpected movement. The second part of the pamphlet is employed in stating the probabilities that the Spaniards would ultimately triumph, and realize the glorious and desirable event of driving the French from their territories.

It would remain for us to offer our speculations upon the prospect of futurity. But before our work can be presented to the public, the question will in all probability be decided by the fact. Would to God, the sentiments which we suppress were more nearly allied to hope!

ART. XXXIV. *The History of the Penal Laws against the Irish Catholics; from the Treaty of Limerick to the Union. By* HENRY PARNELL, *Esq. M. P.* 8vo. pp. 211.

THIS is a very useful performance. The people of this country are, to a lamentable degree, unacquainted with the mode in which Ireland has been governed. The history of it should be presented to them in all forms, and in all portions, in order, as speedily as possible, and as completely as possible, to render them acquainted with the interesting subject. It is impossible for the attention of any country to be directed to a subject in a more remarkable manner involving its highest interests, than the reformation of the moral and political condition of Ireland presents in respect to Great Britain at the present moment. Ignorance, too, is the main cause why reformation is delayed. One very remarkable feature in the government of Ireland, Mr. Parnell has here delineated for us; it is one which peculiarly deserves our attention, at the present moment; and we hope that this historical sketch, supported by authentic documents, will meet with that universal perusal which it deserves. We could have wished to give an abstract, presenting the leading particulars. But even this would have carried us beyond our limits, and we are anxious to recommend the detail, in all its fulness, to every one of our readers. We can assure them they will contemplate a striking and a remarkable picture.

ART. XXXV. *Brother Abraham's Answer to Peter Plymley, Esq. &c. &c.* 8vo. pp. 41.

TO a performance both witty and sensible, Brother Abraham makes a reply which is neither the one nor the other. The attempt, however, gave us real pleasure; for such a cause ought always to receive such a supporter.

ART. XXXVI. *A Letter to his Royal Highness the Prince of Wales: with a Sketch of the Prospect before him, Appendix and Notes. By* W. A. MILES, *Esq.* 8vo. pp. 284.

ART. XXXVII. *A Letter to W. A. Miles, Esq. containing some Observations on a Letter addressed by him to his Royal Highness the Prince of Wales. By* PHILOPOLITES. 8vo. pp. 32.

THE former of these pamphlets is a very singular performance. It is a severe censure upon the whole politics of his present majesty's reign, but especially upon that part of it which has elapsed since the year 1790. There is contained some secret history, which is not a little curious. But the most valuable part, perhaps, of the whole, is a considerable number of documents, communicated in the appendix, tending to throw light upon the history of the origin and causes of the war into which we were, in an evil hour, precipitated with the French revolution. The author has given his name to statements, than which more remarkable have been seldom presented against their rulers to any people.

The latter of the productions, of which we have given the title above, is an affected, frivolous, thing. If the letter of Mr. Miles demanded an answer, as it certainly did, it is much to be lamented that it should have fallen into such incapable hands as those of Philopolites.

ART. XXXVIII. *Scotch Reform; considered, with Reference to the Plan, proposed in the late Parliament, for the Regulation of the Courts, and the Administration of Justice, in Scotland: with Illustrations from English Non-Reform; in the Course of which, divers Imperfections, Abuses, and Corruptions, in the Administration of Justice, with their Causes, are now, for the first Time, brought to Light. In a Series of Letters, addressed to the Right Hon. Lord Grenville, &c. &c. &c. with Tables, in which the principal Causes of factitious Complication, Delay, Vexation, and Expence, are distinguished from such as are natural and unavoidable. By* JEREMY BENTHAM, *of Lincoln's Inn, Esq. Barrister at Law.* 8vo. pp. 100.

EVERY thing which comes from the pen or from the mind of Mr. Bentham is entitled to profound regard. Of all the men, in all ages, and in all countries, who have made the philosophy of law their study, he has made the greatest progress. If the vast additions which the science of legislation owes to him be hitherto little known to his countrymen, it is owing to the indigence of instruction among them, and to the infinite smallness of the number who take any interest in the most important inquiries.

To a profound knowledge of the general principles of law, Mr. Bentham adds an intimate acquaintance with its practice, both in his own and other countries; and it abundantly appears that his study of what law *ought to be*, has not made him a sharer in the admiration, so common among its professors, of what law *is*. As most of the articles of the reform, proposed by Lord Grenville to be incorporated with the Scotch system of law or of law procedure, were founded upon analogies with practices and forms of the English courts, it was necessary for Mr. Bentham, in shewing that these were not the reforms which would be good in Scotland, to prove that they were not regulations which were advantageous in England. From this he has been led into a criticism on the courts of law and the modes of administering justice in England, which forms a piece of the most important instruction which was ever laid before any nation.

The grievous delays and expence of our law proceedings have from an early period been a subject of universal complaint. Whoever is acquainted with English authors, from the revival of literature to the present day, will find the writers of every age vying with one another in execrating the practice of law, declaring such members of the community as are void of money to be virtually excluded from access to justice, and those who are rich enough to litigate, condemned to recover but the husk of what belongs to them, while the lawyers devour the kernel. The lawyers, however, have uniformly contended that all this delay and expence was unavoidable, and though an evil, was yet the cause that we escaped other far more enormous evils. As in human affairs unfortunately it most frequently happens, that whatever a powerful body are interested in maintaining, they too easily induce the credulous multitude to believe, so it has fared in the present instance; and a general opinion has long been pretty deeply impressed, that deplorable as are the evils attending our law practice, they are inherent in the thing, and though the price may be accounted high, we must be contented to pay it for the security which we enjoy.

Mr. Bentham has exposed this interested plea in the most complete and satisfactory manner. He has not contented himself with those general views by which thinking men were already convinced that it was upon the whole unfounded. He has applied to it his powerful analysis. With all his knowledge of the circumstances he has gone into the very heart of the subject. He has shewn where the abuses exist, in what manner and for what causes they were introduced, and how they may be remedied. He has proved, in a manner, which among disinterested men will now set the question at rest, that of the delay, vexation, and expence, attending suits at law, a very small portion indeed is the work of necessity; by far the greater part is artificial, the mercenary work of the lawyers, contrived, accumulated and fortified during a series of ages, for the purpose of multiplying fees, and diminishing lawyers' trouble.

It is impossible to attempt an abridgement of this masterly production; for it is, in fact, itself an abridgement, and that a very condensed one. The author has set down rather the contents of chapters, than fully developed the mass of ideas which he brings forward. It is for this reason that the book assumes, to ordinary readers, a forbidding aspect, that the style appears obscure and crabbed; though it so often displays a picturesque force worthy of Milton himself, and a satirical poignancy which Montesquieu might envy.

The first letter is chiefly occupied in presenting a picture of the law of procedure, that is, the plan established for conducting processes at law. This, as it has been moulded by the lawyers, Mr. Bentham denominates *technical procedure*. This is very different from the course adopted by those who, in private families, or on other occasions where law is not called in, assume the task of examining and settling disputes. To this last plan, which is the natural suggestion of reason, Mr. Bentham, in contradistinction to *technical procedure*, gives the name of *natural procedure*; and this he minutely compares with the technical process.

With regard to the lawyers' plan, or technical procedure, he begins with observing, that "whether the Roman, the English, or any other system were resorted to, the established rules of evidence, occupied principally in putting exclusions

upon the light of evidence, were almost without exception adverse to the ends of justice." (p. 3.) After this he declares; "In looking for the causes of this, I saw reason to suspect, (and that reason gaining strength at every step) that what at first view had presented itself as the result of primeval blindness and imbecility, was referable, (perhaps, in a certain degree, to those causes) but probably, in a much higher degree, to sharp-sighted artifice:—That, to enable themselves to extract from it that profit which constituted their recompence and inducement for taking their part in it, and that with as much *ease* to themselves as the task of gathering in the *profit* admitted of, it was necessary for the founders and successive supporters of the system to give to it a direction, opposite at every turn to the ends of justice." (p. 4.) After some other observations, he declares; "In a word, on these points, as on all others, the reason why the system was, and is, so bad as men feel it, rather than see it to be, is, that the *power* found itself in company with the *interest*, and consequently the *will*, to produce as bad a system, as the people, with the legislature at their head, could, in their primeval, and as yet but little ameliorated state of relative ignorance and helpnessness, be brought, by the utmost stretch of artifice to endure." (Ibid.)

The author then turns to the plan of reform proposed for Scotland, and thus declares; "Finding in the system of reform put into your lordship's hands, (what I could not but expect to find in it as a matter of course),—that the profit and ease of the man of law were as carefully provided for as ever, the interests of the people in their character of suitors as completely sacrificed as ever, to these original, and (with reference to the man of law) so much nearer objects; and that all the advantage given to the suitor was that comparatively small, though in itself not inconsiderable portion, in which the licensed plunderer would be a sharer with him; finding in a word, that of all the *devices* tending to the sinister ends of the lawyers, there was not one, the full mischief of which was not reserved to the suitor, the full benefit, to say no more, reserved to the man of law, it was my original intention," &c. Such is, in few words, the character assigned to that boasted reform which was intended for Scotland, and which has now given place to another that might be described in the same terms.

He next delivers the outline of a treatise containing an elucidation of the modes in which, and the ends for which, this technical and justice-hindering system has gained that universal empire which it enjoys. The regulation of courts of law, the forms and rules according to which they proceed have in all places been left almost entirely to the lawyers themselves, judges included, and presiding. In this country, as in most others, at the period of ignorance and inexperience at which courts of law were originally instituted, the judges were not paid by salaries, but by fees which they were allowed to extract from the causes which came before them. According to this arrangement, the interest of the judges, and the interest of the practising lawyers, in regard to every cause which came into court, were rendered exactly the same, that is, to extract from the parties, in the shape of fees, the greatest amount which they possibly could. To this end every rule of procedure was accordingly directed. "Multiplication of the occasions of extracting fees," says Mr. Bentham, "was the cause of factitious complication, intricacy, obscurity, unintelligibility, uncognoscibility, in the

system of procedure; factitious delay, vexation and expence, the results or accompaniments of the increase so given to the number of these occasions. By this complication a sort of sham science was produced; and with it, on the part of suitors, the necessity of having recourse to the members of a distinct class or fraternity thus raised up, sole professors of that science and of the arts belonging to it: Profit of these professional, as well as of the official lawyers (the judges,) arising out of the mass of factitious delay, vexation and expence, and encreasing along with it, the profit of the one class going hand in hand with that of the other. Hence the closest community and general identity of interests;—a virtual partnership, which may be called the *law partnership*, with the judges, as managing partners, at the head of it." (pp. 6, 7.)

Under this management it is impossible that a system should not grow up entirely opposed to the ends of justice, deserving all the reprobation which Mr. Bentham bestows upon it. In the progress of knowledge it was discovered that while the reward of judges depended upon fees, it was vain to look for justice; and accordingly salaries, in this, and in several of the most enlightened countries of Europe, have long since been bestowed upon them. But the wonder, the prodigy, the miracle is, that when it was seen to be necessary to remove this corrupt and baneful influence from the judges, it was not at the same time seen to be necessary to remove that perverted system which had grown up under its cultivating hand, and been trained and fashioned to its purposes; that the old plan of procedure, expressly devised, carried on and finished, for the purpose of accumulating fees was left untouched, the triumph of a rude age, and of pilfering passions over the interests of society, and the rights of a helpless people. That system of procedure which was manufactured by judges, acting under the strongest temptations to multiply the occasions of factitious delay, vexation, and expence, remains unaltered to this very hour, in a country which so long has boasted of its philosophy, and the unequalled virtues of its government!

It is not by any means so generally known as it ought to be, that the fee-gathering influence upon judges, notwithstanding their salaries, is far indeed from being completely removed in this country. There are "various channels," says Mr. Bentham, "some open, some more or less disguised, through which the matter of corruption has been taught to flow, into the pocket and bosom of the judge." He specifies the following examples,

1. Receipt, *propria manu.*
2. Sale of a fee-yielding office for full value.
3. Fine or bonus on admission.
4. Fee-yielding office given in lieu, and to the saving of the expence, of other provision for a son, or other near relation, or dependant, he doing the duty.
5. Fee-yielding office given, in the same manner, where the son, other relation or dependant, does not the duty, but employs a deputy.
6. Fee-yielding office given, or the profit of it made payable, to persons standing as trustees for a principal, declared or undeclared, if undeclared, supposed, of course, to be the judge himself.

Of all these modes in which the matter of corruption is taught to pour itself into the pocket and the bosom of the judge, the first alone is that from which we are as yet delivered. All the other channels of sinister influence on the judges of this country continue open, and

the current flows with unabated tide. For one example, Mr. Bentham (See Delay and Complication Tables, Table iii.) states that the profit to the chief justice of the King's Bench, upon each cause which comes before him after a decision in another court, is 7*l* 16*s* 6*d*. He adds, "Total of income derived from this branch of the trade in 1797, 1434*l*. 13*s*. 6*d*. paid to a clerk, and squeezed out of him by the judge:" such is the interest which our judges still retain in the fee-multiplying system.

In treating more particularly of the plan for the Scotch courts, on which we must confine our observations within very narrow limits, he first discusses the proposal for forming three or four courts out of the 15 judges which constituted the single court of session. From this he acknowledges that advantages would be derived, but he points out other means, by which many additional advantages would be secured. His observations are highly important, and we recommend them most earnestly to general attention. They suggest the most important ideas on one of the most interesting of all subjects, the constitution of courts for the administration of justice. The proposed system of pleading is the next subject which he undertakes. No part of the technical system he represents as more full of abuse and corruption than what relates to pleading. Here no improvement was attempted in regard to the new courts of Scotland. On this point, too, it is impossible for us to enter into the elucidations which he has presented of the evils incorporated with the system of pleading in England as well as in Scotland. We can only observe that it is the principal machine by which delay, vexation, and expence are manufactured; and recommend the tract of Mr. Bentham to the attention of the public.

His observations respecting the proposed introduction of jury trial, the third topic to which he proceeds, are given at considerable length, and are in the highest degree instructive. His opinion on this point is thus summarily expressed; that of this introduction "the probable mischief, in the shape of increase of delay, vexation, and expence, seems greater than its probable good effect, in the shape of a security against misdecision; that the proper stage for that species of judicature is that of *appeal*, after a *viva voce* explanation upon oath, between the parties, and decision thereupon; and not after a series of written pleadings, not upon oath, in the first instance."

His plan is, that all causes should undergo a summary trial, in the first instance, after the manner practised in the courts of conscience; that the parties, before a single judge, should themselves be heard and interrogated upon oath, the evidence sifted, and sentence pronounced. If the parties are satisfied with this decision, the suit is finished, and will be so, in almost all cases, at a single hearing. If any of them be not satisfied, an appeal then lies to another court, where the cause is tried by a jury. The advantages of this procedure, above that which is established in the English courts, he clearly demonstrates to be immense. As jury-trial is managed in those courts, it is one of the main instruments of the corruptions with which they abound. It prevents, in many cases, the possibility of the cause being so much as known. How many causes are there, through the evidence of which it is impossible to go during the time a jury is sitting? It excludes dispatch. It excludes the tracing of evidence from one witness to another. It combines precipitation with delay. It renders the jury-men, in most instances, mere puppets in the hands

of the court. He concludes by shewing that the jury trial as employed in England, if transplanted, according to the proposed plan of reform into Scotland, would far from tend to abridge delay, vexation, and expence, in the administration of justice.

There are two other heads which the author exhibited, in the general view which he presented in his first letter, of the result of his reflections on the proposed plan of reform for the courts of law in Scotland. But in the present publication he has proceeded no farther than the last of the topics which we have above shortly explained.

He mentions incidentally, in his introductory letter, that he was putting the finishing hand to a work, to which those who know Mr. Bentham's unparalleled proficiency in the science of law, and are not in those unfortunate circumstances which give an interest in perpetuating the abuses of law, cannot fail to look forward with ardent expectation. It is a work on the subject of EVIDENCE in law. Even this we have the satisfaction to learn, from the same passage, is "but an offset of another work, not wanting much of its completion, and designed to give a comprehensive view of what, taken in all its branches, appeared fit to be done in the way of law." The appearance of these productions, the value of which we have reason to anticipate as beyond price, we shall hail with unspeakable satisfaction, and earnestly present our solicitations to the admirable author, to hasten the moment when we may congratulate our countrymen, and fellow creatures, on receiving so mighty a gift.

We must not close our short account of this valuable tract without mentioning, that the author has presented on two sheets, five tables, The I. representing the natural sources of delay, and complication in judicial procedure; exhibiting the causes of those evils, in so far as they are natural, necessary, unavoidable; with examples, shewing some of the principal cases, referable to the respective sources. The II. representing the mischiefs of delay. The III. representing the causes of factitious delay; containing a brief indication of some of the principal causes of the factitious, superabundant, unnecessary, and avoidable delays, fabricated under the technical or fee-gathering system of procedure, in England, Scotland, and other countries. The IV. representing the disputable causes of delay, that is, of which it may be matter of dispute, whether, or how far, they are avoidable or unavoidable. The V. representing Blackstone's false causes of delay; viz. circumstances falsely stated by him as causes of those English delays, which, in truth, are factitious and avoidable, but by him are falsely styled unavoidable. The VI. representing the uses of those tables. The extent of information which is at once brought under the view in these tables is most remarkable. They contain, in fact, the matter of volumes, and cannot be too carefully studied.

ART. XXXIX. *A Statement of the Numbers, the Duties, the Families, and the Livings, of the Clergy of Scotland. Drawn up in* 1807, *by the Rev.* WILLIAM SINGERS, *Minister at Kirkpatrick-Juxta.* 8vo. pp. 75.

THIS statement may contain a local interest, and it may be worth possessing by those who are deeply attracted by statistical inquiries, or the different varieties of a religious establishment. But the number of persons whom it is likely to interest is so circumscribed, that we could not be justified in here entering into the author's details. The object of

the pamphlet is, to shew that the livings of the clergymen of the church of Scotland are too small. This point the author certainly, and clearly proves; and that the opposition which is made by the landholders to the augmentation of the clerical stipends, is illiberal and unjust.

ART. XL. *A Letter on the Nature, Extent, and Management, of the Poor Rates in Scotland, &c.*

THIS is a sensible pamphlet, containing some important facts, and some judicious reasonings.—That it is but a partial view of the subject is evident from the shortness of the tract.

ART. XLI. *A Chronological Register of both Houses of the British Parliament, from the Union in* 1708, *to the Fourth Parliament of the United Kingdom of Great Britain and Ireland, in* 1807. *By* ROBERT BEATSON, *L. L. D.* 3 vols. 8vo.

THE most that a reviewer has it in his power to say of such a work as Dr. Beatson's, is, that if the names of persons, and places, and the dates, are correct, it will be found peculiarly and extensively useful as a book of reference.

In a variety of cases we have endeavoured to compare it with authorities, and have not found it faulty.

Its general contents are as follow.

"I. A List of all the Parliaments, with the several Alterations which have happened by Deaths, Preferments, and undue Elections, from the Union in 1708, to the First Session of the Third Parliament of the United Kingdom of Great Britain and Ireland in 1807.

"II. An Alphabetical List of all the Counties, Cities, and Boroughs, shewing the Time they first began to send Members, and their Rights of Election, as decided by the House.

"III. An Account of all the Controverted Elections, with the several Determinations concerning them, from the 29th of Elizabeth, to the present Time.

"IV. An Alphabetical List of all the Members, and their Country Seats, shewing the several Counties, Cities, or Boroughs, which they have represented.

"V. An Alphabetical List of Petitioners.

"VI. The Heads of the Statutes now in Force, concerning Elections.

"VII. A List of the Peers of England, who have sat in Parliament, from the Union with Scotland in 1708, to 1807.

"VIII. A List of the Scots Peers, who have been returned to all the Parliaments since the Union.

"IX. A List of the Irish Peers who have been returned to the United Parliament of Great Britain and Ireland, since the Union in 1800."

For what reason we know not, the fifth article of the contents mentioned at the beginning of the first volume, is omitted in the corresponding page prefixed to the other two.

CHAPTER VI.

BIOGRAPHY AND ANECDOTES.

ART. I. *Universal Biography; containing a copious Account, critical and historical, of the Life and Character, Labours and Actions of Eminent Persons, in all Ages and Countries, Conditions and Professions, arranged in alphabetical Order.* By J. LEMPRIERE, *D. D.* 4to. and 8vo.

AS there is no kind of composition more useful, so is there none which has been more generally popular in all ages than Biography. Like History, it confers on the young, the studious, or the recluse, a sort of artificial experience; it teaches by the authenticity and moral tendency of its facts, while it amuses and interests by the dramatic structure and scenery of its tale. Biography is, to learned men and their works, what history is to illustrious men and sovereign princes: it furnishes to men of letters, and to readers in common life, a knowledge of authors in their own persons, and as it were by their fire sides, which often serves as a comment, to illustrate or to contrast their writings; when its pages are employed either on the busy or the domestic scenes of life, it teems with example, it expatiates in reflection, it sports along the field of anecdote, with an universality, a variety, and a minuteness, which would frighten the stately march of regular history from its propriety. The latter, therefore, is the school of statesmen and politicians; the former is the mart for the general chapman, the storehouse of materials, applicable to common wants, the magazine of quotidian utility.

It can scarcely be supposed, that such a subject should fail in engaging the ablest pens, whether of ancient or modern times. Plutarch was the great biographer of antiquity; and though by no means a perfect model in this style of writing, take him for all in all, he has not been surpassed. Since the revival of learning, the literature of France and Italy has been pregnant with memoirs and lives, varying in their importance; some historically instructive, some recondite and curious, others sprightly and familiar, but forming in their collective mass, a rich fund of entertaining and useful matter. England, though eminent in science, and fertile in the higher walk of letters, has only within the space of the preceding century condescended to the *sermo pedestris* of literature; nay, our most distinguished biographical works are the production of the present reign. Among these, Johnson's stand conspicuous above those of all his rivals; but the leading feature of his admirable prefaces is criticism, rather than narrative: he felt as if he filled the throne of Jupiter, when nodding awful approbation, or hurling the thunders of his censure; but disdained the eves-dropping, tittle tattle office of the courier god-head, Mercury. He was always ready to confess how irksome was the task, and therefore how inadvertently performed, of hunting after anecdote. Of single lives, largely detailed, the number and the merit is now become very considerable. We have, indeed, experienced a glut; but in whatever estimation we may hold the inferior fry, the larger shoal is well worth taking and preserving.

In compilations of general bio-

graphy, we have not hitherto been happy. The Biographia Britannica was projected, and the first edition published, half a century ago. To say nothing of its palpable defects, both as to materials and arrangement, the lapse of time required, from the accumulation of subject and the prevalence of a more literary taste, that a revision and augmentation should take place. It could not have fallen into better hands, allowing for some professional partialities, than those of Dr. Kippis, who commenced, and made some progress in the republication. But this office, on which his individual contributions threw so much lustre, devolved on him late in life; and since his death, the vast project has slept in oblivion. An unfinished work is no subject of criticism; and those larger biographies, which profess to furnish a complete anatomy, where he had only dissected here and there a disjointed member, are either in their minority or in embryo.

But though we have hitherto no full-grown body of universal or national biography, several very useful dictionaries have of late years been published, in a succinct style and compendious form. Of those which have been completed, the Universal Biography of Dr. Lempriere, now under review, is one of the most extensive, authentic, and valuable as a book of reference. In his larger edition, he has indulged himself in the compass of a very thick quarto; and though, from the multiplicity of his subjects, he has still been obliged to confine himself to miniature painting, he has given some specimens of artist-like, though diminutive delineation. In his preface, which is written in the candid and liberal spirit of a scholar and a gentleman, "the author acknowledges himself indebted to those, at home and abroad, whose labours have been directed to the same pursuits. He has freely drawn his materials from the researches of former historians and biographers; and the accuracy and the impartiality of their statements, which concurrent testimonies fully prove and corroborate, are entitled to no small share of praise. From this mingled mass, and from various sources of information, he has endeavoured to form one general whole."

The above is a fair and true account of his own labours; and, while it disclaims the honours of originality, exempts us from the almost impracticable duty of criticising minutely so multifarious a work. Indeed, originality in biography, where all the materials extant have long been in the hands of the learned at least, if not of the public at large, would be but a softer term for lying; and we question much whether the biographer's privilege would be acknowledged with so good-tempered, laughing an allowance as the traveller's. Besides, in a book, like a dictionary, which has neither beginning, middle, nor end, proportion vanishes; and with it, the critic's jurisdiction vanishes, or is abridged, his rule and rod are broken. By proportion, we mean that sort of story-telling unity which constitutes the perfection and the charm of the epic, dramatic, and narrative styles; for with respect to those other laws of proportion, which measure the copiousness of the detail by the importance of the character, Dr. Lempriere has, in the following passage of his preface, justly decided on their indispensable necessity: "To examine, and to select the most prominent features, to compress the materials copiously scattered around him, and to assign to each, to the mighty conqueror, to the vigilant politician, to the popular writer, to the persevering philosopher, and to the

humble but ingenious mechanic, his due proportion of attention and of respect, forms not the least difficult of the labours of the biographers. These proportions are, in our opinion, judiciously observed on the whole: there are no long accounts of insignificant characters, no apotheoses of single-sermon divines, where the subjects are not great; their leading features are concisely drawn; the characters of principal personages are often vigorously sketched, and sometimes fully pourtrayed.. There seems to have been some diligence bestowed in consulting authorities; but we could wish to have been spared the trouble of ascertaining that point for ourselves, by a more frequent reference in the body of the work. We have this complaint to make of the present, in common with almost all other compilations of the kind; and it will be well worth Dr. Lempriere's serious thought in a future edition, how much the usefulness of his book will be increased, as well as his own vigilance of research rendered palpable, by a brief statement of authorities to every article of consequence. The addition of three or four sheets to the bulk of his volume, by which its value will be infinitely enhanced, may furnish ample room for so necessary an appendage.

As a specimen of the work, we would refer our readers to the life of Charles the First, of England, whose character is drawn with considerable partiality, but with strength and discrimination. Indeed, Dr. Lempriere's religious, political, and professional biasses are visible throughout the work; though we are far from meaning to insinuate, that he has materially swerved from that pure impartiality, with which he professes to speak "of the Christian and the Pagan, of the Catholic and the Protestant, of the Churchman and Sectary." His sketch of Cromwell is not struck off, like that of Charles, *con amore*; but there is no attempt at caricature, nor is even the likeness too inveterate. His great qualities are liberally allowed; and his warmest admirers will not stickle very pertinaciously for his good ones. To the above lives, which have been written till little new is left to say about them, we only refer; but shall quote, as a fair and interesting specimen of original, modern articles, the characters of three most distinguished men, whom we are proud to number among the ornaments of our own age, not to be surpassed by the worthies of any former time or country. It will be anticipated that Fox and Pitt are two of these, and Burke will occur to the mind of the reader as the third; but it is singular, that Dr. Lempriere, though evidently of Mr. Burke's school in politics, has touched more lightly both on his public and his literary character, than on those of the two other opposing luminaries. If Burke is not the third in the triumvirate of modern statesmen and senators, who should complete it but Thurlow?

FOX.

"Of this extraordinary character, it must be acknowledged that he was one of the greatest men this country ever produced. As an orator his powers were gigantic, his eloquence irresistible, vehement, and sublime. It was a torrent which in its impetuous force hurried along its hearers in spite of all opposition. His mind capacious and intelligent, at one view grasped the whole subject of debate, at one glance he saw the weak and the strong parts of his adversary's defence, and with masterly dexterity he combated the most formidable opponent, and improved every advantage which in the field of debate lay exposed to his attacks. If he was less copious, less elegant, and less sententious than Pitt, if he was deficient in the dazzling and flowery profusion, in the lively sallies of imagination of his great master Burke, he possessed the pathos, the forcible argument, the con-

vincing language, the imposing earnestness which captivated and enchained every hearer. With the most retentive memory, he has been known after the lapse of many hours, when the powers of the mind might grow languid, to answer the arguments of various speakers, and with the most minute arrangement. His manner, if not graceful, was peculiarly animated and impressive, and the fire of his eye was rapid and commanding. His replies always exhibited him as very great, and with all the ardor of genuine oratory he enlivened the debate, not only with new ideas, but with all the clearness of argumentation, and the extensive information with which his comprehensive mind was stored. In a profound acquaintance with the human character, and a mature knowledge of domestic and foreign politics, he was above all others supremely happy. In private life he was universally beloved. He was the convivial friend, the pleasing companion, the man of integrity and honour. He possessed in a high degree the talent which distinguishes man, and the genius which elevates him, nor was he deficient in a portion of that virtue which rises superior to both. His faults, as Burke observed, though they might tarnish the lustre, and sometimes impede the march, of his abilities, were not formed to extinguish the fire of great virtues. In his faults there was no mixture of deceit, of hypocrisy, of pride, of ferocity or complexional despotism. That much of the popularity which he enjoyed arose from his opposition to his great rival Pitt, as well as from the vast extent of his own mighty powers, cannot be doubted. Though regarded for many years by his friends as the only man whose talents could support and confirm the tottering fabric of the state, it is remarkable that after all his determined and systematic opposition to his rival, he when in office pursued the same plan of politics, and from the champion of popular right, became the accommodating colleague, and the pliant imitator of his predecessor. As a man of letters, Mr. Fox is highly respectable. His letter to the electors of Westminster, passed through several editions, not only on account of the political situation of the times, but the abilities and the force of argument displayed in the address. Some copies of his verses are preserved and show great genius, and strong poetic fire. It was said that he was engaged in the composition of an History of England from the Revolution, and that he visited Paris during the short interval of peace, after the treaty of Amiens, to collect materials, but probably little, if any, progress was made in the work."

PITT.

"TO appreciate the character of so mighty a mind is no easy task. His history is the history of civilized nations; as his counsels directed or influenced every measure which was carried into execution in every corner of the habitable globe. To him particularly belonged constancy and steadiness of purpose and principle, a pride of superiority, arising from the consciousness of great talents, and firm integrity; and when, therefore, he had fixed upon an end, he maintained his opinion against all obstacles. This firm adherence to principles which eventually might be erroneous, was indeed a foible; but it was the foible of a great genius, and of a lofty mind. His eloquence, if it did not possess the vehemence of Fox, nor the brilliant splendor of Burke, was always correct, powerful, and convincing; he had a perfect command of language, and in the arrangement of his matter, he was natural and luminous; without art, without affectation. Thus elevated above the rest of the world, in situation, in talents, and in charater, it is not a matter of surprize, that he had not only political, but private detractors, and that at a period when obloquy is hurled against whatever is most dignified and sacred among mankind, his conduct was attributed to motives of pride, of ambition, and of tyranny. Envy, indeed, as one of his biographers observes, may revile, and self-interest may seek to blacken; but his fame, in spite of every effort to blast it, in spite of all the assaults of little and low minds, will flourish while this kingdom, or its language shall last. No state chicanery, no narrow system of vicious politics sunk him to the level of the guilty great. He was noble, elevated, magnanimous in his plans; his object was England, his ambition was fame; an ambition that would have raised his country above all the world, and himself along with her glory. The penetration of his mind was sagacious, was infinite, and his schemes of government and policy were formed to affect not only his country, not the present age only, but

Europe and the world, and to transmit the fruits of his administration, the labors of his mighty genius, to the admiration, and to the blessings of distant posterity."

THURLOW.

"His character as a lawyer is fixed on the firmest basis of extensive knowledge, quick penetration, correct judgment, and the most undeviating integrity. Though overbearing in his manners, harsh and uncivil, he was zealously attached to his party and inflexible in his opinions, and loyal in his conduct. As a patron of church preferment, he was the friend of persevering industry, and active merit, and though lax in his private conduct, and in his moral principles, he was ever anxious to reward virtue and to encourage learning. In his court he displayed all the wisdom, and nothing of the low cunning of the lawyer, and with a powerful mind which quickly comprehended and discussed with clearness the most intricate cases, he pronounced his judgement by the strictest rules of equity and justice, alike anxious to protect the rights and the privileges of the poor, as the immunities of the great. He was, as has been well observed, among lawyers and orators, in the senate and in the courts, what his contemporary Johnson was among wits and authors, a mighty genius proudly elevated above the littleness of common minds."

The assortment of names inserted is, we believe, larger, than in any preceding compilation. Yet there are still some remarkable omissions; and though we would not willingly condemn them, without knowing the author's principle of selection, we cannot refrain from expressing our surprise, at not finding one name in its place;—that of Dr. Sykes, the contemporary, friend, fellow-labourer, and successor of Dr. Clarke. This eminent divine stood so forward both in the polemics and in the politics of his day, that it is scarcely to be conceived how he could either have escaped Dr. Lempriere's notice, or have incurred his sentence of ejectment; especially as Dr. Disney's copious and candid account of his exertions in the investigation of truth is well known, and easy to be procured; at all events, if Dr. Sykes was to be proscribed, his antagonist, Dr. Waterland, should have accompanied him into exile.

The octavo edition of the Universal Biography comes nearer to the fulness of the quarto, than might be supposed from the reduction of the size. Some of the foreign characters, and names of classical antiquity, are omitted. The phraseology is considerably, and sometimes not injuriously, curtailed in the narrative part, without omitting any material facts; and the characters are for the most part preserved in the form, and nearly in the extent of the larger work. On the whole, we feel it a duty and a pleasure to recommend this abridged edition to the use of schools, and in general to all the younger classes of readers.

ART. II. *General Biography; or, Lives, Critical and Historical, of the most Eminent Persons, of all Ages, Countries, Conditions, and Professions, arranged according to alphabetical Order. Composed by* JOHN AIKIN, *M. D. The Rev.* THOMAS MORGAN, *and Mr.* WILLIAM JOHNSTONE. *Volume the Seventh*, 4to. pp. 714.

WE have already, on more occasions than one, noticed the progress of this very useful and meritorious work; we have stated the principles on which it is composed, and have pointed out, as far as the limits of our plan would allow, and to the best of our judgement, the merits and defects of its execution. Little more, therefore, remains for us to do, than to remark that the present volume displays at least an equal degree of ability with any of the preceding ones, and to give a brief summary of some of the leading articles.

The volume now before us includes the letters M, N, O, and the beginning of P, so that we apprehend two or three volumes more will complete the undertaking.

The first article is an interesting account of Dr. Mead, the eminent physician, famed both for his professional skill and the noble encouragement which he bestowed on learning in general. Next follows the modest and erudite Joseph Mede, and the splendid succession of the family of Medici. The lives of Michaelis, of Dr. Middleton and Lord Monboddo, are drawn up with much care by Mr. Morgan, as are those of Milton, Mordaunt earl of Peterborough, Sir Thomas More, and Murray earl of Mansfield, by Dr. Aikin. A well-written life of Morales, the Spanish historian, occurs with the signature R. S.

Under letter N, besides the eminent men that are contained in every work on general biography, and who are adequately recorded here, such as lord Napier, the inventor of logarithms; Neale, the historian of the Puritans; the persecuting and persecuted Nestorius, Newton, and the Popes of the name of Nicholas, we meet with several illustrious names that are but lately become the subjects of historical record. Among these, the lives of Necker, and our own heroic Nelson, from the pen of Dr. Aikin, and of Newcome, the late primate of Ireland, from that of Mr. Morgan, deserve particular commendation.

In the latter part of the volume before us are recorded many highly interesting characters, such as Orme, the faithful and modest historian of Hindostan; and Orobio the Jew, the acute refuter of Spinoza, the philosophic and friendly disputant with Limborch, on the respective authority of the Jewish and Christian religions, and one of the almost innumerable sufferers from that diabolical invention, the Spanish inquisition.

The life of Ovid is a very pleasing article, terminated by an elegant and judicious summary of the characteristic excellencies of this popular poet.

The most remarkable and original memoir, however, that has occurred to us, is the life of the inquisitor Paramo, which we shall extract entire, to shew what Popery was in Spain two centuries ago, and what it would be at the present day, if its power was equally unchangeable as its principles.

"PARAMO, LUIZ DE, a native of Borox in the diocese of Toledo, archdeacon and canon of Leon, and afterwards inquisitor in Sicily. He is the author of a most extraordinary work "*De Origine et Progressu Officii Sanctæ Inquisitionis, ejusque Dignitate et Utilitate*, a work undertaken under the patronage of D. Gaspar de Quiroga, then archbishop of Toledo and inquisitor-general, and which Nicolas Antonio has pronounced to be *plenum scilicet opus variâ eruditione et doctrinâ, quas scribendi stilus et Latinæ eloquentiæ facultas non mediocriter ornant.* It was first printed at Madrid in 1598, afterwards at Antwerp in 1614. A copy of the first edition is in Dr. Williams's library in Red-cross-street; this is mentioned in order that any person who may doubt the truth of the following account of this marvellous book, may satisfy himself by referring to the original.

"He begins by proving God to have been the first inquisitor. *Vere et proprie is hæreticus censendus sit, qui sciens et prudens, vel satis superque admonitus, illud esse Catholicum dogma, contrarium sequitur*, so he convicts Adam and Eve of pertinacious heresy, infidelity, apostacy, and blasphemy. God cited Adam, otherwise the process would have been null. On Adam's appearance he inquired, that is, *made inquisition*, into the crime. The man accused his wife, and then the judge questioned her: he did not examine the serpent, because of his obstinacy, for *Angeli post adhæsionem, immobiliter rebus adhærent; inflexibile habent*

liberum arbitrium, nec discurrere possunt. The examinations were secret and separate, that there might be no collusive lying. He calls no witnesses; the inquisitor overlooks the reason, that there were none to call, and affirms that conscience and confession are as a thousand witnesses, and save the judge all trouble except that of condemning. The whole was done secretly, that it might be a precedent for the holy-office; and so closely does this holy office observe the precedent, that they make the dress of penitent offenders after the very pattern of the clothes which God made for Adam and Eve, and confiscate all the property of a heretic because Adam and Eve were turned out of paradise. (P. 1 to 45.)

"Abraham was an inquisitor: Sarah was an inquisitor, for she turned Ishmael out of doors for idolatry; she saw him *playing* with Isaac; *playing*, but it is elsewhere said (Exod. 32.), the people sat down to eat and drink, and rose up to play, *ludere, id est*, says St. Jerome, *idololatrare*. Moreover, Nicolas de Lyrà expounds *ludentem* to mean *idololatrantem*, and therefore it is plain that little Ishmael was turned out for idolatry. In this manner he goes on through the Pentateuch and the books of Joshua and Judges, finding inquisitors all the way through. David was a staunch inquisitor; Solomon, though the wisest of mankind, the most perverse dogmatist of all idolaters, and heretics. Zimri, who slew his master, was of the holy-office; so was Elijah, who has some claim to a place in the list. Elisha and Jehu also are among the heroes of persecution; and Nebuchadnezzar most unexpectedly proves to be an inquisitor also. Under the gospel Christ was the first inquisitor; (thus do these wretches blaspheme that gospel and its divine author!) The lice who devoured Herod, and the rulers who spoiled the Jews, only executed the sentences of death and confiscation which he had pronounced. James and John thought the Samaritans would be destroyed by fire, *ecce hæreticorum pœnam! ignem, videlicit: erant enim Samaritani illius temporis hæretici:* then follow the apostles, and they introduce the popes. (54—83.)

"Such is his theory,—let us now pass on to the practice, and here Paramo must be admitted to be an unexceptionable authority. He was an inquisitor himself, he wrote under the auspices of the inquisitor-general, and his book, with all the passports of the inquisition affixed to it, was printed at Madrid. The great work of desolation began at Guadalupe in 1485. One heretical monk, fifty-two Judaizers, as they are called, of both sexes, were then burnt alive, with the bodies of six-and-forty dug from their graves, and the effigies of twenty-five, who had happily effected their escape. How many were doomed to lighter punishments is not stated; they are said to have been innumerable. The lightest of them was to wear a dress which was a warning to all Catholics to shun them; to be, both they and *their posterity for ever*, excluded from all offices of trust and honour, and prohibited from all ornaments and even neatness of dress on pain of death. This was the lightest punishment. All professed Jews were ordered to leave the kingdom within a month: at the expiration of that time strict search was made, and about two thousand burnt in different parts of the country, to diffuse terror. As the inquisitors were exercising this office under the immediate eye of their great goddess of Guadalupe, they were very desirous that she should testify her approbation by a miracle. Dr. Francisco Sancho de la Fuente, one of the three presidents, recorded sixty which were vouchsafed upon this occasion, and then desisted from the vain attempt at keeping pace with them. By the year 1520, above four thousand persons had been burnt alive in the diocese of Seville, and above thirty thousand despoiled of all that they had, and condemned to perpetual infamy, they and their children after them from generation to generation, for ever and ever! The whole number of persons in that diocese executed, made infamous, and driven into exile, exceeded one hundred thousand, and in the city of Seville three thousand houses were left desolate.

"A third of the confiscated property went to the royal treasury, a third to the extraordinary expences of the faith (among which it is to be presumed fuel

was included), and a third to the inquisition. The converted Jews and relations of the condemned complained to the king that the proceedings against them originated in private malice: and Paramo admits that some regulations were made to remedy this abuse, whereby the holy office was greatly reformed, and the tumults appeased which had been raised because of these new and unaccustomed proceedings. Instigated by the devil, there were some, he says, who remonstrated with Hernando, and more particularly with Isabel, upon the ruin and desolation which they were bringing upon their kingdom; Isabel replied, that the destruction of heresy was more important than all other considerations. Appeals were made to the avarice of these worthy colleagues in catholicism and empire, and large sums offered for toleration or individual immunity. Torquemada the grand inquisitor was fearful how this might influence them; he entered the palace, and taking a crucifix from under his habit, exclaimed, "Behold the image of our crucified Redeemer, whom Judas sold to his enemies for thirty pieces of silver: if ye approve that bargain, sell him now for a higher price; I abdicate my office! this shall not be imputed to me! you shall render the account of your bargain to God!" and with that he laid down the idol, and departed.

"This Torquemada was the first inquisitor-general. He lived in such fear of the Jews and heretics, that he had always a guard of fifty horse and two hundred familiars; and used a unicorn's horn at table for fear of poison.

"Paramo says that in the course of one hundred and fifty years the inquisition had burnt thirty thousand witches; he claims great part of the merit for himself, saying he had punished very many of them.—R. S."

ART. III. *The Dormant and Extinct Baronage of England; or, An Historical and Genealogical Account of the Lives, public Employments, and most memorable Actions, of the English Nobility who have flourished from the Norman Conquest to the Year* 1806; *deduced from Public Records, Ancient Historians, the Works of Eminent Heralds, and from other celebrated and approved Authorities. By* T. C. BANKS, *Esq.* 2 vols. 4to.

THE best idea we can possibly give of this work, will be by an enumeration of its contents.

Vol. I. contains,

1. Barons by Tenure, whose Honours have been considered to have terminated, circ. 49 Hen. III.

2. The Barons of the Counties Palatine of Chester and of Durham, distinguished from the Barons of the Realm.

3. An Account of those Persons who were summoned to Parliament, with whom the Honour expired; or who, or their Posterity (although existing,) did not continue to receive the like Summons.

4. An Appendix, being the complete Substance of Sir William Dugdale's Lists of Summons to Parliament.

Vol. II. contains,

An Historical, Biographical, and Genealogical Account of those Barons who were created by Writ, and whose Honours, by a continued series of Summons and Sitting in Parliament, thenceforth became descendable to their Heirs General: followed by an Appendix exhibiting the celebrated Roll of Battle Abbey from Holinshed.

The third Volume, which is at present only promised, will contain "an Account of persons, who, without the inheritance of any feudal tenure, by virtue whereof they were liable to be summoned to parliament, 'ad libitum regis', were by letters patent, or charter of creation, constituted peers of the realm, with an expressed limitation to whom, or to what heirs, the title should descend."

That the materials for this Work have been in a great measure sup-

plied by Dugdale's Baronage will be readily perceived: though numerous additions, in references, descents, and anecdotes, appear in the account of almost every family. We shall quote a single specimen from the Account of Luvel.

"FRANCIS lord Luvel, who, the 4th of January, the 22d of Edward IV, was advanced to the dignity of viscount Luvel; and moreover, being a great friend and favourer of king Richard III. he was made a knight of the garter, lord chamberlain of his household, and constituted chief butler of England. His interests being thus entwined with that king's, he adventured himself in battle for him at Bosworth, where Richard being slain, and his army routed, this nobleman having escaped the slaughter, lurked privily about for some months, until at last he got into Flanders, to Margaret duchess of Burgundy, the late king's sister, by whom he was well received. But after this, coming into England with John de la Pole, earl of Suffolk, and the rest of that party, together with 2000 stout soldiers, under the conduct of Martin Swartz (an eminent German commander), on behalf of Lambert Simnell (the counterfeit duke of York), he underwent the like fate with them; being slain, as it is said, in the battle of Stoke, the 3d of Henry VII. But, however, certain it is, that he attempted to make his escape out of the fight, being seen on horseback endeavouring to swim the river Trent; yet from this period, no further mention is made of him by any historian. Though there was a strong rumour, that he for the present preserved his life, by retiring to some secret place where he was starved to death, by the treachery or neglect of those in whom he confided. Which report, in later days, seems to be confirmed by a very particular circumstance, related in a letter from William Cowper, esquire, clerk of the parliament, concerning the supposed finding of the body of Francis lord Luvel, viz.

"*Hertingfordbury-Park*,

"Sir, *9th August*, 1737.

"I met t'other day with a memorandum I had made some years ago, perhaps not unworthy your notice. You may remember, that "lord Bacon in his History of Henry VII. giving an account of the battle of Stoke, sais of the lord Luvel, who was among the rebels, that he fled, and swame over the Trent on horseback, but could not recover the further side, by reason of the steepenesse of the banke, and so was drowned in the river. But another report leaves him not there, but that he lived long after in a cave or vault.

"Apropos to this; on the 6th of May, 1728, the present duke of Rutland related in my hearing, that about twenty years then before, viz. in 1708, upon occasion of new laying a chimney at Minister Luvel, there was discovered a large vault or room under ground, in which was the entire skeleton of a man, as having been sitting at a table, which was before him, with a book, paper, pen, &c. &c.; in another part of a room lay a cap, all much mouldered and decayed. Which the family, and others, judged to be this lord Luvel, whose exit has hitherto been so uncertain."

"From hence it may be concluded, that it was the fate of this unhappy lord, to have retired to his own house after the battle, and there to have intrusted himself to some servant, by whom he was immured, and afterwards neglected, either through treachery, fear, or some accident which befel that person. A melancholy period to the life and fortunes of one of the greatest and most active noblemen of the æra wherein he had lived."

Nor has Mr. Banks been unmindful in correcting Dugdale's errors. These have been frequently noticed by historians: but the truth is, that a work containing such a vast assemblage of Names, Dates, Facts, Pedigrees, and References as that of Dugdale, cannot possibly be without them. Wherever Mr. Banks's information differs from it, he has carefully apprized us of his sources. His statements have been endeavoured to be warranted by the best MSS. and printed authorities.

The only thing we object to, is, the introduction of a document so doubtful as the Battle Abbey-Roll.

ART. IV. *A Biographical Peerage of the Empire of Great Britain; in which are Memoirs and Characters of the most celebrated Persons of each Family.* 2 vols. 18mo. *The Arms engraved on Wood.*

THE nature of these interesting little volumes will perhaps be best explained by a quotation from the opening of the Preface. It is their object "to give a rational account of the Peerage of the Empire, in a lively and compressed form. All prolix details, all the tiresome minutiæ of genealogy have been avoided; while the prominent members of every family have been recorded in such colours as are justified by impartiality and truth. No sacrifice has been made to flattery; and not the exaltation of individuals, but the integrity of biography and history has been regarded."

From the following specimen, our readers will be able to form their own judgement on the general execution of the Work.

"EDWARD HARLEY, EARL OF OXFORD AND MORTIMER. 1711.

"THE Harleys can be traced with great lustre to very early periods. In 3 Edward I. Richard de Harley held the manor of Harley, in Shropshire: and 28 Edward I. represented that county in parliament: he died about 13 Edward II. His son Robert, by marriage with the heiress of Brampton, obtained Brampton-castle, in Herefordshire the future residence of the family. His descendant, Thomas Harley, esq. of Brampton, born about 1548, had a grant, 1 James I of the honour and castle of Wigmore: he died, aged, in 1613. Sir Robert, his son, was born, 1579, at Wigmore-castle, was made knight of the Bath, 1603, was made master of the Mint, 1626; he afterwards embraced the side of the parliament, and was captain of a troop of horse in their service. His wife heroically defended his castle of Brampton, which was besieged in 1643, and after a noble defence, was surrendered and burnt, as well as that of Wigmore. In that destruction perished a rich library of books and MSS. and furniture, &c. valued at 50,000*l.*: he died 1656. Colonel Edward Harley, his son, engaged actively on the same side with his father; but, concurring in the restoration, was made governor of Dunkirk; and knight of the Bath. He sat in the House of Commons for the town of Radnor, or county of Hereford, during the reigns of Charles II. and William III. and died Dec. 8, 1700, æt. 77. His celebrated son Robert, was born 1661; and first sat in parliament for Tregony, and afterwards for Radnor. In the reign of king William he opposed the court: "He was a man," says Burnet, "of a noble family, and very eminently learned; much turned to politics, and of a restless ambition. He was a man of great industry and application; and knew forms, and the records of parliament so well, that he was capable both of lengthening out, and perplexing debates. Nothing could answer his aspiring temper; so he and *Foley* joined with the Tories to create jealousies and raise an opposition." In 1701, he was chosen speaker, on the change of ministry: "The man on whose management," continues Burnet, "this new set depended, was Mr. Harley, the heir of a family, which had been hitherto the most eminent of the Presbyterian party: his education was in that way: but he not being considered at the revolution as he thought he deserved, had set himself to oppose the court in every thing, and to find fault with the whole administration; he had the chief hand both in the reduction of the army, and in the matter of the Irish grants; the high party trusted him, though he still kept up an interest among the Presbyterians; and he had so particular a dexterity, that he made both the high church party and the dissenters depend upon him; so it was agreed that he should be speaker." In 1704, he was appointed secretary of state; in 1710, he was made chancellor of the Exchequer. In March, 1711, he was stabbed by Guiscard; and on May 24, 1711, was created lord Harley, and *earl of Oxford and Mortimer*, and in 1712, knight of the Carter. On the accession of George I. he was impeached by the new ministry of high crimes, and committed to the Tower, where he was confined till 1717. Pope in his noble

lines, dedicating Parnell's poems to this earl, celebrates him as possessing

" A soul supreme, in each hard instance tried,
Above all pain, all anger, and all pride;
The rage of power, the blast of public breath,
The lust of lucre, and the dread of death."

" He died 1724, æt. 64. He was the rival of Bolingbroke, who has painted him in the blackest colours; but Bolingbroke's authority will not gain unexamined assent. It is true that he does not appear to have been endowed with brilliant, or commanding talents; he trusted too much to intrigue, and management, and expedients, and was reserved and dark in his conduct. His memory has been embalmed by the circle of wits, whom he admitted to his hours of leisure and hospitality. Pope, Swift, Parnell, Gay, and Prior, were among his intimate associates; and whatever dull men may think, there is much worldly wisdom in such a choice.* His son Edward, second earl, is remarkable for having generously completed that splendid collection of MSS. which now forms the principal treasure of the British Museum: he obtained a great estate by marrying the heiress of John Holles, duke of Newcastle; and left all that estate, with his literary treasures, to his only child, the late duchess of Portland, who died 1785; he died 1741, aged 42; and was succeeded, as third earl, by his first cousin, Edward Harley, son of his uncle Edward, auditor of the imprest, to whom the earldom was limited. He died 1755, and was succeeded by his eldest son, Edward, fourth earl, who was fond of a country life, and eminent for his agricultural pursuits. He died 1790, and was succeeded by his nephew, the present and fifth earl.

" His lordship is son of the late hon. John Harley, bishop of Hereford, who died 1788, and was born 1773; he married, in 1794, miss Scott, daughter of the rev. James Scott of Itchen, in Hampshire, by whom he has issue. He has embraced the Fox politics; but is principally attached to a retired life.

" *Female Descent.*] Brampton, Corbet, Lingayne, Burley, Hackluyt, Vaughan, Crofts, Warncombe, Corbet, Conway, Stephens, Foley, Morgan, Vaughan.

" *Chief Seat.*] Eywood, Herefordshire; both Brampton-castle, and Wigmore-castle, being ruinated in the civil wars.

" *Heir Apparent*] His son, lord Harley, born 1800.

" *Younger Branch.*] His younger brother."

The History of the Royal Family, with the Accounts of the Earls of Pembroke, Winchelsea, Sandwich, Carlisle, Bristol, Hardwicke, Chatham, Rosslyn, and Oxford, will be found particularly interesting in the first Volume. In the second, Viscount Bolingbroke, with the Barons Boyle, Holland, Sundridge, Douglas, Lyttelton, and Butler, are entitled to the greatest share of Notice. The Account of Douglas is one of the most curious, in point of interest, we have ever read.

ART. V. *Memoirs of the Life and Writings of George Buchanan.* By DAVID IRVING, M. A. 8vo.

PERHAPS no other writer of modern Latin has acquired a fame so permanent and extensive as that of Buchanan. His reputation as a poet in that language, was in his own age, and still remains, unrivalled. He has attempted almost every species of poetical composition, " from grave to gay, from lively to severe," and in all has succeeded. His translation of the psalms possesses the freedom and spirit of original composition, and affords fine specimens of the lyric and descriptive style in all their varieties. In his Franciscanus he has wielded the weapons of satire with a force and success sufficiently testified by the revengeful persecutions which he incited. His shorter compositions have the grace, the elegance, and the point which such performances require. His tragedies, if they do not answer to our idea of complete dramatic excellence, are at least not unsuc-

* See Park's Royal and Noble Authors, iv. 106.

cessful imitations of the ancient school, and seem to have been serviceable in improving the taste of his time. If the accuracy of modern observation has pointed out a few defects in the structure of his verses, his oversights were those of his age, and are common to him, with the finest writers of modern Latin poetry, and are of little moment in comparison with his many and uncontested excellencies of style and sentiment. His prose is not entitled to less praise than his poetry. It is not formed by the servile imitation of any single ancient writer, still less does it exhibit a motley composition of different styles, derived from the injudicious copy of different ages, and authors of dissimilar taste, but it possesses its own distinct and consistent character. It is perspicuous and easy; elegant without affectation, and nervous without ruggedness. His history, so far as relates to its style, with the exception of the fictitious harangues imitated from the ancient practice, is a fine model for that species of composition. His want of discrimination in treating the early and dark periods of his subject, is to be laid to the charge of the age in which he lived, in which philosophical inquiry had made little progress, and the laws of historical evidence had been little investigated. In his treatise "de jure regni apud Scotos," he has the merit of enforcing with eloquence, and maintaining with fearless confidence, principles of liberty worthy of the noble spirit of the best ancients, or the enlightened philosophy of the moderns.

The reputation of Buchanan, even during his life, attained an extent not incommensurate with his great merits. To this, the peculiarity of his circumstances may in some degree have contributed. The student who lives in the retirement of a college, and is known only by his works, may be content to receive the admiration of a single country, or a single class of society. But Buchanan was in the most extensive sense of the words, a member of the literary republic. He resided at intervals in almost all the principal states of lettered Europe. In a learned age he was personally known to the chief scholars, not only of his own country, but of England, France, Italy, and Spain, and was associated in literary labours with some of the most eminent men of his time. These advantages for the diffusion of his celebrity were however purchased by his merit. His early career commenced under circumstances of singular disadvantage. He was born in an obscure situation, remote from the seats of literature, and the usual incentives of ambition and exertion. It will not be considered as a reproach to his country in the present age, to say that it then perhaps afforded but few and inadequate opportunities for the successful cultivation of polite literature. In the Greek tongue, in which he advanced to considerable proficiency, he never enjoyed the benefit of a preceptor. He had indeed the good fortune of being sent at an early age to the university of Paris, by the judicious liberality of an uncle, but after a residence there of two years, by the death of his relative, the source of his support failed, and far from being able to carry on the pursuits which he had successfully commenced, he found himself suddenly reduced to want in a foreign country. His distress was increased by disease, and in this unfortunate state he returned at the age of sixteen to Scotland. He afterwards embraced for a short time the life of a soldier, the hardships of which ill accorded with the state of his constitution, and were fol-

lowed by a long and tedious distemper. Such were the inauspicious circumstances under which the literary course of this extraordinary man commenced, and which were surmounted by his genius and exertion, with little other patronage than that which his merit procured.

Such a man may well be regarded as an ornament of his country, and Mr. Irving, already known as the biographer of the Scottish poets, has with much propriety selected this new subject of his literary inquiries.

It would be very unnecessary on the present occasion to attempt any sketch of the leading events of Buchanan's life, as they may be found in every biographical collection. The best authority is Buchanan's own narrative, prefixed to the editions of his works, and composed about two years before his death. It descends to the period of his final return to his native country, and is written with the usual elegance of the author, and exhibits an instance, not inferior to that of Cæsar, of a great man describing, without vanity and egotism, the circumstances of his own life. This tract is adopted as the foundation of Mr. Irving's narrative, illustrated and amplified by such circumstances as the careful examination of the works of Buchanan and his learned contemporaries could supply.

Besides his Latin works, Buchanan was the author of two tracts in his native language. As only one of these has appeared in the collected editions of his works, we shall extract the account which Mr. Irving gives of them.

"The regent, to whom Buchanan was so cordially attached, did not long survive those transactions. On the twenty-third of January, 1570, he was shot in the street of Linlithgow by Hamilton of Bothwellhaugh, whom his clemency had formerly rescued from an ignominious death.* The assassin had been confirmed in his inhuman enterprize by the approbation of his powerful kinsmen. The indignation of Buchanan was naturally roused against the house of Hamilton; and he had sufficient cause to suspect that their purposes were not yet completely effected. Under these impressions, he addressed an admonition to the faithful peers;† in which he earnestly adjured them to protect the young king, and the children of the late regent, from the perils which seemed to await them. It was apparently in the course of the same year, 1570, that he composed another Scotish tract, entitled *Chamelæon*.‡ In this sa-

* Buchanan has written the earl's eulogium and epitaph in very affectionate terms. *Rerum Scot. Hist.* p. 385. *Epigram.* lib. ii, 29.)

† Ane Admonitioun direct to the trew Lordis, Mantenaris of the Kingis Graces Authoritie. M. G. B. *Imprentit at Striviling be Robert Lekprevick*, 1571, 8vo.—Mr. Laing remarks that another edition was printed by Lekprevick in the course of the same year; and a third was "imprinted at London by John Daye, accordyng to the Scotish copie," 1571, 8vo. This tract is inserted in *The Harleian Miscellany*, vol. iii, p. 395. "The MS. copy of it in the Cottonian library," says Mr. Goodall, "is dated 1570; and it is probable that it was first printed that year. There is another edition of it by Lekprevick in 1571, which has a new paragraph concerning a pretended third conspiracy of Sir James Hamilton, which is neither in the MS. nor in the first edition, nor in the later editions by Mr. Ruddiman or Mr. Burman." (*Examination*, vol i. p. 342) This writer first supposes, and without any necessity, that the admonition was printed in 1570: in the course of the next sentence, he assumes that it actually was printed during that year, and even speaks as if he had inspected the imaginary edition: and lastly he quotes other two editions which never existed; for the work in question was neither republished by Ruddiman nor by Burman. This is a very adequate specimen of Mr. Goodall's mode of writing; nor shall I again advert to his misconceptions and misrepresentations.

‡ Of Buchanan's *Chamælon*, the copy preserved among the Cotton MSS. bears the date of 1570. This tract was first printed in the *Miscellanea Scotica*. Lond. 1710, 8vo. It occurs in both editions of the author's works.

tirical production, he very successfully exposes the wavering politics of the famous secretary Maitland. The secretary, who was justly alarmed at the prospect of being publicly exhibited in such glaring colours, entertained a suspicion that the work was to issue from the press of Robert Lekprevick; and on the fourteenth of April, 1571, his emissary Captain Melvin searched for the third time, that printer's house in Edinburgh. This search took place about eleven o'clock on a Saturday night; but Lekprevick being warned of his danger, had previously disappeared with such papers as seemed to threaten disagreeable consequences.§ The *Chamæleon*, if it was actually delivered to the printer, seems to have been suppressed by Maitland's vigilance; for it remained in manuscript till the beginning of the last century. The style of these two productions is at least equal in vigour and elegance to that of any other composition in the ancient Scotish language; though it is sufficiently obvious that the happy genius of the author cannot there appear in its genuine splendour. "When we read," says an accomplished and able writer, "the compositions of Buchanan in his native tongue, how completely are his genius and taste obscured by those homely manners which the coarseness of his dialect recals; and how difficult is it to believe that they express the ideas and sentiments of the same writer, whose Latin productions vie with the best models of antiquity!"‖

A great part of Mr. Irving's narrative is occupied by notices of the many eminent scholars with whom Buchanan was at different periods of his life connected. Of these we shall extract the account of the celebrated Muretus.

"Marcus Antonius Muretus was considerably younger than Buchanan and Turnebus. He was born at the village of Muret near Limoges, on the twelfth of April 1526. Like several other scholars of the greatest name, he was his own preceptor. He was successively a public teacher of humanity, philosophy, or jurisprudence, at Auch, Villeneuve d'Agen, Paris, Bourdeaux, Poitiers, and Toulouse. At Toulouse he fell under suspicion of an abominable crime, and even incurred some hazard of being committed to the flames, but a counseller of the parliament having communicated to him a dark intimation of his danger in a solitary line of Virgil, he fled towards Italy with the utmost terror and precipitation. His consternation, among other effects, produced, a mobility in his ears. Having thus abandoned his native country in the year 1554, he fixed his residence at Venice, where he opened a public lecture in the Franciscan monastery. He afterwards removed to Padua, and received pupils into his house; and here he was again suspected of the same foul crime. Six years after his settlement in Italy, he was invited to Rome by Cardinal Ippolito d'Este; and in the house of that illustrious churchman, and of his brother Lodovico, who had arrived at the same high preferment, he continued till the time of his death. By his various writings, and by his prelections in the Roman university, he now acquired a reputation almost unrivalled. He successively filled with the same applause, the departments of philosophy, civil law, and humanity. At the sedate age of fifty, he entered into holy orders. The younger Scaliger, if his sentiments be faithfully represented, was disposed to regard him as a mere atheist; nor is it difficult to conceive that the rank soil of Rome produced atheistical priests in great abundance. Erythræus, who extols his piety with much grimace, has recorded it as a memorable circumstance that when his health permitted, he daily celebrated mass with many tears. He died at Rome on the fourth of June, 1585, and left a moral character which it is not too harsh to consider as extremely dubious. Of the abominable crime repeatedly laid to his charge he was perhaps innocent: he must either have been very guilty, or very unfortunate. A rumor likewise prevailed of his having polluted his hands with blood. He was besides accused of an intemperate use of wine; and when a benefice suddenly converted him into a saint, he himself acknowledged that the former part of his life had been sensual and gross. The evidence

§ Dalyell's Illustrations of Scotish History, p. 130. Edinb. 1806. 8vo.
‖ Stewart's Life of Robertson, p. 43. Edinb. 1801, 8vo.

of his speculative atheism is certainly incompetent; but the injurious imputations attached to his personal character, derive the strongest confirmation from the profligate strain of his writings. The obsequiousness with which he adapted himself to the pestiferous meridian of Rome, cannot but be regarded as an indication of practical atheism: in two of his elegant orations he has exerted all his skill to embalm the loathsome putrescence of Charles the ninth; and his elaborate encomium on the massacre of St. Bartholomew must be remembered to his eternal infamy. The guilt of those execrable politicians who produced this unparalleled scene of butchery, is hardly to be compared to that of the enlightened scholar who could calmly extol so damnable a deed. To suppose Muretus an atheist, is more charitable than to suppose the contrary.

"These disgraceful characteristics of the man render the most elegant of his works less palatable. He was however a scholar of the first magnitude. He has written in prose and in verse with the same purity and elegance: but his chief distinction is that of an excellent philologer; for although his diction is very seldom unclassical, yet he rarely evinces the native elevation of a poet or orator. Before he had been accused at Toulouse, and consequently before he had assumed the consummate hypocrisy of a Roman courtier, Buchanan addressed to him some verses in commendation of his tragedy of *Julius Cæsar*."

Among the friends of Buchanan are to be numbered the two Scaligers, those champions and tyrants of literature, who have both left testimonies of their admiration of the Scottish poet.

Roger Ascham was likewise one of the numerous and accomplished scholars with whom Buchanan was connected in the intercourses of friendship. An epigram is published among the poems of Buchanan, addressed to Ascham, "qui librum cum honorifico elogio, et sui amoris significatione miserat." This book has been discovered by Mr. Irving in Williams's library. It is the work of Fulvius Ursinus, entitled "Virgilius collatione scriptorum Græcorum illustratus." The following is the "honorificum elogium" to which Buchanan refers. "Rogerus Aschamus Georgio Buchanano, Anglus Scoto, amicus amico, hunc poetam, omnis veteris memoriæ optimum, poetæ hujus nostræ ætatis optimo, amoris ergo, dono dat—cum hoc monosticho,

Φιλον φιλου μνημοσυνον τυμενως δεχου.

The epigram of Buchanan, written, it is supposed, with his own hand, occurs at the end of the volume, with some variations from the printed copy, which are noticed by Mr. Irving.

Mr. Irving has exercised a very laudable diligence in the collection of materials for his work, and has probably suffered very little important information to escape his observation. He has raised an honourable monument to the memory of his illustrious countryman, and furnished a work interesting not only by the importance of its principal subject, but also by much valuable information which it affords respecting the literary history of the times.

ART. VI. *Memoirs of Sir Thomas More, with a New Translation of his Utopia, his History of King Richard III. and his Latin Poems. By* ARTHUR CAYLEY, *the Younger, Esq.* 2 vols. 4to.

IN whatever light we regard the character of Sir Thomas More, it cannot but be considered as one of the most shining which have adorned the annals of our country, and during the period of nearly three centuries, which have elapsed since his death, centuries of increasing knowledge and liberality, it would still be difficult to point out the man, whose claims to our estimation, in the varied characters of a scholar and man of genius, a statesman, and a citizen adorned with every private and public virtue, can be preferred to his.

If More's title to grateful recollection rested solely on his literary talents, he would maintain a station of considerable eminence among the restorers and promoters of useful learning among us. He was closely connected in friendship with some of the chief scholars of his time. His writings, it is true, are now little consulted, yet some of them retain a considerable degree of interest even to the present day, and others have lost their importance chiefly because they related to controversial topics, in which the side that he embraced was unworthy of his talents and character. The style of More, in his native language, considering his age, possesses no small degree of elegance as well as force, and long continued to be regarded as a model for English composition. His Latinity is not free from defects, yet he seems to have had a clear perception of the elegancies of that language, and to have composed in it with fluency, both in prose and verse. His celebrated political romance displays a fertile imagination, and has the merit, amidst much impracticable speculation, of expressing with a philosophical boldness, for which in that age we should not have looked, some great moral and political truths. His literary reputation, even at a very early period of his age, was so high, that according to the report of his son-in-law, the public lecture which he read in the church of St. Lawrence on Austin "de civitate Dei," was frequented by *all the chief learned of the city of London.*

To the qualifications of a scholar he added in an eminent degree those of a public character and statesman. In the profession of the law, to which he devoted himself, he soon rose to the greatest eminence, and it is said that no cause of importance occurred, in which he was not retained on one side or the other. He gradually attained the station which is the chief object of ambition to the members of the profession in which he was engaged, and in the court of chancery, proverbial for its dilatory proceedings, it is recorded, that such was his indefatigable application to business, that after the decision of a cause before him, calling for the next which was to be heard, he was informed that there was not another depending; a circumstance, we may presume, unprecedented in the annals of that court. Before he entered into the service of Henry VIII. he was twice, at the suit of the merchants of London, with the king's consent, made ambassador in some important causes which were disputed between them and the merchants of the Stilyard. He was engaged at different periods in important diplomatic offices, and such was the reputation as a statesman, which he acquired abroad, that when the emperor Charles received intelligence of his death, he sent for the English ambassador, and informing him of the event, added, "And this will we say, that had we been master of such a servant, (of whose doings ourselves have had these many years no small experience) we would rather have lost the best city of our dominions, than have lost such a worthy counsellor." The pleasing manners and lively conversation of More, fitted him to shine in courts, and become the favourite of princes. Yet he never forfeited the character of a patriot. His first public act was a successful opposition to the court in the house of commons. He was guilty of no mean submissions to Wolsey in the plenitude of his power, and sacrificed his life rather than yield his conscience to the caprices of his tyrannical master. His integrity in the exercise of his office as chancellor was unblemished, and presented an instance, in that age rare, of entire superiority to corruption.

His private and domestic character was as exemplary as his public

conduct, and proves that the inflexibility of the latter arose, not from attachments of party, or any of those inferior motives which sometimes produce a certain regularity and consistency of external actions, but from the strictest and purest moral principle. A striking circumstance which illustrates this part of his character is mentioned by his son-in-law. On the morning of the day on which he was summoned to take the oath of succession, he went, as his custom was on important occasions, to hear mass. "And whereas he evermore used before, at his departure from his wife and children, whom he tenderly loved, to have them bring him to his boat, and there to kiss them, and bid them all farewell, then would he suffer none of them forth the gate to follow him, but pulled the wicket after him, and shut them all from him." —"His countenance," adds Mr. Roper, who accompanied him in the boat to Lambeth, "bespoke a heavy heart, and sitting still sadly awhile, at last he suddenly whispered to him, son Roper, I thank our Lord, the field is won." The mind of More was deeply penetrated with sentiments of religion, and with such views of human life and its interests as those sentiments when sincere and strong will necessarily inspire. When the Duke of Norfolk observed to him, "By the mass, Mr. More, it is perilous striving with princes, therefore I would wish you somewhat to incline to the king's pleasure, for by God's body, Mr. More, *indignatio principis mors est.* —Is that all, my lord? replied More, then in good faith the difference between your grace and me is but this, that I shall die to-day, and you to-morrow."

The domestic character of More was not less amiable, than his public conduct was virtuous and admirable. His children appear to have been attached to him with the utmost warmth of affection.

"Mr Roper informs us that in the sixteen years during which he was an inhabitant of his father-in-law's house, he did not once see More in *a fume*. Margaret Gigs, who was brought-up with More's children, said that she sometimes committed a fault for the purpose of hearing Sir Thomas chide her, he did it in so grave, and at the same time in so moderate, so loving, and so compassionate a manner. Erasmus likewise informs us of his intimate friend, *comitate totam familiam moderatur, in qua nulla tragœdia, nulla rixa.* And though More was obliged to maintain many servants, he is said never to have suffered any of them to be idle. He ever invented and assigned some avocation or other to each of them when they were not attendant upon him, that they might avoid sloth, gaming, and those profligate habits in general of which idleness is the source."

The behaviour of Sir Thomas More at the place of his execution has been charged by some with an unseasonable levity. To us it appears only to illustrate the consummate dignity of his character, and to shew the perfect operation of those principles of philosophy and virtue, which entered into the whole structure of his mind.

We can discern but one fault of any magnitude in the character of this great man. His religion in some instances degenerated into bigotry, and he was not sufficiently purified from the principle of his age, that conscience, in religious concerns, may be contracted by human penalties. It is lamentable to see the difficulty to which a great mind was reduced, when on his examination his own former conduct in cases similar to his own, was retorted on him. Happy if he had always acted on the principle which in his last circumstances he felt to be just. "I am very sure that mine own conscience, so informed as it is by such diligence, as I have so long taken therein, may stand with mine own salvation. I meddle not with the conscience of them

who think otherwise; every man *suo domino stat aut cadit;* I am no man's judge." More, however, in a passage quoted from his apology by Mr. Cayley, in the strongest manner denies, that he ever inflicted any corporal punishment or torture on supposed heretics, except in two instances, one that of a child in his family, to whom he ordered the usual punishment of a child to be administered, the other that of a frantic enthusiast, who merited his chastisement by the public and infamous indecency of his conduct. "I caused him as he came wandering by my door, to be taken by the constables, and bounden to a tree in the street, before the whole town, and there they striped him with rods therefore, till he waxed weary, and somewhat longer.——And of all who ever came into my hand for heresy, as help me God! saving, as I said, the sure keeping of them (and yet not so sure neither, but that George Constantine could steal away) else had never any of them any stripe or stroke given them, so much as a fillip on the forehead."

As a specimen of Mr. Cayley's narrative, we shall extract his account of More's execution.

"For the reasons which he gives in this letter, it was probably at More's particular request, that the following day was that fixed upon for his execution. Early in the morning of Tuesday, July 6th, 1535, his friend Sir Thomas Pope came to him with a message from the king and council, that he should suffer death on that morning before nine of the clock, and that he might prepare himself accordingly.

"Mr. Pope," said Sir Thomas, "for your good tidings I heartily thank you. I have been alway much bounden to the king's highness for the benefits and honours which he hath still, from time to time, most bountifully heaped upon me. And yet more bounden am I to his grace, for putting me into this place, where I have had convenient time and space to have remembrance of my end. And, so God help me! most of all, Mr. Pope, am I bounded to his highness, that it pleaseth him so shortly to rid me from the miseries of this wretched world. And therefore will I not fail, earnestly to pray for his grace, both here and also in the world to come.,

"The king's pleasure is farther,' added Pope, 'that at your execution you shall not use many words.'

"Mr. Pope,' replied More, you do well to give me warning of his grace's pleasure; for otherwise, at that time, had I purposed somewhat to have spoken, but of no matter wherewith his grace, or any, should have had cause to be offended. Nevertheless, whatsoever I intended, I am ready obediently to conform myself to his grace's commandment; and I beseech you, good Mr. Pope, to be a mean to his highness, that my daughter Margaret may be at my burial.'

"The king is content already,' said Pope, that your wife and children, and other your friends, shall have liberty to be present thereat.'

'O! how much beholden then,' said More, 'am I unto his grace, who unto my poor burial vouchsafeth to have so gracious consideration.'

"It was not without reason that Henry's command, *he should not use many words*, accompanied the message of death. He was not ignorant of More's ability as a public speaker, and how great his authority was among the people. He was sensible too of the provocation which he had given his prisoner; and, judging the knight's temper by his own, he feared that he should be treated with the most vindictive and offensive freedom. But the subject on this occasion proved too good for his prince; and the circumstance only serves to add to our contempt of Henry's conduct.

"Pope now took leave of More, and could not refrain from tears.

"Quiet yourself, good Mr. Pope,' said More, 'and be not discomforted; for I trust that we shall once in heaven see each other full merrily, where we shall be sure to live and love together in joyful bliss eternally.'

"More now put-on his best clothes: which, when the lieutenant of the Tow-

er saw, he advised him to take them off again, saying he was but a rascal who should have them.

" What, Mr. Lieutenant,' said the knight, ' shall I account him a rascal who shall do me this day so singular a benefit? Nay, I assure you, were it cloth of gold I should think it well bestowed on him, as St. Cyprian did, who gave his executioner thirty pieces of gold.'

" The lieutenant, however, persuaded him to rechange his dress. Yet, of the little money which was left to him, the knight sent his executioner an angel.

" At the appointed time, he was conducted from his prison by the lieutenant of the Tower to the place of execution; *his beard being long*, says his great-grandson, *his face pale and lean, carrying in his hands a red cross, casting his eyes often toward heaven.* Yet his facetiousness remained to the last, of which three instances are related to have passed even upon the scaffold. On ascending this structure, he found it so weak that is was ready to fall; upon which he said to the lieutenant, *I pray see me up safe, and for my coming down let me shift for myself.* As Henry had so prudently imposed silence upon him at this time, More only desired of his spectators that they would pray for him, and bear witness that he there suffered death in and for the faith of the catholic church.

" This said, he knelt, and repeated a psalm with great devotion; perhaps the 51st, the 56th, or the 57th. He then rose cheerfully, and the executioner asking his forgiveness, More kissed him and said *thou wilt do me this day a greater benefit, that ever any mortal man can be able to give me. Pluck-up thy spirit man, and be not afraid to do thy office. My neck is very short; take heed therefore that thou strike not awry, for saving thy honesty.* When he laid his head upon the block, he desired the executioner to wait till he had removed his beard, *for that had never committed treason.* ' So with great alacrity and spiritual joy,' adds his great grandson, ' he received the fatal blow of the axe; which no sooner had severed the head from the body, but his soul was carried by angels into everlasting glory, where a crown of martyrdom was put upon him which can never fade nor decay."

The second volume of Mr. Cayley's publication, consists of the following works of Sir T. More, his Utopia, in a new translation, his history of Richard III. and his Latin poems. It is remarkable that in his Utopia Sir T. More strongly censures the sanguinary spirit of some of the English laws. The passage may be produced as a specimen of Mr. C.'s translation. The speaker is Hythlodæus, the traveller, to the imaginary Utopia. The conversation is supposed to have taken place at the table of Cardinal Morton.

" One day when I was dining with him, an English lawyer, who happened to be at table, ran out in high commendation of the severity exercised against thieves, who, he said, were then hanged so fast, that there were sometimes twenty on one gibbet; adding, he could not enough wonder, since so few escaped, that there were yet so many who were stealing everywhere,

" Here I, who took the liberty of speaking freely before the cardinal, observed, that there was no reason to wonder at the matter, since this mode of punishment was neither just in itself, nor beneficial to the public. The severity of it is too great, and the remedy ineffectual: simple theft not being so great a crime that it ought to cost life, and no punishment, however severe, being able to keep those from robbing who can find no other means of livelihood. ' In this,' I added, ' not only you English, but a great part of the world, imitate bad masters, who are readier to chastise their scholars than to teach them. Dreadful punishments are inflicted on thieves; but it were better to make good provisions that all might know how to gain a livelihood, and be preserved from the necessity of stealing and of dying for it."

In the republication of the history of Richard III. we rather regret that the ' original orthography has not been retained. The alterations are also in a few instances more than orthographical. Equal for instance,

is written for egall, an old English word derived from the French.

The first article in the Latin poems, consists of the Progymnasmata Thomæ Mori, et Gulielmi Lilii, Sodalium, containing Latin versions, by the two friends, of a number of epigrams from the Greek anthology. In this contest of skill the knight has evidently the advantage over the grammarian.

Mr. Cayley deserves our thanks for bringing afresh to the notice of the public, a man whose memory ought never to die. He has not indeed had the fortune of discovering any new documents of importance, but he has made a diligent use of those which were previously known, and collected the information which they supply into an agreeable and interesting narrative.

ART. VII. *Memoirs of the Life and Writings of Sir Philip Sidney; by* THOMAS ZOUCH, *D. D. F. L. S. Prebendary of Durham.* 4to.

SIR Philip Sidney is more than our *Chevalier sans peur* et sans reproche*, he is the Mæcenas of the happiest age of English literature; and himself one of the brightest stars in its galaxy of glory.

Sir Henry, the father of this excellent and illustrious son, was from his infancy the companion and bosom friend of Edward the Sixth, and in his arms that innocent king breathed his last; a king, in whom original goodness was so deeply implanted, that neither his Tudor blood, nor his royal education could taint it. Upon his death Sir Henry returned to his seat at Penshurst, avoiding any participation in the dangerous projects of his father-in-law Northumberland, by which means he was not involved in his fate. At Penshurst his eldest son was born, Nov. 29, 1554, and he named him Philip in honour of the king of Spain, bloody queen Mary's husband—never, while we abhor persecution, let that epithet be separated from her name! Under her reign he was appointed "vice-treasurer and general governor of all the king and queen's revenues in the kingdom of Ireland." Under Elizabeth, lord-president of Wales, and afterwards lord deputy of Ireland. "Nothing," says Dr. Zouch, "could be more desolate and forlorn than the state of Ireland in the middle of the sixteenth century,—a country which was inhabited by men addicted to robbery and massacre, sunk in brutality, in ignorance, and the lowest superstition." Alas! the main population of that country is precisely in the same state at this day. Sir Henry Sidney executed his office well; he was the first who caused the ordinances and statutes there to be published. "Thus he brought them out of the shadow into the sunshine; whereas formerly they were only in manuscript, scarce ever seen by one in a hundred subjected thereto. His wife, alienated from the vanities of life, by the fate of her father's family, devoted herself to the duties of her own.

While Sir Henry resided at Ludlow castle, Philip was placed to school at Shrewsbury, and at the age of twelve, his father addressed to him the following interesting letter, now first published by Dr. Zouch, from the original at Penshurst.

"I have reaceaved too letters from yow, one written in Latine, the other in French; which I take in good parte, and will yow to exercise that practice of learninge often: for that will stand yow in moste steade, in that profession of

* There is a *bon Chevalier sans paour*, who is a conspicuous personage in the romances of Meliadus Geron & Courtoys,—popular books when the title was applied to Bayard.

lyf that yow are born to live in. And, since this ys my first letter that ever I did write to yow, I will not that yt be all emptie of some advyses, which my naturall care of yow provokethe me to wishe yow to folowe, as documents to yow in this yowr tendre age. Let yowr first actyon be, the lyfting up of yowr mynd to Almighty God, by harty prayer; and feelingly dysgest the woords yow speake in prayer, with contynual meditation and thinkinge of him to whom yow praye and of the matter for which yow praye. And use this at an ordinarye hower. Whereby the time ytself will put yow in remembraunce to doe that, which yow are accustomed to doe in that tyme. Apply yowr study to suche houres, as yowr discrete master dothe assign yow, earnestlye: and the time, I knowe, he will so lymitt, as shal be both sufficient for yowr learninge, and saf for yowr health. And mark the sens, and the matter of that yow read, as well as the woordes. So shal yow both enrieche your tonge with woordes, and yowr wytte with matter; and judgement will growe as years growyth in yow. Be humble and obedient to yowr master, for unless yow frame yowr self to obey others, yea and feale in yowr selfe what obedience is, yow shall never be able to teach others how to obey yow. Be curteese of gesture, and affable to all men, with diversitee of reverence, accordinge to the dignitie of the person. There ys nothing, that wynneth so much with so lytell cost. Use moderate dyet, so as, after yowr meate, yow may find yowr wytte fresher and not duller, and yowr body more lively, and not more heavye. Seldom drinke wine, and yet sometimes doe, least, being enforced to drinke upon the sodayne, yow should find yowr self inflamed. Use exercise of bodye, but suche as ys without peryll of yowr yointes or bones. It will encrease yowr force, and enlardge yowr breathe. Delight to be cleanly, as well in all parts of yowr bodye, as in yowr garments. It shall make yow grateful in yche company, and otherwise lothsome. Give yowr self to be merye, for yow degenerate from yowr father, yf yow find not yowr self most able in wytte and bodye, to doe any thinge when yow be most mery: But let yowr myrth be ever void of all scurilitee, and bitinge woords to any man, for an wound given by a woorde is oftentimes harder to be cured, then that which is given with the swerd. Be yow rather a herer, and bearer away of other mens talke, then a begynner or procurer of speeche, otherwise yow shal be counted to delight to hear yowr self speake. Yf yow heare a wise sentence, or an apt phrase, commytte yt to yowr memorye, with respect to the circumstaunce, when yow shal speake yt. Let never othe be hard to come out of yowr mouthe, nor woord of rybaudrye: detest yt in others, so shal custome make to yowr selfe a lawe against hit in yowr self. Be modest in yche assemble, and rather be rebuked of light felowes for meden lyke shamefastness, then of yowr sad frends for pearte boldnes. Thinke upon every woorde that yow will speake, before yow utter hit, and remembre how nature hath rampared up, as yt were, the tonge with teeth, lippes, yea, and here without the lippes, and all betokening raynes or bridles, for the loose use of that membre. Above all things tell no untruthe, no not in trifles. The custome of hit is naughtie, and let it not satisfie yow, that, for a time, the hearers take yt for a truthe, for after yt will be known as yt is, to yowr shame: for ther cannot be a greater reproche to a gentellman, then to be accounted a lyare. Study and endevour yowr self to be vertuously occupied. So shal yow make such an habite of well doinge in yow, that yow shal not knowe how to do evell, thoughe yow wold. Remember, my sonne, the noble blood yow are descended of, by yowr mother's side; and thinke that only, by vertuous lyf and good action, yow may be an ornament to that illustre famylie; and otherwise, through vice and slouthe, yow shal be counted *labes generis*, one of the greatest curses that can happen to man. Well, my litell *Philippe*, this is ynough for me, and to muche I fear for yow. But, yf I shall finde that this light meale of digestione nourishe any thing the weake stomake of your yonge capacitie, I will, as I find the same growe stronger, fead yt with toofer foode.

Your lovinge father, so long as you lyve in the feare of God,

H. SYDNEY."

When Philip was fifteen, his health was in such a state that a license was obtained for him to eat flesh during Lent. Yet at this very time overtures were made on the part of his family for a marriage between him and the daughter of Sir William Cecil, which was never concluded. This same year he was admitted a member of Christ Church, Oxford, under the tuition of Dr. Thomas Thornton, who has had it recorded upon his monument that he was tutor to such a man. In 1572 a license was granted him to travel during the space of two years; Leicester, his uncle, especially recommended him to the care of the English ambassador in France; Charles IX. made him gentleman-ordinary of his chamber; this appointment is believed to have been one of the many artifices designed to conceal that conspiracy against the Protestants, which is the ineffaceable opprobrium of the French nation, and the Romish religion. On the 9th of August he was admitted to the office, and on the 24th the massacre of St. Bartholomew's day was perpetrated. Popery can never purify itself from that blood!

Sidney saved himself by taking refuge in the house of the ambassador, and lost no time in quitting a country accursed with such a crime. He proceeded to Frankfort, where he lodged in the house of Andrew Wechel, the printer, and formed a friendship with Hubert Languet, then resident from the elector of Saxony.

"This excellent person was born in 1518, at Viteaux, in France. Having completed his studies in his native country, he went to Italy in 1547, and was elected professor of civil law in the university of Padua. His intimacy with Philip Melancthon, the friend and companion of Martin Luther, arose from the perusal of a book written by that amiable man, whom he visited in 1549, at Wirtemburgh, in Saxony, where he then publicly renounced the errors of Popery. Languet could not leave Melancthon, and Melancthon was no less charmed with Languet, whose conversation was equally instructive and delightful. He was universally admired and esteemed for his vast erudition, his capacious memory, his sagacity in discovering the real characters of men, his eloquence, the classic elegance of his language, his prudence, his temperance, the suavity of his manners, and his extraordinary modesty. No one new more intimately the political history of his own times, the tempers, the views and pursuits of all the kings and princes of Europe. He possessed the confidence of Gustavus, king of Sweden, of Augustus Elector of Saxony; and, above them all, of William Prince of Orange. These exalted personages successively employed him in several important negociations. To Thuanus, the historian, he endeared himself by his candour, his probity, his nice and exact judgment in public and private affairs. This incomparable writer, having at one time found him disengaged, spent three days with him, and was so rivetted to him by the allurements of his conversation, that he could not tear himself away from his presence.

"Such was the companion, such was the friend, of Mr. Sidney. Those traces of native goodness, which he perceived in the countenance and discourse of this young man, fixed so strong and favourable an impression in his mind, that he immediately determined to solicit his friendship. On his good fortune in possessing a treasure, which he deemed inestimable, he frequently felicitated himself. "That day," he said, "on which I first beheld him with my eyes, shone propitious to me." His attachment to him suffered no abatement; his affection for him was far from being common; he deeply interested himself in all his concerns; he had no other object in view than to accelerate his advancement in learning, in virtue, in religion—to render him useful to the public, and an ornament to his country. And nothing could be more honourable to a youth of the age of nineteen years, than the choice of such a companion and guide.

"Mr. Sidney has in grateful strains described the character of his beloved friend."

The song I sang old LANGUET had me taught.
Languet, the shepherd best swift Ister knew,
For clarkly read, and hating what is naught,
For faithful heart, clean hands, and mouth as true.
With his sweet skill my skilless youth he drew
To have a feeling taste of him that sits
Beyond the heaven, far more beyond your wits.

He said the musick best thilk powers pleased
Was jump concord between our wit and will;
Where highest notes to godliness are raised,
And lowest sink not down to jot of ill:
With old true tales he wont my ears to fill,
How shepherds did of yore, how now they thrive
Spoiling their flock, or while 'twixt them they strive.

He liked me, but pitied lustful youth:
His good strong staff my slipp'ry years up bore:
He still hoped well, because I loved truth."

Arcadia. B. iii.

Languet's letters to him have been preserved and published;—it is greatly to be regretted that Sidney's part of the correspondence is not in existence. This friend dissuaded him from visiting Rome. "It is difficult," said he, "for a man clothed in white apparel, to remain in an apartment filled with smoke and dust, without soiling his garment; nor can the complexion which has been long exposed to the sun, retain its native hue.—Equally difficult it will be for you to preserve your mind pure and spotless, if you converse with the Italians, the inhabitants of Venice and Padua alone excepted, who have not yet entirely degenerated from the simplicity of those nations from which they deduce their origin." Sidney repented afterwards that he had yielded to his advice; but his friend was right. "If," he said, "you should fall into the hands of those robbers who live at Rome, you must either renounce the religion which you profess, or expose your life to extreme danger. If you should have the slightest attack of a fever, your host or your physician would give information to the parish priest, for they are expressly commanded to do so. What mighty advantages would accrue to you from inspecting for a few days the ruins of Rome, merely to boast that you had seen them?" This was not exaggerating the danger. The English emigrants in that city persecuted with indefatigable malice any of their heretical countrymen who were imprudent enough to trust themselves there, and this system was long continued. Cardinal Allen relaxed it after the defeat of the Spanish armada, when the hope of re-establishing Popery in England by force was destroyed, and he himself began to think wiselier upon the subject, and more like an Englishman. When Sidney thought of going to Constantinople, Languet did not oppose his design. This project, however, was not executed, as he returned home after a three years' absence. "Travels," says old Fuller, "had now perfected his home-bred abilities, and a sweet nature set a gloss upon both." The queen treated him with peculiar kindness, and called him her Philip, in reference to Philip of Spain, her sister's husband.

In 1576, when he was little more than one and twenty, he was sent as ambassador to Vienna, to condole with the emperor Rhodolph II. on the demise of his father Maximilian II. This was the ostensible

purport of his mission, but he had business of a more serious nature entrusted to him, to stir up the Protestant States, and induce them to conclude a religious league with England. This he executed to the satisfaction of those great statesmen who employed him, and that such statesmen should have employed him while he was so young a man, is irrefragable proof of his transcendent talents; for in those days, when borough-interest was not considered as a sufficient qualification for all employments, men were appointed to situations because they were worthy of them, and England was not disgraced by her diplomatists and her generals.

During this mission, Sidney became acquainted with the great William of Orange, and even Don Juan of Austria bore testimony to the high endowments of this English heretic. On his return he held the office of cupbearer to the queen. He was now also about to volunteer in that glorious cause in which he afterwards fell: Casimir, the count palatine of the Rhine, when in England, invited him to join his army in the ensuing campaign, which he promised without hesitation; but his father was at that time in want of his presence, being harassed with malicious enemies, and he desisted from his purpose. When the French match was in contemplation, Sidney discharged his duty, by opposing it, for which purpose he addressed a letter to the queen 'to be submitted only to her merciful eyes.' It was infamous in Elizabeth, after the massacre of St. Bartholomew, to have listened to these proposals, and the punishment of Stubbs and Page for what is called a libel, is the foulest blot in her history.

The next event in his life was a quarrel with the earl of Oxford, who, presuming upon his rank, endeavoured to turn him out of a tennis-court. Sidney challenged him:—the lords of the council interposed, and prevented farther consequences, but Sidney vindicated himself to the queen, and would make no submission, because he had not been the aggressor. He retired after this to Wilton, the seat of his brother-in-law, the earl of Pembroke, and then began his Arcadia. Perhaps no man, whose talents had not been made conspicuous by some signal good fortune, was ever held in such high and universal esteem. Antonio, the prior of Crato, asked his assistance to recover the crown of Portugal, and it is said that he was invited to offer himself as a competitor for the throne of Poland.

In 1583 he married Frances, the only surviving daughter of Walsingham. Lord Littleton has written a dialogue to vindicate her character, but she was unworthy of such a husband and of such a father. After the death of Sidney she married Essex, and after the execution of Essex, Lord Clanrickarde: and as if to prove how little sensible she was of the worth of the two former, she became a convert to a religion which made it an article of faith for her that they were both damned. In the year of his marriage he was knighted.

The success of Sir Francis Drake in his first expedition tempted Sidney to form a plan with him, for making a powerful attack upon Spanish America, even with the hope of conquering it. The queen peremptorily forbade him to proceed, and thus he was saved from the disappointment and disgrace, which would inevitably else have been his fate. We rate Drake too highly; except as a navigator he is rather to be condemned than praised; the Spaniards are not altogether wrong in calling him a pirate, 'which,' says old Fuller, 'is the devil's water-rat,

and the worst kind of sea vermin.' Languet considered him as no better, nor is it possible when his ravages in America are remembered to think him other than a buccaneer.

In 1585 he was appointed Governor of Flushing, Leicester soon followed him, and Sidney was then made general of the horse under his uncle. His letter contains sufficient proof that he was extremely dissatisfied with the mal-administration of this unworthy favourite. When Maurice, then only eighteen years of age, took Axell without the loss of a single man, the honour both of the attempt and execution was given to him, and he is said to have revived the ancient discipline of order and silence in the march of his soldiers. Shortly afterwards Sidney lost both his parents. Lady Mary surviving her husband but three months—it pleased God mercifully to remove her a few weeks only before the death of her incomparable son, the ornament and delight and pride of his age and country. On the 22d of September, 1586, a detachment from the English army fell in with a convoy sent by the enemy to Zutphen, they were greatly inferior in number. Sidney had one horse killed under him, and mounted another; seeing Lord Willoughby surrounded and in great danger, he rescued him, and continued the fight till he was wounded by a bullet in the left knee. As they bore him from the field he asked for water, but when he was bearing it to his lips, he met the wistful eye of a soldier, lying mortally wounded upon the field, and he gave the cup to him, saying, his necessity is greater than mine. Often as this circumstance has been related, it would be wronging the memory of Sidney not to repeat it here.

He was removed from the camp in a barge to Arnheim. When the surgeons came to examine his wound, he bade them "use their art with freedom, while his strength was yet entire, his body free from fear, and his mind able to endure." And he composed an ode upon his situation, displaying a mind perfectly serene and calm,—unhappily it is not extant. His sufferings were very great, after sixteen days "the very shoulder bones were worn thro' his skin with constant and obstinate posturing of his body to the art of the chirurgeon." At length, says Dr. Zouch, he smelt what may not unaptly be called the smell of of death. His attendants did not perceive this, and endeavoured to persuade him that he had no reason from this circumstance to suspect danger, but he persevered in his opinion that a mortification had taken place. Had it not been for the mighty *vis medicatrix* of nature, no man in those days could ever have escaped from the surgeon's hands. He added a codicil to his will on the 17th of October, the day on which he died, and called for music, particularly for the ode which he had composed, and he expired in the arms of his secretary and dear friend Mr. William Temple.

There is an account of his behaviour during this confinement, written by Mr. Giffard, who was with him for seventeen or eighteen days before his death. Long as it is, it will interest the reader, and he will wish it were even longer.

"After he had received his deadlie stroke; being come back into the camp, and lying in a tent, he lift up his eyes towards the heavens, not imputing it unto happ or chaunce, but with full resolution affirmed, that God did send the bullet, and commanded it to stryke him.

"Being advertised that a man so chastened should humble himself and seek to assuage the anger of God, and to be reconciled to him, he fixed his eyes upon the heavens, confessed and acknowledged his guilt, and returned thanks to God, that *he did not stryke him to death at once, but gave him space to seek repentance and*

reconciliation. Hereupon, he did not only enter into a deep consideration of those things wherein he had offended God, but also with great remorse sought how to turne away his displeasure, and to mitigate his anger.

" Eight days after he was stricken, at which time he sent for Mr. Giffard, the guilt of sin, the present beholding of death, the terror of God's judgment-seat, which seemed in hot displeasure to cut him down, concurring, did make a fear and astonishment in mind, which he did overcome, after conference had, both touching the doctrine and example of the scriptures in that matter, where it was proved unto him that the great servants of God were astonished with horror and fear of God's wrath in their grievous afflictions: otherwise how should they be taught obedience and reverence to stand in awe of their father? how should they be made conformable to Christ in suffering, if they should feel no terrors of God's wrath in their soul for sin?

" After much serious conversation on the design of God in afflicting the children of men, ' with greate chearfulness he did often lift up his eyes and handes, giving thanks to God that he did chastise him with a loving and fatherlie coercion, and to his singular proffitt, whether the soul live or die.'

" Being advertised that David and other holy men of God, in time of their extreme danger, did call to God for help, and solemnly vowed to sett forth the praises of God, when he should deliver them — that he should do the like, it were very good — that is, to vow with an unfeigned heart and full purpose, if God should give him life, to consecrate the same to his service, and to make his glory the mark of all his actions. To this he answered in words expressive of his unfeigned repentance, and of his firm resolution not to live, ' as he had done, for he had walked in a vague course.' And these words he spake with great vehemence both of speech and gesture, and doubled it, to the intent that it might be manifest how unfeignedly he meant to turn more thoughts unto God, than ever before.

" Continuing thus, certain days, very desirous of conference out of the holy scriptures, he requested that some godly book might be gotten to be read unto him, which might, as he said, increase mortification and confirm his mind.

" He did also sundry times complain that his mind was dull in prayer, and that his thought did not ascend up so quick as he desired: For having before in manful sort intreated the Lord with fervent prayer, he thought he should at all times feel that fervency, and was grieved when he found any thought interrupting the same, 'and for the power of God's word how great knowledge is there,' said he, ' and how little do men feel the power and working of the same, which is inward.'

" At another time, lying silent, of a sudden he brake forth into expressions denoting his sense of the wretchedness of man, ' a poor worm,' — of the mercies of God — of the dispensations of Providence that reacheth unto all things: and this he did with vehement gesture, and great joy, even ravished with the consideration of God's omnipotency, providence, and goodness, of whose fatherly love in remembering to chasten him for his good he now felt, adding how unsearchable the misteries of God's word are.

" He did grow weaker and weaker in body, and thereby gathered that he should dye, which caused him to enter yet into a more earnest consideration of himself, what assurance he had of salvation: and having by the promises of God, and testimony of his grace, which he felt working in him, gathered his assurance of God's favor unto eternal life, and made him perceive that he did chastise him as a most kind father, to fashion him to his will; he said that he feared not to dye, but he was afraid lest the pangs of his death should be so grievous, that he might loose his understanding: and this fear did much disturb him.

" Being demanded whether he did not desire life merely to glorify God, if he should now give him his life, which were in a manner all one as to raise him from the dead, he answered, ' I have vowed my life unto God; and yf the Lord cut me off and suffer me to live no longer, then I shall glorify him, and give up myself to his service.'

" The night before he died, towards the morning I asked him how he did? He answered: ' I feel myself more weak.' ' I trust,' said I, ' you are well and throughly prepared for death, yt

God shall call you.' At this he made a little pause, and then he answered, 'I have a doubt: pray resolve me in it. I have not slept this night: I have verie earnestlie and humblie besought the Lord to give me some sleep: he hath denied it: this causeth me to doubt that God doth not regard me, nor heare any of my prayers: this doth trouble me.' Answer was made, that for matters touching salvation or pardon of our sins through Christ, he gave an absolute promise; but for things concerning this life God hath promised them, but with caution: that which he hath absolutely promised we may assuredly look to receive, craving in faith that which he hath thus promised. 'I am,' said he, 'fully satisfied, and resolved with this answer. No doubt it is even so: then I will submitt myself to his will in these outward things.' He added further, 'I had this night a trouble in my mynd: for searching myself, methought I had not a full and sure hould of Christ. After I had continued in this perplexitie awhyle, how strangelie God did deliver me? for it was a strange deliveraunce which I had. There came to my remembraunce a vanity in which I delighted, whereof I had not rid myself. I rid myself of it, and presently my joie and comfort returned.'—Within a few hours after, I told him that I thought his death did approach, which indeed he well perceived, and for which he prepared himself. His fear that death would take away his understanding did continue. 'I doe,' said he, 'with trembling hart most humblie intreat the Lord that the pangs of death may not be so grievous, as to take away my understanding."

"It was proved to him by testimonies and infallible reasons out of the scriptures, that, although his understanding and senses should fail, yet that faith, which he had now, could not fail, but would hold still the power and victory before God: yea in that respect all one, as if he had his senses and understanding. At this he did with a chearful and smiling countenance put forth his hand, and slappt me softlie on the cheeks.—Not long after he lift up his eyes and hands, uttering these words, 'I would not chaunge my joye for the empire of the worlde;' for the nearer he saw death approach, the more his comfort seemed to encrease.

"And after this, for the space of three or four hours, he did still call to be spoken unto out of the word of God. As long as it was not grievous to him to speak, he would make answer; and, if any testimonie alledged seemed hard, he would ask the meaning, and, if there were any interruption of speech he would by and by call and say, 'I praye you speak unto me still'—in the midst of these speeches which were for the confirming of faith to gather an assurance of God's law, touching the vanity of this life—the victory of Christ over death—and the glory which the body shall have at the resurrection—and that present felicity which the soul should be admitted to by the holy angels.

"As the light of a lamp is continued by pouring in of oyl, so he sought to have the burning zeal and flame of his prayer, upon which his heart was still bent, cherished by the comforts of the holy word: accounting it a great injury if we did not seek to give wings to his faith to carry up his prayers speedily, uttering grief when he felt any thought interrupting him.

"And although he had professed the gospel, loved and favored those which did embrace it, entered deeply into the concerns of the church, taken good order and very good care for his family and soldiers to be instructed, and to be brought to live accordingly, yet entering into deep examination of his life now in the time of his affliction, he felt these inward motions and workings of—exciting him to a deep sorrow for his former conduct.

"Having made a comparison of God's grace now in him, his former virtues seemed to be nothing; for he wholly condemned his former life. For there being a learned man which could speak no English, he spake to him in Latin. Among other things, he uttered this,—that godly men in time of extreme afflictions did comfort and support themselves with the remembrance of their former life in which *they had glorified God*. 'It is not,' he said, 'so in me. I have no comfort that waye: all things in my former life have been vaine, vaine, vaine.'

"Perceiving that death did approach, he did with a few short speeches, for it was too grievous for him to speak much, exhort his brethren in loving man

ner, giving instruction in some points, and to learn by him that all things here are vanity.

"His speech failing, he made sign with his hand to be still spoken to, and could less endure that I should make any intermission; even as one that runneth a race, when he approacheth unto the end, doth straine himself most vehemently; he would have the help that might be to carry him forward, now in the very end of his race, to the goal.

"It now seemed as if all natural heat and life were almost utterly gone out of him, that his understanding had failed, and that it was to no purpose to speak any more unto him. But it was far otherwise. I spake thus unto him: 'Sir, if you heare what I saye, let us by some means know it, and if you have still your inward joy and consolation in God, hould up your hand.' With that he did lift up his hand, and stretched it forth on high, which we thought he could scarce have moved, which caused the beholders to cry out with joy, that his understanding should be still so perfect, and that the weak body beyond all expectation should so readily give a sign of the joy of the soul. After this, requiring of him to lift up his hands to God, seeing he could not speak or open his eyes—that we might see his heart still prayed, he raised both his hands, and sett them together on his breast, and held them upwards after the manner of those which make humble petitions: and so his hands did remain, and even so stiff, that they would have so continued standing up, being once so sett, but that we took the one from the other.

"Thus his hearing going away, we commended him to God divers times by prayer, and at the last he yielded up his spirit into the hands of God, unto his most happy comfort.

"He died," saith one of his dearest friends, "not languishing in idleness, riot, and excess, not as overcome with nice pleasures and fond vanities; but of manly wounds received in the service of his prince, in defence of persons oppressed, in maintenance of the only true Catholick and Christian religion, among the noble, valiant, and wise, in the open field, in martial manner, the honorablest death that could be desired, and best beseeming a Christian knight, whereby he hath worthily won to himself immortal fame among the godly, and left example worthy of imitation to others of his calling."

Thus in his thirty-second year perished our Sidney, the hero, the philosopher, the poet, the perfect man. No gentleman for many months after his death appeared in a gay or gaudy dress either in the city or the court; and this is believed to be the first instance in England of a public mourning for a private person. Philip of Spain himself expressed sorrow for his death, and when that king's secretary, D. Bernardino de Mendoza heard of it, he replied, that however glad he was king Philip his master had lost, in a private gentleman, an enemy to his estate, yet he could not but lament to see Christendom deprived of so rare a light in these cloudy times, and bewail poor Widow England that, having been many years in breeding one eminent spirit, was in a moment bereaved of him. The States of Holland petitioned to have the honour of burying his body, engaging themselves to erect for him as fair a monument as any prince had in Christendom; but Elizabeth reserved this honour for herself: his body was removed to Flushing, and then embarked with all the solemnities due to a noble soldier. It was landed at Tower Hill, lay in state in the Minories, and was buried with a public funeral in St. Paul's, where it had no other monument than a tablet with a wretched epitaph. It would become the representatives of his family to erect a better in the place of this which has perished.

Robert, the brother of Sir Philip was created Earl of Leicester in 1618. "Is it not, says Dr. Zouch, to be deeply lamented, that Philip Sidney, the third Earl of Leicester, of the name of Sidney, and a lineal descendant of this nobleman, should degrade his high birth by engaging in the rebellion against his lawful

sovereign? He adhered to the regicides after the murder of Charles I. became one of Cromwell's council of twenty-one persons, and dishonoured himself by sitting in the Parliament in 1657, with men of the lowest parentage, with mean and obscure mechanics." Obsolete as this language is, we must not let it pass without reprehension:—the Sidneys acted as behoved them in that great struggle of the nation for its rights and liberties against the usurpations of a perfidious king, they acted as Sir Philip would himself have done; nor is this assertion merely gratuitous. He and Fulk Greville had one heart, one mind, one faith; and the nephew of Fulk Greville, trained up by his uncle in his own faith, feelings, and principles, died in arms for the Commonwealth: here then is proof demonstrative what was the conduct to which those principles necessarily led.

It was at Wilton, the seat of his brother-in-law, the Earl of Pembroke, that Sidney planned his Arcadia. The story was painted there on the pannels of a drawing and anti-room, and a century ago the inhabitants related with pride that the greater part of that romance had been written in the adjacent woods. Dr. Zouch perceives some of the beauties of this work, but he concedes too much to the despicable criticisms which have been past upon it, if those persons can be said to criticise who pass censure upon what they have not perused. Lord Orford calls it a tedious, lamentable, pedantic, pastoral romance! No man who had read this romance would have called it pastoral. It is an heroic romance, with pastoral interludes, but not pedantic;--not tedious, not lamentable. Never was there a story in which the light and shade were more happily blended and proportioned, nor one which more delightfully excited interest, or more irresistibly maintained it. The fable is wound up with such consummate skill, the events follow so naturally, and yet the issue is so well concealed, that the suspense of the reader almost amounts to pain. They who admire Shakespear, and despise the Arcadia, admire they know not what, and only because such admiration is the fashion. Dr. Zouch is just in his commendations: we differ from him only in the censure at which the weight of authority (such authority!) seems to have intimidated him.

"The taste, the manners, the opinions, the language of the English nation, have undergone a very great revolution, since the reign of Queen Elizabeth. Yet there are passages in this work exquisitely beautiful—useful observations on life and manners—a variety and accurate discrimination of characters—fine sentiments expressed in strong and adequate terms—animated descriptions, equal to any that occur in the ancient or modern poets—sage lessons of morality, and judicious reflexions on government and policy. A reader who takes up the volume, may be compared to a traveller, who has a long and dreary road to pass. The objects that successively meet his eye, may not in general be very pleasing; but occasionally he is charmed with a more beautiful prospect—with the verdure of a rich valley—with a meadow enamelled with flowers—with the murmur of a rivulet—the swelling grove—the hanging rock—the splendid villa. These charming objects abundantly compensate for the joyless regions he has traversed. They fill him with delight, exhilarate his drooping spirits—and at the decline of day he reposes with complacency and satisfaction."

There is nothing wearying except the interludes. They indeed come in like bad music between the acts of Macbeth, but as little do they spoil the piece.

"What description can surpass that of the two daughters of Basilius? so beyond measure excellent in all the gifts allotted to reasonable creatures, that we may think they were born to show, that nature is no step-mother to that sex, how much soever some men,

sharp-witted only in evil-speaking, have sought to disgrace them. The elder is named *Pamela*, by many men not deemed inferior to her sister: for my part, when I marked them both, methought there was, if at least such perfections may receive the word of more, more sweetness in *Philoclea*, but more majesty in *Pamela:* methought love played in *Philoclea's* eyes, and threatened in *Pamela's;* methought *Philoclea's* beauty only persuaded, but so persuaded as all hearts must yield: *Pamela's* beauty used violence, and such violence as no heart could resist. And it seems that such proportion is between their minds: *Philoclea* so bashful, as though her excellencies had stolen into her before she was aware: so humble that she will put all pride out of countenance: in sum, such proceeding as will stir hope, but teach good manners. *Pamela* of high thoughts, who avoids not pride with not knowing her excellencies, but by making that one of her excellencies to be void of pride; her mother's wisdom, greatness, nobility, but knit with a more constant temper."

In his attempt to model English verse by Latin rules of quantity, Sidney has egregiously failed, beyond a doubt. Had he and his associates substituted accent for quantity, instead of torturing the established pronunciation to new laws, they would probably have succeeded. His sonnets, tainted as they are with the original sin of their subject, abound with beauty in spite of that subject. Were it not for the feebleness with which they usually conclude, there are few in the language which would bear comparison with them. These which follow will amply justify this commendation to all who are capable of appreciating poetry.

"With how sad steps, O Moon, thou climb'st the skies,
How silently and with how wan a face!
What, may it be that even in heavenly place
That busy archer his sharp arrows tries?
Sure, if that long-with-love-acquainted eyes
Can judge of love, thou feelst a lover's case.
I read it in thy looks; thy languisht grace
To me that feel the like thy state descries.
Then, even of fellowship, O Moon tell me
Is constant love deem'd there but want of wit?
Are beauties there as proud as here they be?
Do they above love to be lov'd, and yet
Those lovers scorn whom that love doth possess?
Do they call virtue there ungratefulness?

Come sleep, O sleep, the certain knot of peace,
The baiting-place of wit, the balm of woe,
The poor man's wealth, the prisoner's release,
The indifferent judge between the high and low;
With shield of proof shield me from out the preasin
Of those fierce darts despair at me doth throw,
O make in me those civil wars to cease,
I will good tribute pay, if thou do so.
Take thou of me smooth pillows, sweetest bed,
A chamber deaf to noise, and blind of light,
A rosy garland, and a weary head:
And if these things, as being thine by right,
Move not thy heavy grace, thou shalt in me
Lovelier thanelsewhere Stella's image see.

The curious wits seeing dull pensiveness
Bewray itself in my long settled eyes,
Whence those same fumes of melancholy rise,
With idle pains and missing aim do guess.
Some that know how my spring I did address,
Deem that my muse some fruit of knowledge plies,
Others because the prince my service tries
Think that I think state errors to redress.
But harder judges judge ambition's rage,
Scourge of itself, still climbing slippery place,
Holds my young brain captiv'd in golden cage.
O fools, or over-wise! alas the race
Of all my thoughts, had neither stop nor start
But only Stella's eyes and Stella's heart.

High way, since you my chief Parnassus be,
And that my muse, to some ears not unsweet,
Tempers her words to trampling horses' feet
More oft than to a chamber's melody,—
Now blessed you, bear onward blessed me
To her, where I my heart safe left shall meet!
My muse and I must you, of duty, greet
With thanks and wishes, wishing thankfully;
Be you still fair, honour thy public heed,
By no encroachment wrong'd, nor time forgot.
Nor blam'd for blood, nor sham'd for sinful deed.
And that you know I envie you no lot
Of highest wish, I wish you so much bliss
Hundreds of years you Stella's feet may kiss."

Ruined as these sonnets usually are by their lame and impotent conclusions, there are no poems of the age which approach so nearly to the strength of Milton's language.

It is dishonourable to our literature, that there is no compleat and well edited collection of the works of this great man. A very fine portrait after Velasquez is prefixed to these praise-worthy memoirs.

ART. VIII. *The Life of George Washington, Commander in Chief of the American Forces, and First President of the United States. Compiled under the Direction of the Hon. Bushrod Washington, from Original Papers bequeathed to him by his deceased Relative. By* JOHN MARSHALL, *Chief Justice of the United States.* 8vo. 5 vols.

THE United States having been originally colonized by emigrants from this country, and notwithstanding their political separation from us, still retaining the English language, it will always be interesting to our literary public to read any work of consequence issuing from their press. The present indeed is not absolutely printed in America, which circumstance by the way augers ill of the present state of literary patronage there, requiring so much bolstering in this country, but it is written by a person who from his high official station may be presumed to hold more than an average rank in the polished society of that country. From what we already knew of American literature, our expectations were not very highly raised, notwithstanding the pompous manner in which this work was first announced to the public. Whether even our moderate expectations have been realised will appear in the detail of our review, but at the very onset we must express our severe disappointment in being deprived, by the death of the Marquis of Lansdowne, of a secret history of the peace of 1783, which that nobleman it seems had promised to communicate to this work, but which unhappily he was not enabled to complete. We wish the English publisher, to make some amends for the nonfulfilment of his engagement to the public, had been authorized to insert any fragment, however imperfect, left behind by one who had so great a share in the conclusion of that peace, and whose great diplomatic skill will not speedily be forgotten in the present dearth of political talent.

In proceeding to the work itself; what first strikes us, and will, we imagine, also strike every reader, is its enormous bulk. This in our estimation is no small evil.

The first volume, after a dedication by Mr. now Sir Richard Philips, to the Marquis of Lansdowne, and a preface by Mr. Marshall, is wholly made up of a history of the original settlement of our American colonies compiled from the works of Belknap, Hutchinson, Minor, Smith and Chalmer, of whose very words Mr. Marshall

candidly acknowledges he occasionally avails himself. A Mr. Robinson also is frequently referred to: who he is we are at a loss to imagine, unless our learned chief-justice has been guilty of a misnomer, and by Mr. Robinson means the celebrated Dr. Robertson, which we rather suspect to be the case. But though we have been at some loss as to this point, we have had no difficulty whatever in agreeing with Mr. Marshall "That in selecting the materials for the succeeding volumes it is proper to present to the public *as much as possible of General Washington himself.* Prominent as he must be in any history of the American war, there appears to be (why *appears?*) a peculiar fitness in rendering him still more so in one which professes to give a particular account of his own life." Our only objection is that Mr. Marshall asserts without practising this *truism.* However, it is no fault of ours, that his work, instead of being a biography, is a diffuse and dull history; we must take it as it is.

In his preliminary history of the discovery of America, Mr. Marshall begins *ab ovo*, and our opinion of his style of writing was formed when on the very second page we read the following involved and obscure sentence. "On his passage Bartholomew was unfortunately captured by pirates. After a long detention he at length reached England, where his propositions were so favourably received by the sovereign of that nation, as to have excited the opinion, that he would probably have acquired to himself and his country the honour and advantage of having first patronized this ever memorable voyage, had not the delays experienced by Bartholomow suspended the decision of Henry, until America was discovered under the auspices of Spain."

But although this introductory volume is much too diffuse when it is considered as forming part of the biography of an individual, yet we are ready to acknowledge that it contains much to interest and amuse the reader. Our limits will not however allow us to enter into a detail of its contents.

With the second volume begins the life of General Washington. His great-grandfather, John Washinton, emigrated from England, in 1657, to Virginia, where George was born, the third son of Augustine, February 22, 1732. He seems to have been a boy of an adventurous spirit, and at the age of fifteen urged so pressingly to be permitted to enter into the British navy that the place of midshipman was obtained for him. From the dangers of this profession he was rescued by the timidity of his mother, who in consequence of his father's death seems to have had the entire controul of his minority. His patrimony as a younger son being inconsiderable, he had recourse to land surveying as a means of subsistence, but this did not damp his military ardour, for at the age of nineteen, the Virginian militia being to be trained to actual service, he was appointed one of the Adjutant-generals. Soon after he was employed by Mr. Dinwiddie on a mission, no less delicate than dangerous, to the French commandant in Upper Canada. All this implies the early developement of very considerable talents. A very minute and interesting journal of his perilous traversing over the very wild country between Williamsburgh and lake Erie, is given at length in his own words. The exertions made by him on this occasion, the perseverance with which he surmounted the difficulties of the journey, the judgment displayed in his conduct towards the Indians, the address with which he parried the intrigues of the French,

raised him very much in the public estimation. In consequence of the encroachments of the French a war of posts having taken place, Washington had an independent command, in which he met with various success, and retired in disgust in consequence of some regulations as to rank made by the British government, which were deemed offensive to the provincials. If he acted rightly in so doing, it is unaccountable why, the same offensive regulations existing, he soon after accepted a post under General Braddock. The fatal termination of this general's expedition is well known: are we to impute the following severe reflections of Washington on the British troops, to the pique and prejudice of provincialism? "The dastardly behaviour of the regular troops exposed those who were inclined to do their duty to certain death, and at length in spite of every effort to the contrary they broke and ran as sheep before hounds." P. 44. v. 2. It must be acknowledged that at this period the English did not act a very brilliant part in America. They had to contend with their eternal rivals the French, and at the commencement of this war we must acknowledge both the inferiority of our enemy in point of number, and his decided superiority in activity, address, and military skill. At this time the white population of the English colonies amounted to upwards of a million, while that of the French did not exceed fifty-two thousand, and yet in four successive campaigns were we baffled, defeated and disgraced. But the great Pitt was called to direct our councils, and the effect of his energetic mind was soon felt even in the wilds of North America. How ought the heart of every Briton thrill within him at the recollection of the exploits of Wolf! Our author gives a very clear and succinct narrative of the entire destruction of the French power in North America, but it does not appear that General Washington took any military part at this juncture, which seems somewhat extraordinary. He had a second time resigned his command soon after Braddock's defeat, and not long after his resignation "he was married to the widow of Mr. Curtis, a lady to whom he had been for some time strongly attached, and who, to a large fortune and a fine person, added those amiable accomplishments which ensure domestic happiness, and fill with silent but unceasing felicity the quiet scenes of private life."

General Washington was roused from his retirement by the great event of his country resisting by force of arms the mother country. He had continued a member of the legislature of Virginia, and took an early and decided part in the opposition made to the principle of taxation asserted by the Brtish parliament. He was elected a member of the first congress which met at Philadelphia, and was very soon marked out as the soldier of America. The events of this war, which so justly bestowed on Washington the appellation of the modern Fabius, are well known. They occupy nearly three volumes of the present work, and are treated with an equal degree of minuteness, whether Washington took an active part in them or not, which we deem a great fault in a biography. It will be impossible for us to follow our author in his desultory details; we must confine ourselves to some general reflections on this contest once deemed of such vital importance to Great Britain. We must begin with the painful task of acknowledging our conviction, that notwithstanding the disgusting haughtiness with which

the American congress received the fair terms of conciliation which we offered in the sequel, yet that at the commencement of the contest we were in the wrong. Having once determined on enforcing submission, our government ought at the onset to have employed a force in America capable of crushing the resistance at its birth. That we were competent to do this appears clearly from the work before us, which very much lowers in our estimation the character of the American army, while it raises that of the general, who with such a miserable force was able to make any thing like a resistance to the discipline and valour of the British forces. Indeed we are here taught how little patriotism is to be depended upon for raising a military force, and what weight we are to allow to the high sounding phrase, that a people determined to be free can never be conquered. What was the conduct of these American patriotic soldiers? To induce them to inlist even for a limited period, *a bounty was necessary*, (vol. 2. p. 363) and when enlisted they deserted in whole regiments at the eve of a battle, if their term of service was nearly compleated: for "they knew that by parrying the danger of the moment they would return in safety to their families, and throw the hazard of war on others. (vol. 2. p. 525). In his correspondence with congress, Washington describes in feeling language the straits to which he was frequently reduced by the selfishness and cowardice of these patriotic soldiers, straits so great that nothing but a most unpardonable want of exertion on the part of Sir William Howe preserved the American cause from absolute destruction. From many incidental passages we collect, likewise, that the American officers were not exempt from the faults of the soldiers. We read of a "Major General Stevens being cashiered for intoxication," that "among some of the officers, the most disgraceful and unmilitary practices frequently prevailed, and the privates could not sufficiently respect them to acquire habits of obedience and subordination:" and that several officers of inferior rank were not themselves exempt from the general spirit of pillage and plunder, which at that time disgraced the American troops."

With respect to our author's manner of describing military events, it is sufficiently clear and minute, but it is languid, from which censure however we except the very spirited and interesting description of the attempt to storm Quebeck, in which Montgomery fell, and Morgan, though finally unsuccesful, displayed such undaunted courage.

Washington having brought the contest to a successful termination, returned with dignity and pleasure to a private life. There is great magnanimity in his conduct at this period, and we particularly admire his singular disinterestedness. From his early resolution to accept no pecuniary compensation for his services, he could not be persuaded to depart, though the legislature, with considerable delicacy and address, passed an act just before their ajournment, appropriating a certain number of beneficial shares in a navigation, as a reward to their general. No persuasion could induce him to retain them for his private emolument, but he consented to hold them in trust for such public institutions as the legislature should approve. On his retiring to his seat at Mount Vernon, he addressed an admirable letter to the governors of the different States, recommending those measures which appeared to him

most suitable to the existing circumstances of America. We recommend our readers to turn to this, page 48. vol. 5.

From his retreat, in which he still occupied himself with projects for improving the internal navigation of the country, he was drawn once more into public life, by being unanimously chosen President of the United States, at the commencement of the new federal constitution. It appears to us, that, notwithstanding a certain coyness and coquetry, he consented, nothing loth, to his new honours; we do not blame him for this—it is human nature: when a man has once been so highly excited as Washington had been, it is almost impossible for him to sink contentedly into the obscurity of private life. His progress from Mount Vernon to Philadelphia was a triumphal procession. At Trenton, the scene of his most brilliant exploit, he passed under an arch, on which was inscribed, THE DEFENDER OF THE MOTHERS WILL BE THE PROTECTOR OF THE DAUGHTERS, where he was met by a party of matrons leading their daughters dressed in white with baskets of flowers in their hands, who sang "with exquisite sweetness" an ode composed for the occasion. We insert this not for its intrinsic beauty or sublimity, but as being the only specimen of American poetry, with which Mr. Marshall has favoured us:

Welcome mighty chief once more,
Welcome to this grateful shore;
Now no mercenary foe
Aims again the fatal blow,
Aims at thee the fatal blow.
Virgins fair and matrons grave,
Those thy conquering arms did save,
Build for thee triumphal bowers;
Strew ye fair his way with flowers,
Strew your hero's way with flowers.

At the conclusion, the chief justice, with a very laudable and prompter-like minuteness, adds "at the last line, the flowers were strewed before him."

During the first sessions of the new legislature, an attempt was made in the senate to approximate to monarchy, by giving the title of highness to the president, but it was rejected by the house of representatives. Great part of the concluding volume is taken up by a detail of the debates of the two houses of legislature, so minute as to be fit only for an annual register. The author gives also the character of the ministers whom Washington appointed. But in these, as well as in the character of his principal, all is praise. While so much is said about persons, some of whom are obscure and already forgotton, we cannot but express our surprize at the almost total omission of the immortal Franklin. We do not mean to accuse Mr. Marshall of any partiality, for we observe his praise is in general indiscriminate—he speaks as highly of John Adams as of Jefferson. When in the progress of his work he comes to treat of the period of the French revolution, and of those consequent entanglements, which do not appear to have been avoidable by the American government, we perceive that Mr. Marshall belongs decidedly to the anti-gallican party. Washington himself, with that sort of attachment to existing government inseparable from those who are in actual possession of power, yet conducted himself with great coolness and temper under all the irritating circumstances of Citizen Genet's conduct; and the members of his government were equally divided between the French and British interests. Washington had a difficult part to act in a conflict between two parties in the legislature, so nicely balanced that many questions were carried, even in the senate, by the single vote of the

vice president Adams, but such was the prudence of his conduct, that he avoided the great evil of war, notwithstanding the irritating conduct both of Great Britain and of France. War would have been so injurious to the rising prosperity of America, that we think his country almost equally beholden to him for his dexterity in preventing it, as for his conduct while at the head of its forces. What a contrast also to the sanguinary governments of Europe is shewn in his crushing a formidable rebellion, in the western country, without shedding a single drop of blood! There are some circumstances attending the suppression of this rebellion so curious that we must give them in Washington's own words.

"The spirit which blazed out on this occasion, as soon as the object was fully understood, and the lenient measures of the government were made known to the people, deserves to be communicated. There are instances of general officers going at the head of a single troop, or of light companies; of field officers, when they came to the place of rendezvous, and found no command for them in that grade, turning into the ranks, and serving as private soldiers under their own captains; and of numbers, possessing the first fortunes in the country, standing in the ranks as private men, and, by way of example to others, marching day by day with their knapsacks on their backs, and sleeping on straw with a single blanket, in a soldier's tent, during the frosty nights which we have had. Nay more, many young quakers, of the first family, character, and property, not discouraged by the elders, have turned into the ranks, and are marching with the troops."

At the termination of the second period of his election as President of the United States, Washington published a valedictory address, in which he announced his intention of retiring into private life. This resolution he accomplished, and adhered to it till he was once more appointed, on the prospect of a war with France, to be commander in chief of the American forces. But he did not long survive this appointment.

"On Friday*, the 13th of December, while attending to some improvements upon his estate, he was exposed to a light rain, by which his neck and hair became wet. Unapprehensive of danger from this circumstance, he passed the afternoon in his usual manner; but in the night, he was seized with an inflammatory affection of the wind-pipe. The disease increased with a violent ague, accompanied with some pain in the upper and fore part of the throat; a sense of stricture in the same part, a cough, and a difficult, rather than a painful deglutition, which were soon succeeded by fever, and a quick and laborious respiration.

"Believing blood-letting to be necessary, he procured a bleeder, who took from his arm twelve or fourteen ounces of blood; but he would not permit a messenger to be dispatched for his family physician until the appearance of day. About eleven in the morning, doctor Craik arrived, and perceiving the extreme danger of the case, requested that two consulting physicians should be immediately sent for. The utmost exertions of medical skill were applied in vain. The powers of life were manifestly yielding to the force of the disorder: speaking, which was painful from the beginning, became almost impracticable: respiration became more and more contracted and imperfect, till half past eleven on Saturday night, when retaining the full possession of his intellect, he expired without a struggle.

"Believing at the commencement of the complaint, as well as through every succeeding stage of it, that its conclusion would be mortal, he submitted to the exertions made for his recovery, rather as a duty, than from any expectation of their efficacy. Some hours before his death, after repeated efforts to be understood, he succeeded in expressing a desire that he might be permitted to die without interruption. After it became impossible to get any thing down his throat, he undressed himself and went

* This account is extracted from a certificate signed by Dotor Craik and Doctor Dick, and in part from a private letter of Doctor Craik.

to bed, there to die. To his friend and physician, doctor Craik, who sat on his bed, and took his head in his lap, he said with difficulty, "doctor, I am dying, and have been dying for a long time, but I am not afraid to die."

"During the short period of his illness, he economised his time in arranging, with the utmost serenity, those few concerns which required his attention; and anticipated his approaching dissolution with every demonsration of that equanimity, for which his life was so uniformly and singularly conspicuous."

Thus terminates what is called a biography, consisting of no less than 3306 pages, which absolutely tells us no more of the private life of its object, than that he was born, that he married, and that he died. When it is remembered that on the title page, the work is said to be compiled under the direction of a near relation, the Hon. Bushrod Washington, the least we can say is that we are grievously disappointed. We will venture to affirm that any man of moderate talents, with no other materials than the public newspapers of the day, might have made as good a life of Washington as this.

Before we conclude, our duty obliges us to notice the following instances of incorrect language, which have met our eye, vol. 1. p. 76. "resemblage of his parliament" for reassemblage. P. 143 and 215 "appellate court" for court of appeals, appellate being the term applicable to the person against whom appeal is made. Page 410 "a *regular* constructed fortress." P. 411 "this could only be done in the night and *of* a foggy day." Vol. 2. p. 254 and in many other places, *passage* of a bill for passing of a bill. P. 349 *a* banditti. P. 551 "the *patrole* the next day was Leitch" instead of parole. Vol 4. p. 455. Independ*ant* for independ*ently*. Vol. 5. p. 144. meaning to praise them, our author says, "the patriotic veterans of the revolution, *infected* by the wide spreading *contagion* of the times, arrayed themselves under the banners of the laws." P. 369, and in many other places, *grade* is used for degree. P. 469 "an occasion presented itself for *testing* the firmness," instead of putting to the test. P. 594, *bread stuff* is used for corn or flour. We object to the continual use of the word progress as a verb; we are aware that authorities may be found for it in English writers, but such use had fortunately become obsolete till the American revolution revived it. We have been more particular in noticing these faults in Mr. Marshall's language, because we are not at all certain that the Americans do not consider them as beauties, and because we wish if possible to stem that torrent of barbarous phraseology with which the American writers threaten to destroy the purity of the English language.

ART. IX. *Life of George Washington, Commander in Chief of the American Army, &c. By* AARON BANCROFT, *A.A.S. Pastor of a Congregational Church in Worcester.* 8vo. pp. 560.

JUDGE Marshal's life of Washington comprehends, as an appropriate and sufficient life of Washington must do, a general history of the North American Colonies and a political history of the United States. Mr. Bancroft, in order to accommodate that class of readers who cannot afford to purchase Marshall's voluminous work, or who cannot spare time to read it, has comprised in a single volume the leading events in the life of Washington. He has made Marshall his principal authority for facts, and has availed himself of Ramsay's and Gordon's History of the American War. The compilation in a very respectable one.

ART. X. *An Authentic Narrative of the Causes which led to the Death of Major Andrè, Adjutant General of his Majesty's Forces in North America. By* JOSHUA HETT SMITH, *Esq. Counsellor at Law, late Member of the Convention of the State of New-York. To which is added a Monody on the Death of Major Andrè, by* MISS SEWARD, 8vo. pp. 357.

THIS Mr. Smith is the gentleman whom general Arnold selected as a proper person to conduct a flag of truce to the Vulture sloop of war, and bring back Major Andrè to West Point, which place Arnold had previously projected to betray into his hands. The object of this publication is two-fold: first to exculpate the author from being a participator in the treachery of his principal; and secondly to calumniate the character of general Washington, and of all those officers who considered it necessary to regard Major Andrè as a spy and to treat him accordingly. With respect to the first object, we have no hesitation in saying that, in our opinion, it remains entirely unaccomplished. Mr. Smith's own narrative of the affair, by no means convinces us that he was not privy to the treacherous nature of the correspondence he was carrying on. In the first place Mr. Smith was not a military man, but chose to perform a military duty—he carried a flag of truce. At what time did he carry this flag of truce? in the dead of night! who accompanied him? not soldiers, not sailors, but *his own tenants, selected because they had been used to the water!* It is not amiss to mention here, that in order to prevent any disaffected American from carrying provisions or intelligence to the British ships occasionally lying in the river, a regular water patrole was established to guard the shores. To avoid the vigilance of these boats was necessary; how was it accomplished? by *rowing with muffled oars!* All these damning facts Mr. Smith relates himself. The suspicions of the water-men were excited: one of them told general Arnold bluntly, that if the business was of a fair, and upright nature, he saw no necessity for any disguise, or to seize the veil of night to execute that which might as well be transacted in broad day-light. But, says Mr. Smith, the watermen were simple honest men, "*and were my tenants, in whom I could place the utmost confidence.*" The suspicions of Mr. Smith, however, were never once roused from their sleep: his simplicity far surpassed that of the watermen! They had brains enough to guess that all was not fair; but he, simple man, reposed implicitly in Arnold's honor; believed that the traitor was acting for the good of his Country, and had not the faintest knowledge of the business he was employed on!

Mr. Smith arrived safely on board the Vulture, and brought back Major Andrè under the fictitious name of Anderson. General Arnold was ready to receive him *at the appointed place, hid among some firs.* The conference between Arnold and Andrè lasted so long, that "I deemed it expedient to inform them," says this simple, honest Mr. Smith, "of the approaching dawn of day." But all along he had no suspicion —not the slightest, that it related to any improper or disloyal subject. What an interesting and amiable simplicity of character is this!

The day broke, and it was too late for Major Andrè to return to the Vulture, as he must necessarily be observed. He seems to have passed the day at the house of Mr. Smith; towards evening general Arnold proposed that that gentleman should re-conduct the Major to his ship. Mr. Smith, however, had a fit of ague upon him and could not go. It was then propo-

sed that Andrè should go by land to New-York, and the simple honest Mr. Smith had no objection to accompany him part of the way. After this arrangement was made, general Arnold retired, but in a short time afterwards he returned, impressed with a difficulty of which he was not before apprised; "*for that Mr. Anderson had come on shore in a military dress which he had borrowed, from pride or vanity, from an officer of his acquaintance at New-York.*" The man to be sure, who could be simple enough to carry a flag of truce in the dead of night, with muffled oars to his boat, unsuspicious that the principal who sent him had any sinister designs, would also be simple enough to believe this silly story about the regimentals. Mr. Smith had no hesitation, no scruple in believing it, and accordingly he lent the young stranger, Mr. Anderson, one of his coats, and thus disguised, accompanied him a part of the way to New York! Major Andrè was seized a short time after they separated, by three of the New-York militia, John Paulding, David Williams, and Isaac Van Vert, who with others were on a scouting party between the out-posts of the two armies. Mr. Smith was shortly after seized as an accomplice, a circumstance at which he seems to have been a good deal surprized as well as annoyed!

Such is the circumstantial evidence against Mr. Smith as we collect it from his own confused and ill-written narrative. If any thing were wanted to corroborate it, he has unwittingly furnished us with much collateral matter. Not content with defending Major Andrè (pp. 96 and seq. & 150.) in his unfortunate part of the transaction, he has the folly to volunteer a defence of Arnold, p. 232. The address of that general after his base defection from America, is said "powerfully to have influenced the minds of its citizens;" and "*the facts it contained in justification of his conduct to be unanswerable.*" The man who can defend treachery is not likely to have been very scrupulous about practising it. Nothing can be more mean, insulting, and unjust, than the hint that is given as to the cowardice and rapacity of the three militia men who stopped Major Andrè: relating the circumstances of his capture, Mr. Smith says "the law of the state gave to the captors of any British subject, all his property; and of course his horse, saddle and bridle were in the first instance a temptation to stop him on the least ground for suspicion, while he, *being alone*, they were the more bold against an *unarmed* man." What can be so gross as this attempt to discredit the patriotism of three men who actually refused a large bribe offered to them by Major Andrè, and who, Mr. Smith in the same spirit of illiberality neglects to tell us, were rewarded for their fidelity by a grateful country. Congress settled on each of the three militia men, an annual pension of three hundred dollars for life, and presented each with a silver medal, on one side of which was a shield with the inscription "Fidelity," and on the other the motto "Amor Patriæ." Mr. Smith at last is brought to trial before a court-martial: his own account of it is curious enough, and far enough from being exculpatory of his conduct. He tells us that he presented a defence to the court-martial which filled a quire of paper closely written; this he read to the court which sat every day for a fortnight. At any rate then there was no indecent precipitation to complain of. After all, what was the nature of his defence? The defence prin-

cipally consisted — "in comments upon the judicial power before whom I was made amenable." This is excellent; instead of proving that he was ignorant of Arnold's treachery, he contents himself with disallowing the authority of the court martial to try him, a citizen: forgetting that he, a citizen, had carried a flag of truce to the Vulture, and then voluntarily assumed a military duty, and forgetting that in his defence he stated himself to have been under Arnold's orders.

There is a whimsical omission in this account of Mr. Smith's own trial: he has omitted to say what the verdict was, and of course whether there was any sentence consequent upon it. After the trial, however, he was sent to a distant place of confinement where he affects to have refused many overtures for his escape, relying on the consciousness of his innocence. But this honorable reliance by degrees wore away, and he was glad to make his escape the first time that a favourable opportunity occurred, and then he fled to the British army!

We have already stated that the object of this publication is twofold; first to clear the author's own character, and secondly to *calumniate* general Washington. If Mr. Smith has not accomplished the one, he certainly has the other. Washington is accused of having murdered Andrè, and of having made the attempt to murder the innocent simple Mr. Smith! disgusting as it is, we must transcribe the following sentence lest we should be suspected of using stronger terms than we are authorized to do. "This flagrant injustice (the injustice of trying Mr. Smith by a court-martial) will mark the savage ferocity with which their general sought my life, not sufficiently glutted with that of the accomplished Andrè, and ought to be a warning to posterity how they invest tyrants with any sort of power that they can with impunity abuse." p. 201. Now general Washington's letters, written on occasion of Major Andrè's capture, and all the historians in touching on the subject, prove, that during the whole course of the American war, there was nothing which gave that general half so much anguish of mind as the imperious necessity he felt himself under of consigning to an ignominous death, so brave, so accomplished, so amiable a man.

Major Andrè was employed on a duty which *justly* exposed him to the fate he experienced: in the mean time, a stronger testimony to his virtues could not have been given than the general regret which was felt and expressed by both armies that such a man should have been engaged in so unworthy an office.

The overture to surrender West Point must have come from Arnold; the conduct of Sir Henry Clinton and of Andrè would otherwise have been perfectly inexcuseable. The following story bears but little relation to the present subject, but it illustrates so well the mode in which a man of honor and spirit would have resented an overture from the enemy to deliver up a fortress from unworthy motives, that every reader will pardon its insertion. In the year 1793 general Whitelocke (then Lieutenant Colonel) was sent on an expedition from Jamaica to St. Domingo. The town of Leogane which was deemed an object of importance was defended by a French Officer named Laveaux. To him Colonel Whitelocke sent a flag of truce, and a letter with an offer of 5000l. to surrender the place. Laveaux having read the letter, asked the officer to declare upon his honor if he knew what it contained; the officer having assured him he did

not, Laveaux told him it was well, as otherwise he would have ordered him to be instantly hanged. The letter was then read to those who were present, and Laveaux is stated to have given this answer: "you have endeavoured to dishonour me in the eyes of my troops by supposing me so vile, so base, so flagitious as to be capable of betraying my trust for a bribe; this is an affront for which you owe me personal satisfaction, and I demand it in the name of honor, wherefore, previous to any general action, I offer you single combat, until one of us fall; leaving you the choice of arms, either on foot or horseback. Your situation as my enemy on the part of your country did not give you a right to offer me a personal insult; and as a private person I ask satisfaction for an injury done me by an individual." Colonel Whitelocke thought proper to decline the challenge.

In Miss Seward's Monody there is expressed a great deal of feeling for the fate of one whose constant attachment to her sister may plead some excuse for a tone of exasperation which from any other person must have been set down as mere poetic rant. Such lines as these, however, can not be read without emotions of horror and disgust.

Oh Washington! I thought thee great and good,
Nor knew thy Nero-thirst of guiltless blood!
Severe to use the power that fortune gave,
Thou cool determined murderer of the brave!
&c. &c. &c.

At the close of the volume are a few letters written by Major Andrè to Miss Seward: they are exceedingly animated, full of fancy, with now and then a touch of tenderness which is very interesting. In short it is the only part of the book worth reading.

Mr. Smith's narrative is confused and blundering: he quotes latin as fluently and as falsely as Lingo himself; and whatever suspicion there might have been before of his privity to, and acquiescence with, Arnold's treachery, is strengthened almost into certainty by this stupid miserable narrative.

ART. XI. *Memoirs of Josias Rogers, Esq, Commander of His Majesty's Ship Quebec. By the late* WM. GILPIN, *A.M.* 8vo. pp. 184.

THE British navy abounds in an eminent degree with men of consummate skill in their profession, of ardent enterprize, and in many instances not less amiable and respectable in private character, than distinguished in public service. It has long maintained its distinction of superiority to the marine force of other countries, and it is but justice to say, that it has at the present period surpassed itself, not merely in its magnitude and formidable extent, but in discipline, and every species of professional merit in its members. For these advantages it is we believe in a considerable degree indebted to the exertions and example of an eminent nobleman still living, who has served his country, both in fighting her battles, in forming her most distinguished naval characters, in recommending, and in some instances accomplishing important reformations in the marine department of her service, and assisting in the public conduct of her councils.

Captain Josias Rogers, the subject of these memoirs, was one of the many excellent officers, formed in the school of Lord St. Vincent. He was born at Lymington in the year 1765. The impulse which determined him in the choice of his profession arose from the sight of a

Spanish prize, lying in the harbour of Portsmouth. He commenced his naval career in the Arethusa, then commanded by Sir Andrew Hammond, which was shortly after ordered to North America. Mr. Rogers here distinguished himself by his activity and judgment in every service to which he was appointed, but the particulars our limits will not suffer us to detail. In 1775 the American war broke out, and Mr. Rogers accompanied his captain, who was appointed to the command of the Roebuck of 44 guns. In 1776 Mr. Rogers was unfortunately wrecked in a prize of which he had taken possession, and after suffering severe hardships, was made a prisoner, and effected his escape after a captivity of a year and two months. Part of his adventures during that period shall be related in the words of the author.

" This scheme, therefore, being frustrated, they were obliged to attempt their escape in a humbler manner, by letting themselves down through the window of their prison. This however was no easy matter. Their prison was an upper room, and the windows at least twenty feet from the ground. It was guarded also by sentinels continually patrolling round it. Mr. Rogers however observed that these sentinels regularly rendezvoused about midnight at a station in front of the prison, either for refreshment, or from supposing that the necessity of the watch was over for that night. This neglected hour he took; and fixing a rope strongly to a spike-nail in the inside of their prison, they all nine (of which number they consisted) let themselves safely down through a back window. When they had gotten to a place agreed on, they found Davis, who, according to his engagement, provided them with a boat to cross the Potomack, on which Alexandria stands, and furnished each of them with a good musket, plenty of ammunition, and a hunter's frock, with *liberty or death*, inscribed upon it, which was the badge of an American peasant.

" Under the conduct of Davis they meant now to make their way to Chesapeak-bay: but some difficulties arising in the prosecution of this plan they gave it up, and depended for their escape on such fortunate circumstances as might happen to arise. Davis, though a fellow of intrigue, was a dastard in action; and was totally perplexed in the business he had undertaken. The general idea seems to have been, if possible, to get to the Delawar, where they had the best chance, they thought, of finding some British cruizer. The direct road was tedious, and troublesome: of course their circuitous journey, through swamps and forests, and conducted only by night, was full of difficulty. They had rivers also to pass, which threw many obstacles in their way. But I shall not follow them through their whole route: for though a journal of it lies before me, yet without a little more topographical knowledge of its course than a map commonly affords, it is rather perplexed. I shall just, therefore, extract such circumstances from it, as place their hardships in the strongest light.

" The first accident they met with was truly distressing. Mr. Rogers and Mr. Goodrich, being the most active men of the party, formed a sort of advanced guard; but going in different directions, to make some discoveries, Mr. Goodrich was lost in the wood, and never joined them afterwards.

" Another night, as they were near the great road, they heard horsemen at a distance galloping towards them. They immediately concluded themselves to be the objects pursued, and skulking behind trees, presented their muskets, but determined not to fire, till the horsemen were close to the muzzles of their pieces. In moving they made a rustling among the leaves, which alarmed the men, who stopped within twenty paces of them. Mr. Rogers and his company heard their discourse, and had reason to think they were right in their conjecture; but the men listening awhile, and conceiving it was only the rustling of deer among the leaves, galloped off.

" Mr. Rogers, however, wishing to know certainly something more of the

state of the country, and to get what intelligence he could, ventured in his disguise, very early in the morning, to enter a public house. He had scarce sat down when the landlady asked him, if he had seen any skulking people about the country? for some prisoners, she told him, had broken out of Alexandria jail; and that an express was then in the house, in bed, who had brought, last night, a number of hand-bills to distribute. She then gave him one, in which he and his companions were described, and the dress they wore when they went off, and a reward promised of an hundred dollars for each, to any person who should apprehend them.

"Mr. Rogers had presence of mind enough to appear perfectly composed at the landlady's information, and telling her he would keep a sharp look out for them, wished her a good morning. He immediately carried the unpleasant news to his companions, that a price was set upon their heads; they were all sufficiently alarmed, but poor Davis looked like a ghost, and giving up all for lost, took the first opportunity to desert them. They had no doubt but he would take the first opportunity also to betray them, if he could turn it to any advantage. It was agreed however on all hands, that their present station was not an eligible one. With the first hour of darkness therefore they slunk off, and got into a large swamp. Here they rambled about, and found in it a rising ground, dry, and well sheltered. They had the good fortune also to find an immense pine upon it, blown up by the roots; which had heaved up with them a vast quantity of earth; forming within, a large and very commodious cave. Into this they all crept, and drawing around them a quantity of dry leaves, thought they had obtained a most comfortable retreat.

"As the sun rose, they found their cave opened upon a creek of the Potomack, (as they supposed it to be) of which they had a fair view. Over this creek, they wished to transport themselves, as its farther shores, they conceived, would bring them nearer the Delawar.

"As they were deliberating what step to take, they plainly discovered a large party of soldiers, embarking on the opposite shore; then crossing over, and afterwards landing on their side of the river. They resolved therefore to let all this bustle subside before they made any farther attempt. But they had the mortification to find, that another large body of troops were gathering again, on the opposite shores; and that in fact boats were passing, and repassing the whole day. They lay close therefore, not daring to stir. But it was a state of severe trial, for they had not tasted a mouthful of food the whole day.

"On the second morning, they had the mortification to see the same scene renewed; boats passing with troops, and repassing the whole day: and to their still greater mortification, it was renewed on the third. As they had now been three days without food of any kind, nature could no longer support so severe an abstinence; and Mr. Rogers determined, on the third night, at all hazards, to sally out in quest of some fortunate circumstance. The command had now been conferred upon him, since Davis had left them, whom they had appointed their leader, with a view to keep him faithful."

After a series of difficulties Mr. Rogers at length reached the ship to the service of which he belonged, though in a condition sufficiently destitute and forlorn. His captain refitted him from his own stores, and expressed a perfect approbation of his conduct. During the remainder of the war he was employed in various active and important services, and obtained the rank of a master and commander. In 1782 he was unfortunately again taken prisoner and wounded, but being soon exchanged, he reached England about the beginning of September in the same year.

In 1783 after the peace was signed, Captain Rogers was appointed to the command of the Speedy sloop, for the purpose of checking the illicit trade of the smugglers, who had become extremely daring in the

North Sea. His station was at Yarmouth, and by the exertion of his usual activity in this appointment, he gained the approbation of his employers. On the completion of this service he fixed the residence of his family at St. Austin's, in the parish of Boldre, near the place of his birth. In 1790, at the time of the armament which took place during the negotiations with the Spaniards relative to the occupation of Nootka Sound, Sir John Jervis being appointed the commander of a squadron, hoisted his flag on board the Prince of 98 guns, and selected Mr. Rogers as his captain.

Soon after the commencement of the war with France in 1793, Captain Rogers was appointed to the command of the Quebec frigate of 32 guns, and was sent to join Admiral Macbride, who commanded a light squadron in the channel. He was here employed in various important services, both by sea and on the hostile coast, which required the exercise of activity and judgment. An expedition to the West Indies being about this time planned, the command of it was allotted to Sir John Jervis, who by right of prior connection, claimed the services of Captain Rogers in his fleet. "But Admiral Macbride, finding him so useful a man in the channel service, and considering him as now attached to his fleet, refused to give him up." The dispute between the two admirals became warm, and Messrs. Pitt and Dundas, who were then at Dover, are said to have interfered for the compromise of it. Sir John remaining steady in his demand, ultimately prevailed, and Captain Rogers received orders to join his fleet. He arrived in the West Indies about the beginning of the year 1794, where he had a considerable command both by sea and land, entrusted to his discretion.

The first attempt of the armament was against Martinico. After some preliminary successes, the siege of Fort Royal was commenced, in which Mr. Rogers bore a distinguished share, acting in a double capacity, sometimes as a naval officer conducting the boats and seamen, and sometimes as a brigadier general, at the head of his brigade, on land. The place was at last taken, chiefly by the successful temerity of Captain Faulkenor. The conquest of the island of St. Lucia was next achieved with little opposition and no loss. On the 8th of April, the Isle de Cabrit was taken by Captain Rogers, by a bold coup-de-main. Guadaloupe was subsequently conquered, but soon after re-taken by the French. The West India forces were now reduced nearly to a state of inactivity by the dreadful ravages of the yellow fever.

The health of Captain Rogers being much broken by the severity of his services, he obtained permission from Admiral Caldwell, the successor of Sir John Jervis, to return to England. Being detained a short time by some private business in the West Indies, he suddenly received an express from the island of Grenada, to request his assistance, the French having landed, and the negroes being in a state of insurrection. By a series of active services, in the course of two months he had nearly restored the island to tranquillity, when he was seized with a severe indisposition, which in its progress soon discovered itself to be the yellow fever. After the illness of a few days, he expired on board his ship, the Quebec, on the 24th of April, 1795, at the age of forty.

By this premature death, the

country appears to have been deprived of the services of a highly meritorious officer. Mr. Gilpin's narrative of his life bears all the marks of truth and impartiality, and will no doubt prove highly interesting to the friends of the deceased, and to the members of the profession in which he was engaged, and not uninteresting to many others, who will admire the conduct and courage which death alone in all probability prevented from being exerted in more important services. The work is published by the trustees of Mr. Gilpin, for the benefit of his school at Boldre.

ART. XII. *Memoirs of Capt. George Carleton, an English Officer; including Anecdotes of the War in Spain under the Earl of Peterborough, and many interesting Particulars relating to the Manners of the Spaniards in the beginning of the last Century. Written by himself.* 8vo. pp. 463.

IN one of the conversations recorded by Boswell, it was observed by Lord Elliot, in answer to an enquiry made by Johnson relative to the earl of Peterborough, that the best account of that nobleman, with which he had happened to meet, was contained in Captain Carleton's Memoirs. "Johnson said he had never heard of the book, Lord Elliot had a copy at Port Elliot; but after a good deal of enquiry procured a copy in London, and sent it to Johnson, who told Sir Joshua Reynolds that he was going to bed when it came, but was so much pleased with it, that he sat up till he had read it through, and found in it such an air of truth, that he could not doubt its authenticity, adding with a smile, in allusion to Lord Elliot's having been lately raised to the peerage, I did not think that a young Lord could have mentioned to me a book in the English history that was not known to me.

Carleton was a military officer, and as may be judged from his work, of considerable professional skill, and respectable character. His editors have been able to collect no further particulars of his history than are contained in his Memoirs. In the war of the succession at the beginning of the last century, he served during several campaigns in Spain, and the present interesting circumstances of that country, somewhat analogous to its situation at that period, formed, we suppose, the chief motive to this republication of his work. As the book previously to the appearance of a new edition, was scarce, and known to few, some account of its subject may not be unacceptable to our readers.

The author of these memoirs, as appears from a short address to the reader prefixed to the original edition, was born at Ewelme in Oxfordshire, and descended from an ancient and honourable family. Lord Dudley Carleton, secretary of state to king Charles I, was his great uncle, and in the same reign, his father was envoy at the court of Madrid, whilst his uncle, Sir Dudley Carleton, was ambassador to the States of Holland.

The narrative of the author commences with the year 1672, in which war was proclaimed against the Dutch. A trait is here given of the manners of the age, which is not unworthy of observation. Such was the ardour of military enterprize among the English youth, that it was regarded by the nobility and gentry as a blemish, not to attend the duke of York, who was appointed admiral in the fleet. With many others, our author, at that time about twenty years of age, entered as a volunteer on board the

London, commanded by Sir Edward Spragge, vice admiral of the red, and was present in the great battle fought in Solebay, on the 28th of May. The following year a peace was concluded with Holland, and many of our countrymen, eager for military fame, repaired in quest of active employment to foreign countries. Among these was Captain Carleton, who in 1674, resolved to go into Flanders, to serve as a volunteer in the army of the Prince of Orange, with which he was engaged in several battles and sieges, and remained on the continent till the rebellion of Monmouth. After the suppression of that ill conducted insurrection, he quitted the Dutch service, and soon after obtained a commission from king James, as a lieutenant in a newly raised English regiment. At the time of the revolution he was stationed at Berwick, and in common with most of the officers of his regiment, renewed his commission in the name of the Prince of Orange, when he was ordered into Scotland with the force employed to quell the commotions which had arisen in that country. After this service he obtained a commission for the command of a company in another regiment, and served during several campaigns on the continent in the war which was terminated in 1697 by the peace of Ryswick.

The war being renewed just before the death of William, and prosecuted with vigour under the new reign, Captain Carleton by the interest of Lord Cutts obtained an appointment in the army which was sent to Spain under the command of the Earl of Peterborough. The first important enterprize undertaken by the English forces was the siege of Barcelona, which was commenced at the solicitation of the prince of Hesse, contrary to the opinion of the English general and his officers, and in the face of manifest difficulties, amounting in the estimation of most almost to impossibilities. These were however overcome by the bold genius of the earl of Peterborough, who adopted the daring expedient of attacking by surprize the fort of Montjui, stronger than the city of Barcelona itself, and on that account not guarded with sufficient vigilance by the governor and garrison. The enterprize was conducted with the utmost secrecy, and met with an unexpected success. The commanding situation of which the army thus gained possession, enabled it to attack the town with effect, and it shortly after surrendered. The prince of Hesse was killed in the attack of Montjui. Captain Carleton distinguished himself both during that attack, and subsequently in the construction of a battery in a very difficult situation, intended to play on the city. An account is given of the exertions of the earl of Peterborough in quelling the fury and disorder of the Miquelets, when they gained admission into the city, which is, if we rightly recollect, related with some exaggeration by Voltaire. In the course of the siege an affecting incident took place under the observation of Captain Carleton, which he thus describes.

"During the siege of Barcelona, Brigadier Stanhope ordered a tent to be pitched as near the trenches as possibly could be with safety; where he not only entertained the chief officers who were upon duty, but likewise the Catalonian gentlemen, who brought Miquelets to our assistance. I remember I saw an old cavalier, having his only son with him, who appeared a fine young gentleman, about twenty years of age, go into the tent, in order to dine with the Brigadier. But whilst they were at dinner, an unfortunate shot came from the bastion of St. Antonio, and entirely struck off the head of the son. The father immediately rose up, first looking down upon his

headless child, and then lifting up his eyes to heaven, whilst the tears ran down his cheeks, he crossed himself, and only said, *Fiat voluntas tua !* and bore it with a wonderful patience. It was a sad spectacle, and truly it affects me now whilst I am writing."

After some enterprizes of little importance, except in their reference to further objects, and as they display the superiority of the earl's genius above the inadequacy of his means, the English army arrived at Valencia, the gates of which were thrown open with the utmost demonstrations of joy. The siege was however immediately undertaken by the enemy with a much superior force. The city of Barcelona being at the same time threatened by a very superior French army, Peterborough determined to withdraw with the greater part of his small force, and proceed to the relief of that capital, the siege of which, (after the capture of Montjui) by the fortunate arrival of an English fleet he was enabled to raise, and Philip, the rival of Charles, was compelled to retire from Spain. After this success the earl returned with his force by sea to Valencia, purposing from that station to open the way for Charles's march to Madrid. Reguina and Cuenca were successively taken. At this juncture however, the chief command of the forces in Spain, was transferred from the earl of Peterborough to Lord Galway, and the affairs of the allies continued from this period to decline. Alicant was shortly after captured, and in that city Captain Carleton had his station during an entire year, acting chiefly in the capacity of an engineer. His next military appointment was at Denia, which was twice besieged, and finally surrendered by the treachery of the governor. Captain Carleton was among the prisoners, and with this event closes the military part of his memoirs.

During his residence at Denia occurred one of those calamitous visitations from which this island is happily exempt.

" Surveying those works, and my workmen, I was one day standing on the great battery, when, casting my eye toward the Barbary coast, I observed an odd sort of greenish cloud making to the Spanish shore ; not like other clouds with rapidity or swiftness ; but with a motion so slow, that sight itself was a long time before it would allow it such. At last, it came just over my head, and interposing between the sun and me, so thickened the air, that I had lost the very sight of day. At this moment it had reached the land ; and though very near me in my imagination, it began to dissolve, and lose of its first tenebrity, when, all on a sudden, there fell such a vast multitude of locusts, as exceeded the thickest storm of hail or snow that I ever saw. All around me was immediately covered with those crawling creatures ; and they yet continued to fall so thick, that with the swing of my cane I knocked down thousands. It is scarce imaginable the havoc I made in a very little space of time ; much less conceivable is the horrid desolation which attended the visitation of those animalculæ. There was not, in a day or two's time, the least leaf to be seen upon a tree, nor any green thing in a garden. Nature seemed buried in her own ruins ; and the vegetable world to be supported only to her monument. I never saw the hardest winter, in those parts, attended with any equal desolation. When glutton-like, they had devoured all that should have sustained them, and the more valuable part of God's creation, (whether weary with gorging, or over thirsty with devouring, I leave to philosophers,) they made to ponds, brooks, and standing pools, there revenging their own rape upon nature, upon their own vile carcases. In every one of these you might see them lie in heaps like little hills ; drowned indeed, but attended with stenches so noisome, that it gave the distracted neighbourhood too great rea-

son to apprehend yet more fatal consequences. A pestilential infection is the dread of every place, but especially of all parts upon the Mediterranean. The priests, therefore, repaired to a little chapel, built in the open fields, to be made use of on such like occasions, there to deprecate the miserable cause of this dreadful visitation. In a week's time, or thereabouts, the stench was over, and every thing but verdant nature in its pristine order."

Captain Carleton, now a prisoner of war, was first ordered to Valencia, where his treatment was so liberal, that he might almost, he says, have forgotten the loss of liberty, "especially if it be considered, that his want of liberty consisted only in being debarred from leaving the pleasantest city in all Spain."

He here received the following account of a dreadful and well known catastrophe which occurred at Alicant, and which may probably be regarded as the most authentic and circumstantial narrative which we possess of that transaction.

"Here I met with the French engineer, who made the mine under the rock of the castle at Alicant; that fatal mine, which blew up General Richards, Colonel Syburg, Colonel Thornicroft, and at least twenty more officers. And yet by the account that engincer gave me, their fate was their own choosing; the General, who commanded at that siege, being more industrious to save them than they were to be saved: he endeavoured it many ways: he sent them word of the mine, and their readiness to spring it; he over and over sent them offers of leave to come and take a view of it, and inspect it. Notwithstanding all which, though Colonel Thornicroft, and Captain Page, a french engineer in the service of king Charles, pursued the invitation, and were permitted to view it, yet would they not believe; but reported on their return, that it was a sham mine, a feint only to intimidate them to a surrender, all the bags being filled with sand instead of gunpowder.

"The very day on which the besiegers designed to spring the mine, they gave notice of it; and the people of the neighbourhood run up in crowds to an opposite hill in order to see it: nevertheless, although those in the castle saw all this, they still remained so infatuated, as to imagine it all done only to affright them. At length the fatal mine was sprung, and all who were upon that battery lost their lives; and among them those I first mentioned. The very recital hereof made me think within myself, who can resist his fate?

"That engineer added further, that it was with an incredible difficulty, that he prepared that mine; that there were in the concavity thirteen hundred barrels of powder; notwithstanding which, it made no great noise without, whatever it might do inwardly; that only taking away what might be not improperly termed an excrescence in the rock, the heave on the blast had rendered the castle rather stronger on that side than it was before; a crevice or crack, which had often occasioned apprehensions, being thereby wholly closed and firm.

"Some further particulars I soon after had from Colonel Syburg's gentleman; who, seeing me atthe play-house, challenged me, though at that time unknown to me. He told me that, the night preceding the unfortunate catastrophe of his master, he was waiting on him in the casement, where he observed, sometime before the rest of the company took notice of it, that General Richards appeared very pensive and thoughtful, that the whole night long he was pestered with, and could not get rid of a great fly, which was perpetually buzzing about his ears and head, to the vexation and disturbance of the rest of the company, as well as the General himself; that in the morning, when they went upon the battery, under which the mine was, the General made many offers of going off; but Colonel Syburg, who was got a little merry, and the rest out of a bravado, would stay, and would not let the General stir; that at last it was proposed by Colonel Syburg to have the other two bottles to the queen's health, after which he promised they would all go off together.

"Upon this my relater, Syburg's

gentleman, said, he was sent to fetch the stipulated two bottles; returning with which, captain Daniel Weaver, within thirty or forty yards of the battery, ran by him, vowing, he was resolved to drink the queen's health with them; but his feet were scarce on the battery, when the mine was sprung, which took him away with the rest of the company; while Major Harding, now a justice in Westminster, coming that very moment off duty, exchanged fates."

After a residence at Valencia, sufficient for the cure of his wounds, Captain Carleton was by order of the governor removed to Sainte Clemente de la Mancha, as a station of more security. He appears to have enjoyed every degree of freedom and accommodation consistent with his situation. Peace being at length proclaimed, he received orders to repair to Madrid, and so, says he, after a residence of three years and three months, having taken leave of all my acquaintance, I left a place that was almost become natural to me, the delicious Sainte Clemente de la Mancha. From Madrid he continued his journey to Bayonne, whence he proceeded by sea to England, and landed on the last day of March, 1713, not having till that period seen the English shore from the beginning of May, 1705.

The first question which occurs after the perusal of these memoirs, respects their authenticity. Of this we think the internal evidence of the narrative leaves little doubt. It has all that air of truth which results from circumstantial particularity derived from personal observation. The remarks are those of an intelligent and active mind. The author every where displays candour and impartiality in his narrative of events. The exploits of his countrymen are not unreasonably extolled, the courage and skill of his enemies are not depreciated. Besides the military details which form the principal part of the work, it contains several pleasing and lively sketches of manners and places. We may particularly refer to the account of Montserrat, and the description of a Spanish bull-feast, which our limits will not permit us to extract.

ART. XIII. *The Adventures of Robert Drury, during fifteen Years Captivity on the Island of Madagascar; containing a Description of that Island; an Account of its Produce, Manufactures, and Commerce; with an Account of the Manners and Customs, Wars, Religion, and Civil Policy of the Inhabitants: to which is added, a Vocabulary of the Madagascar Language. Written by himself, and now carefully revised and corrected from the original Copy.* 8vo. pp. 459.

CAPT. Wm. Mackett, who ransomed Robert Drury and brought him home, made a certificate, stating these facts, and his belief in the man's veracity; and this certificate is prefixed to the history of his adventures. Fourscore years ago, for so long is it since the date of this voucher, capt. Mackett may have been well known, and his testimony decisive. At present, it would have been well if the editor had added such proofs of the authenticity of the book as might still have been obtained. It was first published in 1743, at which time, it appears by the preface, the author was dead, and probably had not long been so, for it is said he was "well known to many persons now in London." Of such a man it is probable some circumstances might be recovered, through the medium of our magazines, that length of time being within reach of recollection. We do not much doubt the veracity of the book, but it appeared in an age when fictions of this kind were frequent, and as it is not notorious that this is not of the number, some

pains should have been taken to ascertain the fact.

The father of Robert Drury kept for several years that noted house in the Old Jewry, called the King's Head, or otherwise known by the name of the Beef-steak-house. The boy would go to sea, in spite of all the intreaties of his mother, though she once begged him on her knees not to persist in this intent: and nothing short of an East India voyage would satisfy him, because he had a cousin in Bengal. Accordingly to Bengal he went, in the Degrave, capt. Younge.

"The only art I attained at Bengal, and which proved of any considerable service to me afterwards, was, that I here learned to swim, which has two or three times since saved my life and liberty: I attained to so great a proficiency in that art, by the assistance of my companions, that it was a common practice for half-a-dozen of us to tie a rupee a-piece (which is about the value of 2s. 6d. English) in an handkerchief, round our middles, and swim four or five miles up or down the river for our diversion; and when we came on shore, the Gentoos, or Moors, would lend us clothes to put on while we staid; thus, we used to sit and regale ourselves, for a few hours, with arrack punch, and a dinner, and then swim back again."

This is the most suspicious passage in the volume, and a very suspicious one assuredly it is. A man who talks thus of swimming four or five miles for diversion, may be suspected of not knowing much about swimming, — but to talk of swimming at all in this river is the wonder. There is scarcely any place in the world which is so infested by sharks and alligators. This, therefore, cannot be true, and our faith in the narration is certainly materially shaken by finding this falsehood at the outset: in the main it may be true, but this must be false.

On her way home the ship sprung a leak, and they had no means of saving their lives but by running aground on the coast of Madagascar. Almost the whole of the crew, above 160 persons, got to land,—the captain among them,—son of the former captain, who died at Bengal. He got to shore with his father's heart in his hand, which, according to his dying request, had been put into a bottle, to be brought to England and buried at Dover.

The negroes soon flocked about them, and began to profit by the wreck, from which whole bales were cast ashore. An Englishman was next sent to them, he and nine others with an Englishwoman, had shared the same fate before them, and was now detained by one of the Royalets, or Deans, as they are called of this country. The next day this Dean came down himself with about 200 negroes, and the Englishmen were marched about fifty miles into the country to his residence; they had saved no fire-arms, and were therefore at the mercy of these savages. Drury was at this time a boy of sixteen. He relates here a story how one of the king's daughters fell in love with him, and this is one of the suspicious parts of the book.

It was soon understood that this petty tyrant meant to keep them in the country, and make use of them in his wars. Upon this Young and two other captains, Drummond and Steward, who were among the former prisoners, determined to seize him and his son; having them in their power, they thought they could effect their march to Port Dauphine, which was in the territories of a king Samuel, friendly to Europeans. The first part of this plan was well executed: but afterwards, with a want of common sense which is scarcely credible, they were prevailed upon to part with their hostages one by one, and then with the arms which they had seized. Such folly almost deserved its fate,—they were massacred, ex-

cept two or three who fled into the woods, and Drury and three other boys who were spared because of their youth.

The master into whose hands he fell was Dean Mevarrow, grandson to Dean Crindo, the great Dean of this part of the country. Drury was employed to keep his cattle, and occasionally to assist in stealing some of his neighbours.' After some time his master went to war, and left him to look after his mistress; the following circumstance took place when Mevarrow returned from his campaign

" He made his public entry in a very triumphant manner: The trumpet shells blowing, and crowds of people dancing before him all the way, with their guns in their hands. On his first approach, the foremost men fired their guns towards the ground, which with them, is the signal of a victorious return. Dean Mevarrow, and his brother Dean Sambo, came after them with their attendants, next followed the cattle which he had had taken from the enemy, and the prisoners of war bought up the rear. After they were seated in form before my master, Dean Mevarrow's house, not only his consort, attended by the other women of the town, came as usual, and licked his feet, but the men too, whom he left behind him when he went to war.

" I stood all this time as a spectator, till he, seeing me at a distance, called me to him. I approached him in the usual form of the country, on such a public occasion, that is, with my hands lifted up, and in a praying posture: When I came near him, I paid him the compliment of Salamonger Umba; but did not kneel down as all the others did, having a conscientious reluctance to such an act, as thinking it an adoration that I ought to pay to no one but the Supreme Being: But he seemed to resent my being so over religious, for he asked me, if I thought it beneath me to pay him the same respect that his own wife, (who was a king's daughter), and his own mother too, so readily condescended to? However, I peremptorily refused, and told him, I would obey all his lawful commands, and do whatever work he thought proper to employ me in, but this act of divine homage, I could never comply with.

" On this he fell into a violent passion, upbraided me with being ungrateful, and insensible of his saving me from being killed among my countrymen, and urged, moreover, that I was his slave, &c.; but notwithstanding all this, I still continued resolute and firm to my purpose: Whereupon he arose from his seat, and with his lance, made a stroke at me with all his might; but his brother, by a sudden push on one side, prevented the mischief he intended. He was going to repeat his blow, but his brother interposed, and entreated him to excuse me; but he absolutely, and in the warmest terms, refused to forgive me, unless I would lick his feet. His brother begged he would give him a little time to talk with me in private, which he did; and after he had told me the danger of not doing it, and that in submitting to it, I did no more than what many great princes were obliged to do, when taken, prisoners: I found, at length, it was prudence to comply, so I went in, asked pardon, and performed the ceremony as others had done before me. He told me he readily forgave me, but would make me sensible I was a slave. I did not much regard his menaces, for, as I had no prospect of ever returning to England, I set but little value on my life. The next day I incurred his displeasure again; and never expected to escape from feeling the weight of his resentment.

" My master then performed the ceremony of thanksgiving to God, for his happy deliverance from all the hazards of war, and for the success of his arms; which is performed after the following manner: The inhabitants have in all their houses a small portable utensil, which is devoted to religious uses, and is a kind of household altar, which they call the *Owley*. It is made of a peculiar wood, in small pieces, neatly joined, and making almost the form of an half-moon with the horns downwards, between which are placed two alligators' teeth; this is adorned with various kinds of beads, and such a sash fastened to it behind, as a man ties about his waist when he goes to war. [I shall not here pretend to give an exact account of their

religious worship, for I had not been long enough in the country to be a perfect master of the true meaning of what they either did or said.] However, I observed that they brought two forks from the woods, and fixed them in the ground, on which was laid a beam, slender at each end, and about six feet long, with two or three pegs in it; and upon this they hung the owley. Behind it was a long pole, to which a bullock was fastened with a cord. They had a pan full of live coals, on which they threw an aromatic gum, and planted it under the owley. Then they took a small quantity of hair from the tail, chin, and eye brows of the ox, and put them on the owley; then Dean Mevarrow, my master, used some particular gestures, with a large knife in his hand; and made a formal prayer, in which the people joined. In the next place, they threw the ox on the ground, with his legs tied fast together, and the dean cut his throat; for, as there are no priests amongst them, the chief man, whether of the country, town, or family, performs all divine offices himself. As soon as the people were all seated on mats, in a circular form, my master ordered me to sit down too, and say as the people said, which I absolutely refused. However, he pursued his devotion; and when the service was over, took the owley in one hand, and his lance in the other, and came directly to me, asking me, with a frown, which I rather chose, whether to assist in their solemn and public thanksgiving, or to fall a sacrifice to his just resentment? At first I was startled, but as I thought this sort of worship to be downright idolatry, and that they paid their adorations to the owley, I resolutely told him, that I would sooner die than pay divine homage to any false deity whatsoever. Upon this, as soon as he had put the owley in its place, he came to me again, and taking me by the hand, was determined to lead me out of the town, and kill me; but his brother, and all the people round about him pleaded for me, and used their utmost endeavours to persuade him against so rash an action, but to no purpose, till his brother, at last, very warmly told him, he would that minute depart, and see his face no more, if he offered to be guilty of such an act of inhumanity; and rose up to be gone accordingly. When my master saw his brother was going in good earnest, he called him back, and promised to spare my life; but assured him he would punish me very severely for my contempt of his orders. Dean Sambo told him he should submit that to his own discretion; all he begged of him was not to kill me. Upon this, by a secret sign, he advised me to kneel down and lick his feet, which I readily complied with, and asked his pardon. When I got up, I kneeled down to Dean Sambo of my own accord, and licked his feet, as a testimony of my gratitude and respect, for thus saving my life a second time."

After a while his condition became more tolerable; he hived wild bees, and was thus abundantly supplied with honey, he acquired some cattle of his own, and received fees in kind for officiating as vice-butcher for his master, none but the nobles in Madagascar being permitted to slaughter a beast; Dean Mevarrow having more of this business upon his hands than was pleasant to perform, gladly shifted it upon his slave, whose nobility was not called in question. A bloody war interrupted this easy course of life. The riches of the natives consist in cattle, and cow-stealing is as great an accomplishment in a Madagascar-Dean as it used to be in a Scotch borderer; repeated and retaliated provocations of this kind had set all the Deans of the province in arms, the country was laid waste, each party killed their enemy's cattle when they were the strongest, and their own when they were likely to fall into the enemy's hands. Famine was soon the inevitable consequence, and Drury, who had borne his share in the dangers and losses of the war, was now employed in searching for wild yams. "If we could get a meal once a day," he says, "it was luxurious living. When the children cried for food, their mothers would take them up short and say, would you be gluttons—did you not eat yesterday? These shocking

taunts from their poor and distressed parents I heard for some months together. Here were no wars, no acts of hostility now; our enemies never concerned themselves about us, nor we with them: they were in a worse condition, if possible, than we."

In the course of these wars Drury took a Dean's daughter prisoner, and so had a Madagascar princess for his wife. It seems to have been no unusual thing to dispense with all wooing, and wed in this manner. By his own account he loved this wife dearly, and had good reason to love her, but his heart was set upon England, and the violence of Mevarrow's temper made his life in danger. This master, too, suspected his design of running away, and had employed a *Umossee* or conjuror to bewitch him.

"Away goes the fumbling old fool to work, scraping a root, and mixing several ingredients together, which, I was well satisfied, had neither good nor harm in them (for I was afraid of nothing but his nose dropping into it); muttering all the time between his few broken teeth, words that neither he nor any one else knew the meaning of. When the dose was prepared, he called it the fermoner, and put it into some carravances, which were boiled on purpose, and it was given me in a calabash; but, before I took it, he hung several roots about me, one over my eyes, another at my back, one upon my breast, and one upon each leg, giving each of them a distinct name; then scraping a small quantity from each of them, and putting it into the mess of carravances, I was ordered to eat it, which I did, without the least fear or reluctance; in the mean time he pronounced his curses, as well as prayers over me. Whenever (says he) he thinks of running away, remember, O thou, Dean Fermonner! how he has eaten what belongs to thee; and also, O ye, &c. [Here he named all the spirits belonging to other charmed roots.] how he has eaten what belongs to you; and if he offers to run away, arise in his stomach, O Dean Fermonner, and make him so sick, that he shall be incapable of stirring: And ye, which have hung at his back, break it asunder; let his breast be tormented with pain, and his legs fettered as with parrapingos; and if he attempts to fly, join all your united forces, and break his legs, whenever he jumps, and steps over any thing that lies in his way. Thus the old dotard went on for a long time, but in a more abrupt manner, and without any method. He tossed his hands about, and changed his voice almost every minute; he made, in short, an hundred impertinent repetitions, and cant words of his own invention, and foamed like a fanatical enthusiast. When he had quite tired himself with preaching, he took off the charm, and made me lick every individual root. Now let him go, says he, where he will; the demons which regard these charms will soon inform where he is, and I shall acquaint his master."

After this ceremony he thought it absolutely necessary to make his escape without delay, for should any sickness or common accident befal him, it would have been imputed to the conjuration: the intention would be considered as proof against him, and Mevarrow in his passion would probably have killed him. Ry Nanno, a chief of gentler nature, who would once have willingly ransomed him, had given him directions how to make for Augustine's Bay. Accordingly he took leave of his poor wife, and set off. Afferrer, a dean whom he knew, received him at first with great kindness, and told him he should be a slave no longer; so far he kept his word, that he refused to give him up to Mevarrow; but when Trongha, a dean from that side of the country which he wished to reach, would have taken him with him, he found that Afferrer was as little disposed to part with him as his old master had been; and he was compelled to run away once more. Off he set with a load of beef upon his back. On the fourth day he spied a party of cow-stealers, lurked among the trees till they had carried off as much of their booty as they could

manage, and then proceeded with a fresh supply from what they had left. With this, wild honey, and faungidge, he was in no danger of famine. This latter is thus described.

" Amongst the most wholesome as well as delicious fruits of the earth, and that which I first tasted of here, is their faungidge; it grows (as my companions shewed me) in the thickest woods. They search first for the place, which is a tender creeper, or wild vine, that takes hold of a tree, or any thing near it, twining round the trunk, and shooting into several branches, like a vine. I never perceived that it bore any fruit, and was surprised, when they told me it was the root of this which produced the faungidge; however, instead of digging at the root, they went half a dozen yards at least from it, and struck the ground with the points of their lances, to observe where it sounded hollow, and digging there, they found the faungidge. The root spreads a great way under ground, and but few of the branches bear the faungidge; so that it would be to little purpose to trace it from the spot where it appears above ground. The first I saw was not much less in bulk than one of our gallon runlets: it is red, and very smooth without, and the coat is as thin as parchment; the inside is white, and has a milky juice; it eats as soft as a water-melon, but has no seeds in it; it is both meat and drink, very wholesome, and always eaten raw.

" The verlaway, is of the same species, and in all respects much like it; with this difference, only, that the skin of the latter is thinner, but so tough that it must be pared with a knife. There is another kind, called the verlaway-voler, which is reckoned unwholesome; I once saw a man, who had tasted some of it, swell immediately, and was ready to die; but by giving him some melted fat to drink, he brought it up, and soon recovered. This verlaway-voler is easily known, for it is much more beautiful to the eye than the other; and the leaf which springs from it is very different."

On the sixth night he was wakened by a disagreeable adventure, a fox (more probably a jackall) caught hold of his heel. Luckily his fire was not quite extinguished,—he staggered the beast with the blow of a firebrand, and killed him with his lance. His howling brought three others to the spot, and he past a dangerous night in their company. The next day he travelled on, notwithstanding the wound in his heel; it was then swoln so much, that he found it necessary to rest six days; by this means, and by dressing it with beef fat it healed. His beef and honey failed him, and he lived wholly upon faungidge.

On the eighteenth day he came to a river of considerable size.

" As I was searching for a proper place to wade through, or swim over, I spied a large alligator: I still walked upon the banks, and in a short time saw three more. This was a mortifying stroke, and almost dispirited me. I went on till I came to a shallower place, where I entered the river about ten yards with a view to swim over the rest in four or five minutes; but seeing an alligator make towards me, I ran directly back. He pursued me till I got into very shallow water, and then he turned back into the deep, for they will never attack a man near the shore. It nettled me to be stopt by a river, that was scarce an hundred yards over. At length, I recollected that at Bengal there are the largest alligators in the world, and so bold, that they will take a man out of a shallow boat; insomuch that whenever we came off from the shore in the night, we made one small fire at the head, and another at the stern of the boat, which no alligator would ever come near. Distress puts a man's invention upon the rack, something, thought I, like this, must be done; for it was to no purpose to stay here, neither could I go back: So making choice of a stick for a firebrand, I cut it into long splinters, and waited till it grew dark; then, after I had bound my two fire sticks to the top of one of my lances, I went into the water, and recommending myself to the care of providence, I turned upon my back, and swam over with my two lances and hatchet in one hand, and my fire-brand burning in the other; my lamber being twisted, and tied fast about my lances.

" The place where I pitched upon to swim over, had a gap through the thicket on each side one against another, which made it look like a common passage either

for men, or cattle. No sooner was I landed, but I heard some wild cattle grazing, whereupon I extinguished my fire immediately, and washed myself as silently as possible, that they should not smell me. I stood some time close under the cover of a thick bush in the passage, expecting, that they would come to drink. The wind, as it luckily fell out, was with them, so that they could not scent me, though they often snorted for that purpose. I stood prepared with my lance, and did not wait long, before a numerous herd came running through the passage to the river; and as they passed by, I pushed my lance, with all the force I was able, into above forty of them; and used my utmost endeavours to wound them in the belly. They ran roaring away, fighting, and goring one another, to revenge, as it were, the blows they felt; for they expected no other enemies, than what were amongst themselves. I thought I had struck a sufficient number, and hoped some of their wounds would prove mortal: However, I would not run any hazard by night, and, therefore, sat down contented without roast meat, and secured myself from their attacks in a thick wood. The next morning I went to see what success I had met with, and I found one bull, and three cows dead upon the sand. I soon cut up the youngest and fattest, and carried it to my quarters, near which I made an oven to bake it. This is a common practice, though I never described it before; however, it is made after the following manner: A hole is dug about five feet in length, two over, and about three in depth: This is filled with wood, which is then kindled; on the top of the fire I put about a dozen large stones, each weighing about a pound. Whilst the fire was burning, I cut off the bark from a tree, called the succore, and took the outer part away, and the inner being pliant, and lying flat, it served for the cover of my oven. When the fire was burnt to ashes, I laid three or four green sticks across, that my beef might rest upon them; the stones being red-hot, I placed them about the bottom and sides: I laid likewise more sticks over the top, and then the bark covered all, close with the earth. This is our method of baking meat in the forests. I broiled some for my breakfast, and then went out to see what further execution I had done, and found six more beeves lying dead upon the plain; however, I had enough here. When I returned, my beef was as well baked as it would have been at any baker's in London. When it was cold, I made it up into an enter, but went no further this day."

One night during the journey he speaks of as the first time he ever felt mosquitos in the island, "for lying in a covert, near a run of water, they stung me to that degree that I was forced to shift my quarters." South Africa is less infested with insects than any other part of the world, and this passage which might at first appear suspicious, seems therefore to carry proof of authenticity. On the twenty third day he came to the river Onehagloye, which runs into Augustine's Bay, and which he says is twice as broad as the Thames at London. By the help of his hatchet he made a catamaran, which he built afloat, (for otherwise he could not have launched it) mooring it to his lance. In three days more he fell in with some people of the district to which he was bound, and on the following morning came in sight of the bay, and was hospitably welcomed by Rer Befaugher, Trongha's brother. English ships frequently touched here for provisions, and several of the natives could speak English tolerably. There was a negro living here, who had been left on shore by some pirates, and being deaf had never learnt the native language, he therefore could speak nothing but his English, and here poor Drury began to recover the use of his mother tongue. He found here a singular article of food, which may best be described in his own words.

"As we went homewards, some of our people climbed up tamarind trees, and gathered abundance of the fruit. I asked them what they did with it? Eat it, said they. I told them, it was impossible to eat much of it, without setting their teeth on edge. It is sour enough, indeed (said they), if we do not put ash-

es to it to make it sweet. I laughed at them for their ignorance; but when I came home, there were platters full, mixed with them, for our supper. The strings of the tamarinds, which are white, appearing in it when thus mixed, I could not forbear comparing it to mortar with hair in it; but, when I tasted it, I found it was sweet beyond my expectations. I could not, however, be rightly reconciled to it at first, being prejudiced, as men too frequently are, even against the testimony of their senses. Dean Trongha perceiving that I did not much like my mess, assured me, that this was always esteemed amongst them a pleasant dish, when they had the greatest profusion of other things: sometimes, indeed, said he, we have nothing else to eat. I have seen many odd things eaten, but nothing ever surprised me more than sour tamarinds, mixed with wood-ashes, becoming sweet and palatable. Let the chemists reason, and philosophize upon it at their leisure, I can assure them it is matter of fact, and can produce several gentlemen, now living in London, to testify the same, who have seen me mix it. It did not rightly agree with me, indeed, the first time I ate it, but after I was used to it a little, I never found any inconvenience attend it afterwards."

Tamarinds thus prepared would certainly not be sour, but how can they be said to be sweet? the expression is not perhaps to be understood in its strict sense,—and the fact is affirmed by the best writers concerning Madagascar.

Trongha received him with great kindness. This chieftain was a man of a superior mind, who despised the superstitions with which he was obliged to comply, and made no secret of his opinions to Drury. It was resolved that he should lead a body of men to the assistance of Dean Crindo, and Drury, notwithstanding his promises of protection, could not think of accompanying him into the country from which he had escaped, and to the very presence of Mevarrow without fear. Destined however he was to accompany him, and this was not the only danger to which he was to be exposed. Before the army set off an Umossee was employed to discover what success they would have. This juggler, after tossing some sand about and divining with it upon a board, as fortunes are vulgarly told in England by means of coffee grounds, ordered them to look for a tree which was perfectly upright, and a black bald-faced cow. These being discovered, the cow was killed by the tree, and the Umossee smeared it with her blood, invoking the spirits of Trongha's forefathers and the Demons. Two men were then ordered to cut the tree down, one to the northward, the other to the southward, giving stroke for stroke, and if the tree fell towards the north, it was to be held for a bad omen. The thing was ill managed, for what little wind there was, blew from the south, and the tree fell in a wrong direction. Some new rites therefore were necessary to avert the omen and secure good fortune in the expedition; so away goes the Umossee, says Drury, invoking again and again, and conjuring till he conjured me into the wars. A variety of ingredients of great efficacy in the materia magica of Madagascar were bound up in a clout, and fixed on the top of a stick, about the length and bigness of a walking cane. This charm which was called the *elodge*, was to be solemnly carried before the army, but the only person qualified to carry it must be one who had no relations living on the island.

"Upon this declaration of his, (in my absence), says Dean Trongha, where shall we find a man without some relations or another; that, (says he), I cannot tell, but this is the mind of the demons, and they would never direct it, were there no such man to be found; you must, therefore, recollect yourself. Now I think on it, (says he), there is your white man Robin, is the only man, I dare

say, who is qualified for that important office; but then, says Dean Trongha, notwithstanding he may be such a man, yet it is not proper for him to go, besides, I have given him my word, he shall not go against his inclination. Why then, (says the umossee), you must find out some other person more proper, if you can. Having done his business, away he went, leaving the Dean in no small perplexity, who was a man of strict honour and a punctual observer of his word; whereupon, he sent for me, and told me, it was in my power to be very serviceable to the whole country, but more especially to himself, and that I should be gratefully rewarded for my compliance with his request; but he insisted first on my promise. If it be not to kill a man, (said I), I should be proud of an opportunity to oblige you. He then told me, ingenuously, the whole story, and that it could not possibly be helped, or else he would not have asked it of me. I paused a while, but upon a short recollection, said, all I feared was, what I told him before, but since there was an absolute necessity for it, I should readily acquiesce. Hereupon, said he, I will protect you, and take as much care of your life and health, as of my own, and immediately ordered a slave to attend me, and all things necessary to be got ready for me. I was to carry this charm, called the elodge, in my left hand, at about three or four stones cast distant from the army, during their march, and at night, pitch it at the same distance from the camp, pointing it toward the enemy's country, then wash myself, and mix with the crowd wherever I pleased. This was to be done till we should have an engagement with Woozington's army; I was to have ten beeves and two slaves for my trouble. The vulgar imagine, that this charm has a poisonous quality, and that was the reason I was to wash before I came near any of them, but Dean Trongha told me privately, that he knew well enough I did not think it anywise pernicious. No, Sir, (said I), I am very well assured there is no harm nor good in it, and they shall see me lick it before their faces, if they please, which none of them would venture to do for an hundred oxen. I can never think, (says I), that you yourself have that confidence in it, as you tell them; but you see the ill consequence of making use of these conjurors, for the common people are so strongly persuaded of their power over them by these charms, that was your life to be in danger, you must do what this imaginary prophet says his demi-gods direct, though you was to carry this yourself. What you say, (said he), is very true, and was I to refuse to let you carry it, they would refuse to march, or if they did, would charge me with every miscarriage consequent upon it. Yes, Sir, (said I), but there is still a farther danger, for had this umossee but courage and cunning enough, you have put it in his power to make even yourself subservient to his directions, under the pretence of their being the orders of the demons; and it is but his saying his demons or spirits have ordered such or such a thing to be done, though it be even against yourself, they durst not disobey his orders, for he has them all at his beck, if he did but know it. And here, I cannot but reflect, that not only Madagascar and other heathenish countries, are possessed with this vice of superstition, but even Christian nations have been, and are yet, too much tainted with it; of this, and its mischievous consequences, there have been many flagrant instances.

"Soon after we marched out of town, I had a slave, like other great men, to carry my mat and provisions for me, and I was furnished with every thing I could reasonably desire. Now came the umossee, and put the elodge in my left hand, and I marched in state before them."

Superstitious as the people were, Drury contrived to make them take a few necessary precautions for his own security,—drive away the alligators before he crossed a river, and, when he had once narrowly escaped an ambush, send a detachment before him to clear the way. When the first engagement began he gladly rid himself of his troublesome charge. Dean Trongha was slain in this war, and shortly after Drury's return with the army, a force from another part of the country came against their town, and he was carried off prisoner.

Rer Vove, his new master, was grandson of Rer Trimmonongarevo, a prince whose manners were as barbarous as his name, but who was nevertheless an able man, and had made his dominions prosperous. Drury had to watch his master's wife, who stood in need of watching,—at other times, Rer Vove employed him in negotiating his intrigues. In one of their journies they went among a different race, whom he calls Virzimbers, and who speak a tongue peculiar to themselves, though they also understand the general language of the country. An insect like a cow-tick called *poropongee* is found among these people and no where else; its bite is said to occasion an illness which lasts six weeks or two months, but to which no person is subject a second time, and these Virzimbers took care not to destroy the insect, because they found it a good protection against their more powerful neighbours, who having reduced them used to come into their houses, and plunder them. They are subject to the yaws,—when Drury was infected with this disorder he was sent among them to be cured: the application was a lotion, made of the bark of a tree, the name of which he had forgotten. Here his situation was better than it had yet been, for Trongha's country was distressed for provisions, and he had plenty here: he was moreover in a part better frequented by Europeans, as being more prosperous. A ship arrived; but on his requesting that he might be sold to his own countrymen, he narrowly escaped death from the anger of his master, and was immediately made a slave, though he had till then been treated as a freeman. Drury had discovered a better nature in his master's uncle Rer Moume, and fled to him for relief. This chief protected him, gave him a wife, and made him as happy as he could be in Madagascar.

An Englishman whom he had seen and conversed with returned to England by the ship where he had been so cruelly disappointed, and he carried news to old Drury that his son was still living. Accordingly the next English vessel which arrived at the island had it in charge to effect his deliverance. There was now no difficulty: Rer Moume asked only a gun in return, not as ransom, but in remembrance of him, saying he would call it Robin for his sake, and thus, at last, after a captivity of fifteen years, he was restored to his own country.

The most suspicious passage in the course of this narrative is a story related in the 113th and following pages, which our limits will not allow us to transcribe.

This story is more likely to have been invented than really to have taken place. There is also a conversation concerning religion which is somewhat to be doubted. Drury takes it in his head to instruct one of his masters in the history of the bible, and rests his whole argument upon the assertion that a woman has one rib more than a man. This is accordingly examined and disproved; but the manner in which the Madagascar Deans talk upon this subject and upon the Deluge, has a suspicious savour of European free-thinking.

Yet on the whole we rather believe the authenticity of the book: some friend may probably have put Drury's story into better English than he was master of, and these things may have been drest off for the sake of heightening the effect, just as painters will lay in their bloom upon the cheek of every portrait, how sallow soever nature may have made the original. One argument, and that a singular one, for its favour, is to be deduced from

the very scantiness of the information concerning Madagascar which it contains. A lad like Drury, cast away there so young, with no very inquiring mind and no very strong talents, would just have remembered those things which concerned himself, and have picked up only such knowledge as fell directly in his way; never going out of his way to look for more. Whereas had the whole been fabricated, the fabricator would have acquired more knowledge of the island and its inhabitants, for which there were plenty of materials.

We wish the editor of this work had established its authenticity, as far as is yet possible, and that he had added to it in the shape of preliminaries and notes, the sum and substance of all that is known concerning this very important island, colonies in which were so long attempted by the French, and where there would probably have been at this day an English empire, if our Charles I. had not been more ambitious of extending his authority at home than his possessions abroad. There are manifestly three distinct races upon the island. The one is of Jewish origin, perhaps from Abyssinia, possibly of far earlier date, for the ruins at Sofala are strong evidence in favour of the opinion which fixes Ophir there. This is the best and most enlightened of the Madagascar people. Another branch is Arabian; a third is of the Caffera stock. These can distinctly be traced. It is likely also that they have Hindoo blood among them, or whence are their cast customs?

There was another race upon the island. When the French in the 17th century attempted to settle there, they found a race of white men, who were regarded by the black natives with great respect, and who bore great authority among them. The French *qui etoient plus blancs & plus adroits que ses anciens seigneurs*, says one of their own countrymen, stirred up the savages to throw off a yoke which must have been voluntary, and therefore could not have been burthensome. With the help of these poor misguided negroes they exterminated them, sparing none except a very few women, from compassion says this writer; but as they were so very few, compassion is not likely to have had any part in the business. These whites must beyond a doubt have been the descendants of some shipwrecked Portugueze, who had saved no fire arms, and who had gained their ascendancy by the unexceptionable means of superior knowledge. It is greatly to be regretted that so little has been said of men under such peculiar circumstances,—they had been there long enough to lose their language, but not their complection.

Our missionaries have thought of this island. These exemplary men are now beginning to rival the Jesuits in knowledge as well as in zeal, and our periodical accounts will soon exceed the Lettres Edifiantes, not only in veracity, but in the sum of information which they contain. From them we shall learn more of Madagascar; meantime, he who should diligently and ably arrange all that is already known, would perform a task for which the public as well as the missionary society would be beholden to him.

ART. XIV. *Account of the Life and Writings of James Bruce, of Kinnaird, Esq. F. R. S. Author of Travels to discover the Source of the Nile, in the Years* 1768, 1769, 1770, 1771, 1772, *and* 1773. *By* ALEXANDER MURRAY, *F. A. S. E.* 4to.

IN the fourth volume of this work, the "Travels to discover the Source of the Nile," were reviewed at considerable length. In that article the question of Bruce's credibility, and the extent of his obliga-

tions to the Jesuits was fully discussed.—Mr. Murray has now republished the Account of the Life and Writings of Bruce, formerly prefixed to the travels; and has added to it a selection from his correspondence with eminent men, an account of the Ethiopic MSS. which he brought home, and several interesting extracts from his journal, and that of his companion Balugani.

The predominant feature in Bruce's character was, the love of adventure, and the desire of overcoming difficulties. No one but himself would have persevered, after the many obstacles which presented themselves at the very outset of his undertaking. It is easy to conceive a man sitting by a comfortable fire-side, amusing himself with his books and maps, and projecting a journey to the sources of the Nile; but when this same individual, who had been accustomed to all the luxuries of civilized society, touches on the borders of a desert country—when he begins to experience the evils of hunger and thirst, and the constant dread of assassination, he must be possessed of no common energy to proceed. While we peruse the narrative of the man who wandered among the barbarous tribes of Africa, at the hazard of his life, to gratify his own ardent curiosity, and that of others; he naturally occupies a conspicuous station among the group which is presented to the imagination. Bruce has been accused of egotism, but he was the hero of the tale he tells, and half the interest of his book consists in the detail of the dangers he encountered, and the difficulties he overcame.

James Bruce was descended from an ancient family in Scotland; he was born at the family residence of Kinnaird, in Stirlingshire, in December, 1730.—Of the early part of his life few particulars are recorded: at 12 years of age he was sent to Harrow, where he remained four years, and made considerable progress in the Latin and Greek languages.—While at Harrow, he expressed a wish to study theology, and became a member of the Church of England, but on his return to Scotland he was prevailed upon by his father to fit himself for the Scotch bar. Ill health interfered with his plans of study, (for though in the prime of life few men were more athletic or blessed with a stronger constitution than Bruce; before 20 he was sickly and weak) and having no particular taste for the law, he turned his thoughts towards India, which seemed to present a more inviting field for a man of enterprizing spirit. In order to procure an appointment from the East India Company, or to obtain permission to go out as a free trader, at the age of 22, — Bruce left Scotland, and proceeded to London. In London he met with many acquaintances, and passed his time so pleasantly that he appears to have made but little progress in procuring an appointment to India. — In the course of his career of visiting, Bruce became acquainted with the family of Mrs. Allan, the widow of an eminent wine-merchant: — this lady had an only daughter, for whose sake all his prospects of Asiatic wealth were abandoned.

Miss Adriana Allan was a young woman of elegant manners, pleasing in her appearance, and of an amiable disposition. On his marriage with her Bruce received a share in the business, and the future explorer of the sources of the Nile seemed fixed for life as a London merchant.—"Nescia mens hominum fati sortisque futuræ."—The plan which he had formed of domestic enjoyment and conjugal bliss soon terminated, — the ill health of his wife induced Bruce to remove her to the south of France; she did not live to complete the journey, but died at Paris,

The death of his wife seems to have given Bruce a distaste for business, though he did not immediately withdraw from it. On his return to England he applied himself to the study of the Spanish and Portuguese languages, and improved his skill in drawing, under a master of the name of Bonneau.—After two years residence in London, during which time he seems to have been employed chiefly in acquiring those accomplishments which enable a man to travel with advantage. The plan which he had formed of visiting the Continent happily coincided with the purposes of trade; and in July 1757 Bruce embarked at Falmouth for Corunna. From Corunna he proceeded to Ferrol, and thence to Oporto and Lisbon. He arrived at the latter place soon after the great earthquake. The period was not a very fortunate one—the metropolis of Portugal was in ruins—the court removed to a temporary residence at Belem—all trade at a stop, and the inhabitants of Lisbon either utterly dejected, or indulging in every excess. Bruce appears to have entertained no very favourable opinion of the Portuguese; his journals are filled with satirical remarks upon the national character, more to be praised for their wit than their accuracy. During his residence in Portugal, he was chiefly connected with the British merchants resident there, of whom he speaks in the highest terms. From Lisbon Bruce proceeded to Spain: he passed the Sierra Morena, made an excursion of considerable length along the banks of the Guadalquivir, and in November arrived at Madrid. During his journey through Spain, he became desirous of investigating its history, during the period of the Moorish kings, and was anxious to procure access to the Arabic MSS. in the Escurial. Don Ricardo Wall, then minister to his Catholic Majesty, though desirous of engaging Bruce in the service of his master, and of obliging him in every particular, could not procure him a sight of the treasures in the royal library. Disappointed in his hopes of elucidating Moorish history, late in the year Bruce left Madrid, and crossed the Pyrenees in the depth of winter. He remained some time at Bourdeaux, and thence proceeded, through the north of France, to the Netherlands. On the second day after his arrival at Brussels he was involved in a quarrel with a person who had behaved rudely, in his presence, to some young man, whose appearance induced Bruce to interfere in his favour. The aggressor sent Bruce a challenge, which he accepted, and having wounded his antagonist, as he thought, mortally, left Brussels in haste, and repaired to Rotterdam. His foe, however, recovered; and Hanover being, at that time, the seat of war, Bruce, accompanied by some English gentlemen, resolved, before his return to England, to view the scene which then attracted the eyes of all Europe. He arrived in time to witness the battle of Crevelt, and the effect it produced upon his mind was such that he resolved to become a military adventurer. The sudden death of his father re-called him to England: he succeeded to the family estate, which was not, however, equal to the wants of his growing ambition. For some time after his arrival in England, Bruce was engaged with his share in the wine trade, but still found leisure to study the Eastern languages. In 1761, he withdrew from business altogether, and turned his attention to a new subject.

In his journey through Spain and Portugal, he had passed a few days at Ferrol, of which place he had procured a plan. At this time (1760) a war between Great-Britain and Spain appeared inevitable, and

Bruce drew up a proposal for an attack upon the town and harbour of Ferrol, which he presented to Mr. Pitt, and which was favourably received, though never adopted.—Disappointed in his offer of public service, our hero resolved to return to Scotland, and pass the remainder of life in retirement. To remain in any situation, however agreeable, in which there was no opportunity of encountering difficulties and gratifying his love of fame, was not possible for such a man as Bruce. After remaining one year in Scotland, he accepted the office of consul at Algiers, and obtained permission to remain some time in Italy, before he proceeded to Africa. During a year's residence among the finest specimens of ancient architecture and modern painting, Bruce improved his taste, and by unremitted exertions in the study of the Eastern languages, fitted himself for the arduous undertaking which he projected. — In March, 1793, the new consul arrived at Algiers, where he was engaged in continual disputes with the Dey, and incurred the dislike of many of his own countrymen, by his steady opposition to every kind of peculation. After one year's uncomfortable residence at Algiers a new consul was appointed, and Mr. Bruce, who was now tolerably well acquainted with the Arabic language, set sail for Tunis, with a view of examining the ruins of Utica and Carthage. At Tunis the English and French consuls vied with each other in their attention to him, and rendered his stay there both agreeable and commodious.—During his visit at Tunis, Bruce was joined by his future companion in difficulties, Luigi Balugani, a young Italian artist, who had been engaged in this perilous service by Mr. Lumisden. They set out upon their journey to the interior in September, 1765. The narrative of their first excursions in Africa is contained in the introduction to the travels.

From Tunis and Tripoli, Bruce dispatched his books, instruments, and drawings, to Smyrna, in Asia Minor, by which circumstance they were fortunately saved, for he and his companion embarked in a small Greek vessel for the island of Crete, and were shipwrecked near Ptolemeta, and their lives with difficulty saved. The shipwreck—the hard treatment on shore, and the continued vexations which Mr. Bruce experienced from the barbarians with whom he was obliged to have intercourse, undermined his health, and when at last he arrived at Crete, he was seized with an intermittent fever, and detained there for several months. On his recovery he procured a passport from the English ambassador at Constantinople, intending to travel through the greater part of Asia Minor; but his illness returned while at Sidon, where he was again confined for a considerable time. As soon as his health permitted, he visited Balbec and Palmyra, and made sketches of most of the principal ruins. — Balugani shared the labour with him — they divided the ruins of Palmyra into six angular views, bringing into the fore-ground of each a principal edifice or groupe of columns. These drawings, and those of Balbec were afterwards presented to the king.—In the end of October Bruce returned to Tripoli from whence he proceeded to Antioch and Aleppo, where his ague again returned. The care of Dr. Russel and the kind attentions of Mr. Belville, a French merchant, contributed in no slight degree to his recovery. During his residence at Aleppo he studied the practical part of medicine under Dr. Russel, conceiving, justly, that no knowledge could be useless to him in his intercourse with uncivilized nations. In March, 1768, he left Aleppo, and in his way to Tripoli was nearly drowned in passing the

Orontes, the natives having treacherously pointed out a part to him where there was no ford. After travelling slowly along the Phœnician shore, and remaining some time at the house of M. Clerembant, French consul at Sidon—Bruce set sail for Alexandria, where his astronomical instruments were suffered to land without paying any duty, the minister of Ali Bey conceiving a high idea of the magical science of their owner. Of this circumstance Bruce afterwards took advantage, and gained the confidence of the Bey by his superior skill in medicine and prophecy. About this time he first communicated to his friends in the Levant the design he had formed of penetrating into Abyssinia. The difficulties of the enterprize were strongly represented to him, but he was not to be dissuaded from the undertaking. During his attendance on the Bey, Bruce became acquainted with a Coptic priest, by whom he was recommended to the patriarch of Alexandria, and procured letters of introduction to the principal Greeks at Gondar. Ali Bey also wrote in his behalf to the sheriff of Mecca, the governor of Massnah, and the king of Senaar. Before he quitted Egypt he made an excursion up the Nile, visited Thebes, Dendera, Syene, and the Cataract, and then joined a caravan, and crossed the Desert between the Nile and the Red Sea, to Cosseir. From Cosseir, Bruce embarked for Tor, on the Arabian side of the gulph, and thence sailed along the coast to Jidda, where he landed on the 3d of May. At Jidda an English factory is established, and Bruce was hospitably entertained by his countrymen. Every exertion was made to forward his designs, and letters of recommendation procured to the king of Abyssinia and the governor of Massnah With all these advantages, the attempt to penetrate into Abyssinia was considered so desperate, that the English at Jidda despaired of the return of the adventurer, and the many narrow escapes which happened to him fully justified their apprehensions. Having already reviewed the travels at considerable length, we shall not follow Mr. Bruce through his long and perilous journey. The event is well known. After exploring the fountains of the Nile, and remaining three years among the most barbarous of all Christian nations, Bruce returned to Europe in 1773.—At Marseilles he was received with enthusiasm: Buffon came to congratulate him on his return, and to avail himself of his numerous and beautiful drawings. After residing some time in the south of France, for the recovery of his health, which had suffered severely, from the many hardships he had undergone, he set out for Paris, in company with the Comte de Buffon. Bruce's reception at Paris was highly gratifying to him—his travels became the subject of general conversation, and his company was courted by persons of the first distinction. His health being still unconfirmed he set out for Italy about the end of July, and remained some time at Bologna. His next excursion, to Rome, was upon rather a singular business:—Before he had left Europe, Bruce seems to have engaged himself to some lady, (whose name is not mentioned) and on his return he seems not a little surprised to find that, while he was seeking the fountains of the Nile, his fair one should have been as successfully employed in seeking another lover. His anger, however, seems rather unjustly directed against the unfortunate husband, whom he challenges, and goes to Rome on purpose to fight. The successful rival, however, very politely, declines the combat, and Mr. Bruce amuses himself at Rome with

visiting the pope and the pretender. In 1774, he returned, through France, to England. He was graciously received at court, and presented to the king some of his most valuable drawings. — After a residence of some months in London, he returned to Scotland.

The curiosity excited by Mr. Bruce's conversation, as might have been expected, was great, and the mode in which he related some of the various adventures he had experienced induced many of those who either envied his reputation or doubted his veracity, to propagate the report that he had never been in Abyssinia. In consequence of this circumstance, he deposited his MSS. in the British Museum; but it does not appear that any body took the trouble to inspect them. Soon after his return to Scotland, Bruce married a Miss Dundas, of Fingask; and during 12 years seems to have enjoyed a great degree of domestic comfort—he commenced the translation of the prophecies of Enoch, from the Abyssinian, but he grew tired of his task, and abandoned it. His chief amusement was shooting, and he kept up little intercouse with literary men, except such as visited him in the country. During the life of his wife he made but little progress in arranging his journals, and it was not till her death, in 1785, that, in order to escape from painful recollections, he began seriously to prepare his travels for the press. In 1790 the first edition appeared in quarto. The reception it met with was in every respect flattering to the author, at the same time the periodical publications of the day were filled with abuse and misrepresentation. The raw beef feasts of the Abyssinians afforded great source of amusement to the enemies of Bruce, among the most active of whom Mr. Wortley Montague and the Baron de Tott may be numbered. Among the various letters which were written to Mr. Bruce from eminent men upon the publication of the travels, one from Dr. Blair, (p. 277. et seq.) is, perhaps, the most interesting. It is, however, too long to be extracted.

Mr. Bruce was advised by his friends to print a second edition in octavo, and he had made his arrangements for that purpose, when death prevented the execution of his design. On the 26th of April, 1794, having entertained a party at Kinnaird, as he was going down stairs about eight in the evening, and handing a lady to her carriage, he fell headlong from about the seventh step to the ground; he was taken up in a state of insensibility and expired early the next morning. Mr. Murray ascribes the death of Bruce to the fall, but there is every reason to believe that the fall was the consequence of an apoplexy, not the cause of his death. This is still farther confirmed by the circumstance, that no mark of contusion whatever was discovered, except upon his hand. Bruce was six feet four inches in height—his figure well proportioned, and his strength corresponding to his size. His hair was a dark red, his complexion sanguine, his features well formed, his voice strong, his walk stately. He was particularly attentive to his dress, and readily adopted that of the different nations with whom he had intercourse. Perhaps no man was ever better adapted for the explorer of unknown regions than Bruce—he possessed all that activity and strength of body which must excite the admiration of barbarians, and all those acquirements without which a man may travel through the most interesting countries without adding either to his own stock of knowledge or that of others. The facility with which he acquired languages was very great: besides an

acquaintance with most of the European languages, he understood the Hebrew, Chaldee, and Syriac; and read and spoke with ease the Arabic, Ethiopic, and Amharic.—He had applied, during the greater part of his life, to the study of astronomy and other practical branches of the mathematics. His skill and taste in drawing were acknowledged. With acquirements rarely equalled, and possessor of a comfortable fortune, he devoted a considerable part of life to the advancement of science, and voluntarily exposed himself to incalculable dangers without expectation or desire of remuneration.

The present volume is filled with extracts from Mr. Bruce's journals. Mr. Murray the editor seems to be master of as many languages as Bruce himself, and we trust he will avail himself of this faculty, to publish, what few Europeans are equal to, viz. a literal translation of the Chronicles of the Abyssinian kings, as well as of the book of Enoch. Of the latter work a short view is given in the Appendix.

"The translation from the Greek, which is found in the Ethiopic bible, under the name Metsahaf Henoch, is divided into 90 *Kefel*, or chapters. It begins with this preface: "In the name of God, the merciful and gracious, slow to anger, and of great mercy and holiness. This book is the book of Henoch the prophet. May his blessing and help be with him, who loves him for ever and ever, Amen. Chap. I. The word of the blessing of Enoch, with which he blessed the chosen and the righteous, that were of old. May it be in the day of temptation a protection against all the evil and wicked. And Enoch lifted up his voice and spake, a holy man of God, while his eyes were open, and he saw a holy vision in the heavens, which the angels revealed to him. And I heard from them every thing, and I understood what I saw." After this follows the history of the angels, of their having descended from heaven, and produced giants with the daughters of men; of their having instructed these giants in the arts of war, and peace, and luxury. The names of the leading spirits are mentioned, which appear to be of Hebrew original, but corrupted by Greek pronunciation. The resolution of God to destroy them is then revealed to Enoch. These topics occupy about 18 chapters, which Mr. Bruce had translated into English, but, weary of the subject, proceeded no further. From the 18th to the 50th chapter, Enoch is led by Uriel and Raphael through a series of visions, not much connected with the main subject of the book. He saw the burning valley of the fallen spirits, the paradise of the saints, the utmost ends of the earth, the treasuries of the thunder and lightning, winds, rain, dew, and the angels who presided over these. He was led into the place of the general judgment, saw the ancient of days on his throne, and all the kings of the earth before him. At the 52d chap. Noah is said to have been alarmed at the enormous wickedness of mankind, and, fearing vengeance, to have implored the advice of his great-grandfather. Enoch told him, that a flood of waters would destroy the whole race of man, and a flood of fire punish the angels, whom the deluge could not affect. (Chap. 59.) The subject of the angels is resumed. Semeiaza, Artukafa, Arimeen, Kakabael, Tusael, Ramiel, Danael, and others, to the amount of twenty, appear at the head of the fallen spirits, and give fresh instances of their rebellious disposition. At Kefel (62) Enoch gives his son Mathusala, a long account of the sun, moon, stars, the year, the months, the winds, and like physical phenomena. This takes up eight chapters, after which the patriarch makes a recapitulation of what he had uttered in the former pages. The remaining 20 chapters are employed on the history of the deluge, Noah's preparations for it, and the success which attended them. The destruction of all flesh, excepting his family, and the execution of Divine vengeance on the angels and their followers, conclude this absurd and romantic work."

Did our limits permit we might make many interesting extracts from the journal of Balugani, which is frequently quoted in the appen-

dix. Mr. Murray has been too prolix in his account of the genealogy of Bruce, but though the present volume contains 500 closely printed quarto pages, the reader will not be fatigued with their perusal. Two excellent maps, and some engravings from Mr. Bruce's drawings, are attached to the volume.

ART. XV. *The Life of Thomas Chatterton.* *By* JOHN DAVIS, *Author of "Travels in America."* 8vo. pp. 168.

THOUGH the world is crowded with scenes of calamity, we look upon the mass of wretchedness with very little attention, and fix our eyes upon those individuals who are distinguished from the multitude by the eminence of their qualities—so in reading the account of a battle we do not notice the vulgar heaps of slain but follow the hero through all the varieties of his fortune without a thought of the thousands who are falling around him. The misfortunes and misconduct of those men who seem by force of genius, or extent of knowledge, elevated above the rest of their kind, seldom fail of exciting general regret. But it commonly happens that these benevolent feelings are of no service to the object of them, for they do not begin to operate till death has rendered them unavailing. Instances are sufficiently familiar of men, who, during their life time, have been shunned and despised, but when malice could no longer persecute, nor pride insult, their praises have resounded from every quarter, and it seemed as if they had left none but friends behind them in the world. The short period of Chatterton's life did not admit of many reverses, but habitual melancholy and a proud consciousness of his own worth ill fitted him to struggle with poverty; the proportion of misery he endured was therefore great. He lived more in a year than most men in a life, and in the intensity of enjoyment or of misery compensated for the shortness of its duration. Of all the instances of premature talent which this, or perhaps any country has afforded, Chatterton may be considered the most extraordinary example. We must not, however, conclude that if he had attained the common age of man, the powers of his mind would have increased in the same proportion, or that at the age of 50 he would have been as much superior to his contemporaries as he was at 17. The plant which makes the most rapid shoots does not always become the tallest in the forest. It is not necessary to speculate about what he might have been, we know what he was, and the untimely death of Chatterton will always be a subject of regret to the admirers of genius and the lovers of poetry.

Mr. Davis sometime ago published a volume of travels in America—in the advertisement to his present work, he tells us that he has undertaken the task with no small diligence, and has endeavoured to make his biography agreeable, entertaining, and instructive. It is not wise in an author to raise our expectations too highly, for it rarely happens that splendid promises at the beginning of a work, are equalled in the execution of it. Mr. Davis appears to have been ignorant of several important circumstances connected with the history of Chatterton, and has not stated what he knew in the most agreeable form.

Thomas Chatterton was the posthumous son of a charity schoolmaster in Bristol. His father was succeeded in the school by a Mr. Love, to whom when five years old Chatterton was sent to learn to read, but the master considered him so dull a boy that he gave up the task

of instructing him. Mrs. Chatterton observing her son to be much amused by the ornamented capitals of an old music book, took advantage of that circumstance to teach him his letters, and with the aid of a black letter bible soon succeeded. At eight years old Chatterton was admitted into Colston's blue coat charity school at Bristol. The usher of this school, Mr. Philips, was a writer of verses for some of the magazines, and his example was imitated by some of the older boys: when only eleven years and five months old the following satire upon a man who became a methodist from mercenary motives, was written by Chatterton.

APOSTATE WILL.

"In days of old, when Wesley's pow'r
Gather'd new strength by every hour;
Apostate Will just sunk in trade,
Resolv'd his bargain should be made;
Then strait to Wesley he repairs,
And puts on grave and solemn airs;
Then thus the pious man address'd,
Good sir, I think your doctrine best;
Your servant will a Wesley be,
Therefore the principles teach me.
The preacher then instruction gave,
How he in this world should behave:
He hears, assents, and gives a nod,
Says every word's the word of God.
Then lifting his dissembling eyes,
How blessed is the sect he cries,
Nor Bingham, Young, nor Stillingfleet
Shall make me from this sect retreat.

"He then his circumstance declar'd,
How hardly with him matters far'd;
Begg'd him next meeting for to make
A small collection for his sake.
The preacher said, do not repine,
The whole collection shall be thine.

"With looks demure and cringing bows,
About his business strait he goes;
His outward acts were grave and prim,
The Methodist appear'd in him.
But, be his outward what it will,
His heart was an Apostate's still;
He'd oft profess an hallow'd flame,
And every where preach'd Wesley's name;
He was a preacher and what not,
As long as money could be got;
He'd oft profess with holy fire,
The labourer's worthy of his hire.

"It happened once upon a time,
When all his works were in their prime,
A noble place appear'd in view,
Then—to the methodists adieu;
A Methodist no more he'll be,
The Protestants serve best for *he*.
Then to the curate strait he ran,
And thus address'd the rev'rend man:

"I was a Methodist, 'tis true,
With penitence I turn to you;
O that it were your bounteous will
That I the vacant place might fill!
With justice I'd myself acquit,
Do every thing that's right and fit.

"The curate straightways gave consent—
To take the place he quickly went,
Accordingly he took the place,
And keeps it with dissembled grace."

Chatterton remained at this school till he was fourteen years and a half old, and was at that time considered by the master as a boy possessed of no uncommon abilities. The love of solitude and eccentric habits he manifested, were attributed to dullness—his sister says he was sometimes so gloomy that for many days together he would say very little, and that by constraint. The little pocket money Mrs. Chatterton allowed her son was spent in hiring books from the circulating library, which he read during the hours allotted for play. Before he was twelve years old, Chatterton made a catalogue of the books he had read, amounting to seventy, chiefly on the subject of history and divinity. At twelve years of age he was confirmed by the bishop and the ceremony made a deep impression on his mind; about that time he paraphrased the ninth chapter of Job, some chapters of Isaiah, and wrote a satire on his upper master Mr. Warner. His mother remarked that he became more cheerful after he began to write poetry. When he left school,

he was articled clerk to Mr. Lambert an attorney of Bristol. It was in the house of Mr. Lambert that Chatterton produced those poems which under the name of Rowley's have excited so much attention and discussion. The circumstance which led to the production of the Rowlean poems, must interest every reader.

"In the church of St. Mary Redcliff, Bristol, which was founded or rebuilt by W. Canynge, an eminent merchant of Bristol, in the reign of Edward IV. (the 15th century) there is a kind of muniment room, over the north porch, in which were deposited six or seven chests, one of which was called Mr. Canynge's coffer, this chest had been formerly secured by six keys, entrusted to different persons, but in process of time the keys were lost; and when, about 1727, in consequence of a notion that the chest contained some title deeds, an order was made by the vestry for its examination, the locks were forced, the deeds found in it were taken away, but a number of other manuscripts were left exposed to casual depredation. Many were carried off; but the father of Chatterton was insatiable in his plunder. He removed baskets full of the parchment manuscripts to his school, but he made no better use of them than to cover the boys' books.

"At the death of Chatterton's father, the widow being under a necessity of removing, carried the remainder of the parchments to her new habitation; and, as the occasion required, the worthy woman made thread-papers of them for herself and her daughter.

"When Chatterton was first articled to Mr. Lambert, he used frequently to come home to his mother, by way of a short visit. There, one day, his eye was caught by one of these parchments, which had been converted into a thread-paper. That moment was the hinge of his future destiny. That circumstance determined his future projects. He had already dabbled in heraldry, and made collections of old English words from different glossaries. But his passion was now confirmed. He examined the characters of the parchments, and formed the design of converting the circumstance into a regular system of literary deception.

"He began to interrogate his mother respecting the parchments of which she had made thread-papers; asking how she got them, and whence they came.

"She related to him the history of the chest in Redcliff-church, and produced what other parchments had escaped the general wreck. But they were very few; there was not enough to make half a dozen more thread-papers.

"Chatterton, however, affected rapture on obtaining them, and having examined their contents, declared "he had found a treasure, and was so glad that nothing could be like it.

"The passion which Chatterton had before felt for old English customs and manners, became enthusiastic. He made every study subservient to the project he contemplated, of counterfeiting ancient English. He obtained Speight's Chaucer, and from its glossary compiled one for his own use, in two parts. The first contained old words with their modern English; the second the modern English with its old words. The second part was his grand instrument in preparing his ancient poetry. It enabled him to turn modern English into old, as an *English and Latin dictionary* enables the student to translate English into Latin.

"It was from Mr. Green, bookseller of Bristol, that he obtained Speight's Chaucer. From other acquaintance he procured Skinner, Kersey, and the small Saxon dictionary. Possessing a mind well seasoned with English poetry, and liberally endowed with that power which constitutes a poet, that intellectual energy which collects, combines, amplifies and animates; these books enabled him to carry into execution his darling scheme of producing works that should astonish the learned; and such were his ingenuity and perseverance that the historical collections of Fœsulanus which Curzio pretended to have found when digging with his spade, incur contempt only when compared to the poems Chatterton discovered to have lain so long in the iron chest of Redcliff church."

The first attempt that Chatterton made to impose upon the public, was published in the Bristol papers October 1768, and entitled "A Description of the Friars first passing over the old bridge, taken from an ancient manuscript." This curious document excited considerable curiosity, and after much enquiry, it was discovered that the manuscript had been brought to the printing office by a boy of the name of Thomas Chatterton, who was between fifteen and sixteen years of age, and who said it had been found by his father, along with many other old parchments. From this time all the hours that Chatterton could command, were devoted to the production of ancient manuscripts. In the course of one year, in which the greater part of his time was occupied at the attorney's desk, he wrote all the poems attributed to Rowley. Mr. Davis has not stated the most conclusive arguments against the authenticity of the poems, though he speaks with contempt of the reasoning of others upon the subject. Dr. Warton's investigation left but little doubt upon the question, but Mr. Cottle's heraldic remarks are quite decisive. We shall add a circumstance which is not generally known, but which is also conclusive. A gentlemen in London to whom the manuscripts were shown, remarked that in the twelve lines of the account of William Canning's feast, the letter e was written in about twenty different manners—now it is clear that no man could have done this, unless he had been trying to write an uncouth hand. This was the discovery of a person who never examines any subject without throwing new light upon it.

Mr. Davis seems particularly anxious to prove the propriety of the forgery. We are not disposed to be very severe upon the conduct of Chatterton in this instance, but the less that is said about the morality of the act the better. There is indeed a vast distinction to be made between the conduct of a man who publishes in the name of an unknown author, and one who prefixes the name of a well known writer to his book, and so cheats the public into a belief that they are purchasing the works of an old acquaintance. Mr. Davis might have quoted examples of the latter species of fraud, and thus have palliated the conduct of Chatterton, by naming a much greater delinquent. Chatterton communicated some of his manuscripts to Horace Walpole, and received in the first instance, a very polite letter from him in reply, but upon making known his circumstances, and asking patronage, was answered in a formal manner, and advised to attend to his business as an attorney. This conduct of Walpole's was never forgiven by Chatterton, who took every opportunity of revenging himself. His spirits were, however, much affected by the disappointment, and his habitual melancholy increased upon him to such a degree, that he seems to have formed the design of putting an end to his existence. He was now about seventeen years of age, and had lived with Mr. Lambert rather more than two years, when he made his will—this will partially developes his character, and when added to some other circumstances which we shall presently mention, proves beyond the possibility of doubt, the insanity of the writer. Mr. Lambert, who discovered the will, was so enraged at it, and probably apprehensive lest his apprentice should commit the crime of suicide in his house, that he dismissed him from his service with reproaches. Chatterton appears to

have been delighted with his emancipation, and to have regained his spirits when dismissed from the attorney's office. As his mother could not afford to support him, it was necessary that he should adopt some line of life in which he might provide for himself. The booksellers had invited him to London, and to London he resolved to go and commence the profitable trade of authorship. He arrived full of hope and ambition, and seemed delighted with the reception he met with; he was introduced to Beckford and Wilkes, and seems to have expected that the former would have provided for him. While in London, Chatterton seems to have written a great deal, but was so poorly paid, that though he lived in the most abstemious manner, drank nothing but water, and hardly ever touched meat, yet he barely earned enough to support life. The death of Beckford seems to have destroyed all his golden dreams, and to have reduced him to despair. Poor as he was, however, he contrived to send presents to his mother and sister, and always wrote to them in a cheerful strain, even when most desponding. During his residence in London, among other studies Chatterton turned his attention to medicine and surgery, and when he perceived how ill founded his expectations of emolument from the booksellers were become, he applied to Mr. Barrett the Bristol surgeon, to procure him the appointment of surgeon's mate to a Guinea ship, Barrett however refused him a recommendation.

A few days after this last hope was blasted, Chatterton put a period to his existence. Of the extreme indigence which he endured for a short time previous to his death we have positive testimony. The woman with whom he lodged remembers that for two days he went without food, and when she invited him to partake of her dinner, he was offended at the invitation, and assured her he was not hungry. His habitual melancholy was increased by indigence, and his mind always disordered, yielded to accumulated evils. On the 24th of August, 1770, he swallowed a large dose of opium, which caused his death. The coroner was summoned, and the jury brought in a verdict of insanity. Chatterton was buried in the ground belonging to the work house in Shoe Lane.

Mr. Davis has not given us his opinion on the subject of Chatterton's insanity, and seems ignorant of a circumstance which throws considerable light upon the character of this extraordinary boy. While any individuals survived, whose feelings were likely to be wounded by the statement, it would have been unjustifiable to mention the madness of the family. Mrs. Newton, the sister of Chatterton, was once confined, and her daughter was subject to a religious melancholy. This fact, in connection with many circumstances recorded of Chatterton himself, leaves no doubt of his insanity.

In his person he is described as comely, and distinguished by a pensive gravity of manners, which assimilated him more to the man than the boy—his eyes were grey, and when roused by opposition, Mr. Barrett says, there was a brilliancy in them which he never saw equalled. Mr. Davis ridicules all the elegies which were written on the death of Chatterton, and certainly most of them are deserving of the censure he so liberally bestows upon them. Let us see, however, how far this gentleman's prose effusion on the grief of Chatterton's mother is exempt from faults.

"Such was the burial of Thomas Chatterton! The youth whose works

illuminated by the divine spirit of poetical genius, will perish only with the general destruction of the great globe itself; this dazzling miracle in the history of literature and pattern of social affection, was buried with the burial of an ass, drawn and cast forth beyond the gates of the city!

"Let us now turn our eyes for a moment towards Bristol, let us go into the house were dwell the grandmother, the mother and sister of Chatterton. What a scene of affliction! behold they sit broken-hearted! behold the grey hairs of the mother brought in sorrow to the grave by the death of her child—the child of her prayers, that child of filial affection, who denied himself the common necessaries of life, to buy and send to his parent some little token of his tender love. Behold this virtuous family, who have long struggled with calamities, and borne all their sufferings with meekness, lowliness and patience—behold them at last overcome; behold tears gush from their eyes, and on their eye-lids is the shadow of death.

"O God! look upon their afflictions! the child of their prayers—the child in whom all their hopes and expectations centered; that child dead from the poisonous draught administered by his own hands—his body unowned, unpitied, unwept, cast into a shell, and carried, unattended by mourners, without a pall, without a passing bell, to the burying-ground of a work house!

"Oh! faulters the mother, had I been at his bed-side to have watched over my child in his last moments—to have smoothed his pillow—to have offered up my prayers in secret for him to God—it would have been something. But to be told that he was abandoned by mankind—without a helping hand to relieve him—without a human voice to console him—alas! at this, nature, flesh, blood, spirit, heart—all fail!"

Nothing can be more misplaced than declamation on subjects which are in themselves sufficiently affecting: and here, when we come to "flesh, blood, spirit, heart, all fail"—it is enough to give one the head ach. It will be a satisfaction to the public to know that Mrs. Newton, the only surviving relative of Chatterton, was saved from extreme want in her old age, by the produce of the edition of her brother's works, published by Messrs. Southey and Cottle.

ART. XVI. *A Series of Letters between Mrs. Elizabeth Carter and Miss Catherine Talbot, from the Year* 1741 *to* 1770. *To which are added, Letters from Mrs. Elizabeth Carter to Mrs. Vesey, between the Years* 1763 *and* 1787; *published from the original MSS. in the Possession of the Rev. Montague Penningtón, M. A. Vicar of Northbourne, in Kent, her Nephew and Executor.* 2 vols. 4to.

WE complained last year that we had rather too much of Mrs. Carter's memoirs, (see An. Rev. Vol. VI. p. 386), and now behold two more quartos of comely dimensions containing her letters! It is really grievous that a sensible and respectable woman, who was so far from being desirous to obtrude such productions on the public, that she always spoke with high disapprobation of the publication of familiar letters, should be thus dragged forth by the avarice of her nephew in the character of a posthumous proser. We have not scrupled to assign avarice as the motive of this gentleman's conduct, as, after admitting his aunt's dislike of such publications as the present, he has offered no pretexts for disobeying her wishes but such as cannot deceive any one. He has stated, that his friends thought these letters likely to counteract the luke-warmness of the age with respect to religion, but, notwithstanding the solemnity of this assertion, they really have no closer reference to religious subjects than is quite usual and customary in the writings and conversation of

every person at all serious. Mrs. Carter felt it her duty to resign her mind as well as she could to all the ordinary trials of life, and this feeling, or principle, she expresses properly on proper occasions, but certainly not with any peculiar force or vivacity—and the same might be said of all the other sentiments that fall from her pen. She gives them gravely, correctly, and judiciously, but never very impressively: it is unlikely therefore, that the careless and familiar productions of her pen can by any one have been esteemed highly *valuable* except in the pecuniary sense of the word. This executor further declares, that as Mrs. Carter never expressly desired him not to print her letters, and as those to and from Miss Talbot were bound up in volumes, and certain names and particular passages were erased, he cannot but imagine that his aunt in fact designed them for the press. Is it not to sophistry of this kind that men resort, in whom interest has got the better of delicate and honourable feelings? On the letters themselves, a few remarks with extracts will be sufficient. The correspondence with Miss Talbot is by much the best part of the work, because we have the letters on both sides, and because Mrs. Carter's acquaintance with her began earlier, and ripened into a closer intimacy than she ever formed with Mrs. Vesey. Even in these there is greatly too much of what may be called the common places of correspondence—the preliminary apology, the bulletin of health and spirits, the gossip of the day, the exhortation to frequent writing, and the family compliments of conclusion; but the letters to Mrs. Vesey contain, excepting moral reflections, scarcely any thing else. For the sake of our readers, not of Mrs. Carter's editor, we subjoin extracts from the most amusing of this large collection of letters. In telling a story, Mrs. C. sometimes displays a good deal of sprightliness.

MRS. CARTER TO MISS TALBOT.

Canterbury, *March* 20, 1747.

"Good-morrow, dear Miss Talbot, I must interrupt your dreams, for the only leisure moments I have are when people are asleep. I hope you are by this time safe in London, without being petrified upon the road. I was much rejoiced to find the latter part of your letter contradict the first resolution, which really made me shudder, as well inured as I am to all kinds of weather. But apprehensive as I was about your journey, I did not at all need your good wishes that I might be insensible to the inclemency of the sky, for I should be very sorry to lose such a pleasing set of horrors; whistling winds and driving snows I consider as the proper and becoming ornaments of winter, and I cannot help looking upon a fine day in that season with some kind of dislike as a very unnatural thing. I am extremely delighted with a buzzard, whom I have watched all this winter, and who seems to be of the same taste with myself. Whenever it looks clear and shining, the creature sits mighty snug and stupid upon his perch, but the moment the sky begins to lour he descends, claps his wings, and wanders about the garden with a most complete enjoyment of the tempest. I should certainly have pursued the method of this my fellow-creature in rambling up and down the face of the earth in the last blowing snowy weather, but on my talking one evening something about walking out, there was as much astonishment and outcry in the family as if I had seriously told them I was going to hang myself; and so to avoid the scandal of having absolutely lost my senses, I was obliged to content myself with quietly sitting by the fire-side, and listening to the storm at a distance.

"Was you ever electrified? We have an itinerant philosopher here, who knocks people down for the moderate consideration of sixpence, and men, women, and children are electrified out of their senses. This is at present the

universal topic of discourse. The fine ladies forget their cards and scandal to talk of the effects of electricity. The squires flock out of the villages to bring themselves and their dogs to be electrified; and the very boys and girls in the streets break their teeth with long hard words in describing the wonders of *tricity*. For fear, however, that the mere love of philosophy should not gain him a sufficient number of spectators, this High Dutch conjuror is likewise possessed of a curious puppet-show, where I suppose the whole system of electricity is exhibited by Punch, who I believe would explain it just as well as any body else, for all the philosophers seem marvellously perplexed on this subject. But however ignorant people may be with regard to particulars, do not the experiments in general seem strongly to prove the favourite ethereal fire of the ancients and the bishop of Cloyne? Perhaps not only in this but in most other instances, all the discoveries of the moderns tend only to convince one of the good sense and true philosophy of the ancients, and to prove what they have asserted." (p. 127.)

"As nonsense is often a good remedy for the spleen, I am going to tell you a nonsensical story. I remember you was once charmed with the figure of a quiet, deliberate, lank-haired puritan youth, whom I mentioned to you, but my present object is one of a totally different character, whose wig is always in an uproar, his cloaths hung upon every lock and bolt by the extreme trepidation of his pace, and who runs over every body he meets in his way. Last night, about ten o'clock, we were all startled by a most outrageous ringing at the door, which proved a servant of the aforesaid Orlando, with a letter, to which he must have an answer, before an answer could possibly be given; but I thought I might as well read the letter first, which was no other than an arrant billet doux, in which he was resolved, as somebody says in Moliere, to "prendre le Roman par la queue, et débuter par la mariage." As the man had never signified his intention before, to be sure the demand was somewhat abrupt and peremptory; however, I had a *no* extremely at his service, but would not detain his emissary, who, I concluded, was to gallop on without loss of time to Deal, to ask my father's consent, and from thence to London for the approbation of my uncle. The next morning, before any soul was up, he returned with the same violence of ringing, and carried back my answer to his master, whom I expect every day to come and fly away with me in a chaise and one, unless he should meet with somebody in his way, and be married upon the road." (p. 132.)

"Pray, dear miss Talbot, are you all quiet in Oxfordshire? if you are, you can have no idea of the uproar occasioned here by the eclipse, and the strange frights under which people labour. One is stunned all day with the bawling of lamentable prophecies, and a form of prayer. Some run away from London, and others, deeming it the safest place, come to it, and really such as one would imagine should have more sense. The beggars in the streets actually insult folks who refuse to give them small beer, by clapping their hands, and threatening them that the day of judgment will be next Thursday. Others, as I find by a dialogue I overheard in a neighbouring court, are of opinion, that all the women in the world, only, are to die. Such are our apprehensions in the city. And I lately heard in St. James's place, that a lady, on receiving an invitation for a rout, excused herself, by thinking it really not decent to play at cards on that day; so perhaps she thinks it more decent to put it off till Sunday." (p. 181.)

Of Miss Talbot's style of writing and thinking, one letter will be a sufficient specimen. Her more active and varied mode of life might have furnished her with greater variety of anecdote than Mrs. Carter could command, but she appears to have been too good to indulge herself in satire, for which anecdote is commonly but another name. With some narrowness of opinion, and some rigidity in practice, both her heart and understanding were certainly excellent, but why fill quartos with letters such as this:

"Would you believe, dear miss Carter, and yet it is most certainly true, that if there were to be an act of parliament passed this sessions obliging me under high penalties to write to you once a fortnight, it would fill me with great gratitude to his Majesty and the members. I confess this does not seem very likely, considering how long your last letter has lain by me unanswered, but I really do wish I had some necessity which obliged me to indulge myself in what is so much my inclination, and which I have only deferred to follow other employments that seemed to call for more immediate dispatch because I liked them less. If you would but be a little pointilleuse now, and ready to take offence at these my uncivil scruples of conscience—you would not be what you are, and consequently I should not care so much about you.

"My time has been employed since I wrote last, as most people's is at this fine season, in rambling about as far as my own or my horse's feet would carry me. This filled my mornings; my afternoons are short, and I as useless a mortal as any that saunters on the face of the earth, and yet have as many little impertinent avocations that call me off from every employment I could be fond of; and I feel the shortness of time most uneasily, certainly for no other reason than because I do not know how to make the best use of what I have, but cut it out into tippets in the strangest way you can imagine. What should I do if I was engaged in any serious business? I have but three creatures in the world over whom I have a right to exercise any government, a foolish dog, a restive horse, and a perverse gardener, who has lately been put under my direction. In this my small dominion I meet with as many difficulties as ever indolent monarch did. The dog uncontrouled is for ever running after sheep, or jumping upon me with dirty paws; the horse will by no possible persuasion go over the same ground twice; and the gardener is demolishing my beds of flowers, which I meant to have had enlarged. Indeed you are not so much to be pitied that your old man can call you up no longer, for it is much better to sleep with a quiet conscience in an easy bed than to be distressed with all these cares that wait upon people in authority. I hope at least these weighty employments will keep me in a state of activity all the winter, and that I may discharge them as I ought, I have all these years been studying profoundly the lives of politicians and heroes. I can tell you 'tis a dangerous study, and if much care is not taken, reading a great deal of history may be as likely to pervert the mind as living in the world. One may grow to admire ambition and revenge as shining qualities, to approve cruelty and deceit as prudence, and to think the affairs of this world very important things, and riches, honours, and fame, very worthy of pursuit; being upon one's guard is, however, all that is necessary. A very little reflection, so as one has it but at hand, serves to show the paltriness and folly of all that these people think wise, great, and illustrious.

"For all these fine notions I cannot help being a little in love with a duke de Guise, whose memoirs we have just been reading, who most unnecessarily engaged himself amongst a most dreadful crew at Naples, prompted merely by romantic ideas of glory, and a fine scheme he had formed of freeing these wretches from the Spanish tyranny, and making of them an illustrious republic. In such charming theories people never consider what kind of tools they are to work with, or what human nature is even in themselves. He certainly prevented many cruelties, and did a great deal of good in reducing that wild mob (first raised by Massaniello) into some kind of order and under some government. What provokes me is, that when by the treachery of some of those he was engaged with, his whole design was ruined and himself thrown into prison, he gave it over with all the ease and unconcern of a gay Frenchman. He was, like you, of Democritus's school, and through the whole of his history intermixes such strokes of humour in describing of oddities that naturally come in his way, that his book is, I think, one of the most entertaining I ever read. After all, the dignity of human nature, rightly understood, is so great, that for a man to step out of his path of duty, be it ever so retired, merely for the sake of fame, is

quite as much beneath him as it would be for a man of quality to step out of his place in a theatre, and go to perform some part on the stage which he felt himself qualified to appear in gracefully and with applause; an applause better neglected than gained. Indeed such are the sorry actors on this world's busy scene, that for the most part it is but a just kind of pride to avoid having any thing to do with them. We are reading now the life of another French hero, the famous duke d'Epernon, who seems, upon the whole, to have been a man of worth and honor; but many a scuffle must worth and honor go through if they are to be made consistent with fortune and greatness. Talking of heroes' lives, there is another very different one come out, which I have been greatly pleased with, though I fancy in the world it will be much despised—the Life of good Colonel Gardiner, who lived with as much true and honorable courage as he died.

"You see I am writing you two letters, which I hope you will allow to be making you some amends for my former idleness. I will not give you any more extracts out of musty old French histories, but will wholly fill this sheet with two very interesting subjects, yourself and myself. Do you know that these two very pretty selves are now within a few months of meeting, and of spending many a merry hour together. The thought pleases me most sincerely, and I look forward to spring with the most delightful expectations. At present, however, we are entering into the grave part of the year. My lord leaves us two days hence, and his absence is—what you can have no notion of, that do not know what it is to be with him three quarters of the year. Not that I should dislike to have every now and then times of the greatest solitude, if I were not haunted with fears of seeing those I am with ill or low spirited. I hope you do not much know what it is to feel uneasiness of this kind, for they oppress one's heart much more than any sufferings of one's own, and give winter a terrifying appearance which hails and snows cannot add to. As for the gayeties and amusements of London, though I love them well enough when I am there, I never once trouble my head about them, but am rather glad to be out of the way of what would too much dissipate a mind naturally rather trifling. Time never hangs heavy on my hands, and with next month an hundred new employments come in season. My spinning manufacture is to be attended, and emulous of you, I believe I shall take some pains to waste some butter and brandy, to improve myself in the housewifely science of pye and pudding making. Some hours I propose spending with a good deal of pleasure in drawing in Indian ink, besides the slighter amusement of drawing flowers, and the trifling pastime of working a bed, which I believe will prove excellent to sleep in, for already it has composed me into many a comfortable nap as I have been in the height of my diligence after supper.

"I dare not ask you to write soon again, because I so little deserve it. I will only tell you, that the receiving a letter from you will be one of the most agreeable incidents that my life is likely to be chequered with for some months. The practical inference I leave to your generosity to draw. Adieu, ma très chére, et croyez que je suis avec toute sincerité, &c."

Because in the letters to Mrs. Vesey an ode, or elegy, by that lady is mentioned, the editor has thought proper to subjoin a piece of which he found a copy among Mrs. C.'s papers, as being *probably* the one alluded to. It is Langhorne's well known "Ode to Humanity."

ART. XVII. *The Life of Abraham Newland, Esq. late principal Cashier at the Bank of England; with some Account of that great National Establishment. To which is added an Appendix, containing the late Correspondence of the Chancellor of the Exchequer with the Bank, and a List of the Statutes passed relative to it, from the time of its Incorporation.* 8vo. pp. 172.

WILLIAM Newland, a miller and baker in Bucks, had by two wives twenty five children, one of whom was Abraham the subject of

these memoirs. He was born in Southwark, on the 23d of April, 1730, and received a common school education, learned to write well and count accurately, and in 1748, was admitted as junior clerk in the bank of England. He filled all the intervening offices with assiduity and integrity, and in 1782, was appointed chief cashier. When the bank of England was first instituted in 1694, there were only four great banks in Europe, one at Amsterdam, one at Hamburg, one at Vienna, and one at Genoa. A subscription was set on foot for 1,200,000*l.* which was compleated in ten days, and in 1708 the stock was doubled by a second subscription. The bank was at first carried on at Grocer's hall, but in January, 1732, an assembly of the directors resolved, that a hall should be built in Threadneedle street for the transaction of their business. This hall was compleated in 1735. The charter which was at first granted in 1694 expired, and was renewed the first time in 1696, the second in the 13th of William and Mary, the third in the eighth year of the reign of queen Anne, and a fourth time shortly after, and a fifth in 1764. One of the most important events in the history of the bank was the stoppage of the issue of specie, which took place on the 26th February, 1797, agreeably to an order of council. In October, 1795, an ounce of gold in the form of bullion was worth four guineas, whilst an ounce in the form of coin was worth only 3*l.* 17*s.* 10½*d.*; here therefore was a strong temptation to the melting down of specie. About this time great apprehension was entertained throughout the country that the French intended to attempt an invasion of the island, and it is supposed that many persons were induced to collect together as much of their property as they could in the form of specie, to secrete it from the reach of the expected plunderers. These, and perhaps other causes less precisely known, tended to diminish the quantity of circulating cash, and to produce an unusual demand on the provincial and London banks, which ultimately arrived at the bank of England, and produced so great an alarm among the directors that they applied to the ministers, stating, that they were unable to bear so great and continually increasing a drain of specie, and praying for the interference of government to relieve them from their present danger. In consequence of repeated applications of this kind, an order of council was issued on the 26th of February, 1797, empowering the bank to refuse any issues of cash. This order was followed up by a meeting at the Mansion-house, and by a declaration of the lords of the privy council, all tending to convince the public of the necessity of the conduct of government, and to remove the alarm which had been excited by so extraordinary an event. The lords also proceeded to appoint a committee, called a committee of secrecy, to inquire into the debts of the bank of England, and the funds which they possessed for paying them. Mr. Newland was examined minutely, and the information which he gave to the committee was summed up in their report. The following are some of the statements contained in this report.

"That the total amount of outstanding demands on the bank on the 25th day of February last, was 13,770,390*l.* and that the total amount of the funds for discharging those demands, over and above the permanent debt due from government of 11,686,800*l.* was, on the same day of February last, 17,597,280*l.* and that the result is, that there was, on the 25th day of February last, a surplus of effects belonging to the bank, beyond the total of their debts, amounting to the

sum of 3,826,890*l.* over and above the before mentioned permanent debt of 11,686,800*l.* due from government."

"There is a circumstance which throws considerable light on one, at least, of the causes which produced this great demand for cash at the bank, at different periods, as laid before the committee, that the greatest drain of cash which the bank has experienced, subsequent to the year 1783, was in March and June, 1793, that is, a short time after the failure of the country banks in that year, and in the commencement of the month of February of this year, that is, a short time after the Newcastle banks stopped payment in cash, and when the alarms before stated, produced great demands for cash from different parts of the country; so that in both those periods the same cause appears to have produced an effect nearly similar, that is, a very unusual drain of cash from the bank.

"The increased demand for cash must bear a proportion to the decrease of any other sort of circulation that is a substitute for it. The committee will presently shew to what degree the circulation of the notes of the bank of England had been diminished immediately previous to the 26th of February last.

"From the evidence of the governor of the bank, and from the report of the last secret committee, which has been laid before this committee, it appears that it was not singly the diminished state of their cash which gave the directors any alarm; the governor, and Mr. Bosanquet, rather impute this alarm to the progressively increasing demands for cash upon them, particularly in the week preceding the 26th of February, and to the reasons they had to apprehend that these demands, and the consequent progressive reduction of cash, would continue, and even increase; and they add, that this drain was, in great part, owing to demands for cash from the country, such demands being made upon the bank indirectly from the country, but directly from the bankers of London, who were to supply the country."

"The directors of the bank, under the impression which these alarms and embarrassments had occasioned, appear to have judged it prudent to diminish their notes in circulation, and the consequent demands that might come upon them, so as to make the demands more nearly correspond with the state of their cash. It will be seen in the accounts presented to the committee of the amount of bank notes in circulation at different periods, that the average amount of these notes in circulation for several years previous to the end of the year 1796, may be stated at between 10,000,000*l.* and 11,000,000*l.* hardly ever falling below, 9,000,000*l.* and not often exceeding to any great amount 11,000,000*l.* It will appear by one of the aforementioned accounts, that in the latter end of the year 1796, and in the beginning of 1797, the amount of the bank notes in circulation was less than the average before stated; and on the 25th of February last it was reduced to 8,640,250*l.*"

The rest of this volume contains a detailed account of the trial of Mr. Astlett, and a slight and uninteresting view of the private life of Mr. Newland.

Mr. Newland seems to have been one of those lucky mortals who contrive by their own efforts to escape that brood of evils which spring from poverty, and which fills so large a portion of the bitter cup of human calamity—whose road through life is a road through prosperity; and who find that the pleasures of wealth never cloy, because each succeeding year presents luxuries more numerous, possessions more extended, and rank more elevated than the former. Yet if we can for a moment stand aloof from the world, and dispassionately compare the sum of human toil and anxiety, and deprivation, with the sum of human happiness purchased by them, we cannot but be surprized at the hardness of the labour and the scantiness of the wages.

How rare are the days which afford any lively enjoyments. Of the books which we read, the dull are the many, and the stimulant are the few. Among the persons whom we meet in the unavoidable intercourse of society, the greater

number are either absolutely disagreeable or are incapable of affording amusement for an afternoon; of the rest one is clever but he is ignorant, another is learned but he is dull; a third has mind and knowledge, but he has beside a taciturn disposition, and when dinner is over and the cloth is removed, and we begin to look for the joke, and the pun, and the tale, and the argument, he is indisposed to talk, and the afternoon passes in a painful silence, now and then interrupted by a forced question, and a short answer, a half repressed yawn, and a whiff from the tobacco pipe.—Such are the amusements of the greater number of our days and our years. The average happiness of the world is rather freedom from pain than the enjoyment of pleasure, rather ease than delight: and yet for the attainment of such happiness what crowds toil from the school room to the coffin!

ART. XVIII. *Memoirs of the Rev. Samuel Bourn, for many Years one of the Pastors of the United Congregations of the New Meeting in Birmingham and of the Meeting in Coseley,—with an Appendix consisting of Various Papers and Letters and Biographical Notices of some of his Contemporaries, and a Supplement containing Specimens of his Historical and Catechetical Exercises. By* JOSHUA TOULMIN, *D.D.* 8vo. pp. 374.

FEW persons appears to be better acquainted with the history of English Dissenters than Dr. Toulmin—who, on many occasions, and through a variety of channels, has communicated to the public much valuable information relating to the history of this highly respectable body of men. The obligations which they who seek for such information owe to this industrious and useful writer, will be increased by the work now before us. They may indeed consider the insertion of some things in it as unnecessary, and regret that in some instances more is not made known—but they will still find much to amuse and instruct them.

The Rev. S. Bourn, the principal subject of this work, was the son of an eminent minister, and born at Calne, in Wiltshire, in the year 1689. He received his academical education under Mr. Chalton and Mr. Coningham at Manchester. He was first settled at Crook, near Kendall, in Westmoreland—and there amidst many discouragements freely investigated religious truth—and from being a professed Athanasian—became a believer in the scheme of Dr. Clarke — which about that time was the subject of warm controversy—From Crook he removed to Tunly—a small place near Wigam—and thence to Chorley in the same county—and lastly settled with the united congregations of Birmingham and Cosely. His connection with these congregations continued twenty-two years—when it was dissolved by his death, which happened in 1754. He was the author of several works—many were of the catechetical kind — some devotional — others polemical and miscellaneous. To these must be added a few sermons. After his death a volume of twenty sermons was published. Of his works Dr. Toulmin speaks thus:

"A catalogue merely of Mr. Bourn's works will shew the views that governed his studies and the spirit which guided his pen. The titles will not create an expectation of a display of depth and extent of learning; nor raise a suspicion that he sought literary fame, or meant to enrol his name in the annals of knowledge. But though they do not exhibit him the man of genius and the classical scholar, they place him in a very respectable and useful point of view as

a *Divine* and a *Minister*; condescending to instruct youth, and solicitious to excite, animate and diffuse the spirit of devotion."

Mr. Bourn had nine children—the second of whom—who bore the same name as his father—was also a dissenting minister and settled in the year 1754—in Norwich. He is well known as the author of several volumes of excellent sermons. Some short notices of the other sons are added to these memoirs.

The contemporaries of Mr. Bourn of whom biographical notices also occur—were Mr. Mattershead of Manchester—Mr. Willets of New-Castle-under-line. Mr. Platts who died at Ilkeston in Derbyshire—Mr. E. Brodhurst of Birmingham—Mr. T. Pickard of the same place. Mr. Joseph Wilkinson of the old meeting Birmingham—Mr. Samuel Blyth of the new meeting, during ten years colleague with Dr. Priestley—Mr. George Flower first pastor of the congregation of Protestant Dissenters formed at Stourbridge in 1698—Mr. John Edge his successor—and Mr. James Hancox of Dudley.—These notices will be found to add something useful to the history of nonconformity.

The letters were addressed chiefly to Mr. Abraham Bourn and contain nothing peculiarly interesting.

The catechetical lectures consist of portions of scripture history related in Mr. Bourn's own words—to which are subjoined observations designed to point out very fully all the instruction which the narrative contains—and these are succeeded by questions adapted to them, with the answers provided. It appears to us that these lectures would be much more useful if the questions were omitted — and it were left to the discretion of the teacher to put such as he should think proper to his catechumens.

Although this volume does not contain all the information which we expected to find in it—we can recommend it to the attention of those who love to contemplate the character of such a christian—the zealous friend of truth and virtue—the able and active minister of the gospel—or who pay any respect to the memorials of men who though they have been generally treated with suspicion, and even contempt, have contributed in no inconsiderable degree to preserve or improve the civil and religious liberties of this country.

ART. XIX. *Memoirs of the Life and Character of the late Rev. Cornelius Winter, Compiled and Composed By* WILLIAM JAY, 8vo. pp. 478.

THIS volume consists of three parts. The first contains Mr. Winter's own account of himself. The second the continuation of it by the editor, with remarks upon his character—and the third, extracts from his diary and a selection of his letters. The first part, as might be expected, is the most interesting. It exhibits in rather a pleasing manner the progress of a person of moderate talents, from a very low condition in life—to comparative eminence. Mr. Winter was the son of the head porter of Gray's Inn and, losing his parents during his childhood, was admitted into the charity school of St. Andrew, Holborn. From the workhouse and the charity school he was removed by a relation, a water-gilder, to his own house, where he was employed, chiefly, in the capacity of an errand boy, and subjected to such constant ill-usage that during twelve years "he often thought it would be better to die than to live." When he was about one and twenty years of age he became a hearer, and in process of time, a friend of Mr. Whitfield. It was soon suggested to him that

Providence did not intend him for a water-gilder, and after some hesitation he listened to the suggestion, and became a preacher. It was in this character that his intimacy wi h Mr. Whitfield began—and he soon became a member of his family. He "slept in the room of his honoured patron—and had the priviledge to sit at his table:" He went over with him to America in his last voyage, and was there employed by him in preaching to the negroes. This service was undertaken chiefly with a view of being recommended home for ordination, which Mr. Whitfield flattered him with the hope of obtaining. The experiment was made after the death of his patron, but without the expected success. The Bishop of London was inexorable. In consequence of his failure Mr. Winter did not return to America, but preached to different congregations in Mr. Whitfield's connection, till in consequence of the writings of Wilton and Toogood he became a convert to non-conformity, and received ordination from the hands of Dissenters. After this he relinquished itinerancy, settled successively at Christian-malford—Marlborough—and Painswick—and engaged in the education first of boys, and afterwards of young men for the ministry in his own sect of Dissenters. Of these the author of the volume before us was one.

Mr. Winter's own account of himself comes down very nearly to the close of his life, and is in many parts amusing, particularly in that which contains an account of his friend and patron, G. Whitfield. Little therefore is left for Mr. Jay but to delineate his tutor's character. This he does with much feeling; and although we consider his testimony as unavoidably partial, we are very ready to admit that Mr. W. was not undeserving of considerable praise. He was pious, zealous and benevolent. And these are qualities which render a man respectable, notwithstanding the fanaticism with which they are sometimes united.

The extracts from the diary, and the letters will be read with interest by those only who believe in the system of providential favoritism—and are fond of methodistical small-talk.

ART. XX. *An Essay on the Life and Writings of Mr. Abraham Booth, late Pastor of the Baptist Church in Little Prescot-Street, Goodman's Fields, London. By* WILLIAM JONES, 8vo. pp. 143.

MR. Booth was well known, and, we believe, generally respected as a minister amongst that class of Dissenters denominated Particular Baptists. He was born in the county of Derby—of parents in humble life—and for some time followed the trade of a stocking weaver. Some general baptists preaching frequently in the neighbourhood of the place in which he lived, he was induced to hear them, and became a convert and a preacher. Mr. Hervey's Theron and Aspasio produced however another change, in consequence of which he relinquished the liberal opinions he had hitherto professed, adopted the comfortable notions of Calvin, and became a Particular Baptist. After this he removed to London, where, during thirty seven years, he officiated, with much reputation, to a society in Prescot-street. His publications were numerous, and in whatever else they may have been deficient they display his powers as a shrewd controversialist.—This essay, as the author modestly entitles it, is for the greatest part very dull; but occasionally the reader's attention is enlivened by some severe remarks upon Dr. Williams—upon the late Mr. Robinson—and the Socinians.

ART. XXI. *Memoirs of the Rev. John Newton, late Rector of the united Parishes of St. Mary Woolnoth, and St. Mary Woolchurch-Haw, Lombard Street: with General Remarks on his Life, Connexions and Character. Second Edition, corrected. By* RICHARD CECIL, A. M. *Minister of St. John's, Bedford Row.* 12m. pp. 322.

THE most interesting part of this work is taken with little alteration, from a *narrative* published many years ago by Mr. Newton himself, and which, allowing for a good portion of enthusiasm mingled with it, is highly curious and instructive. In consequence of the publication of this narrative—of his popularity in the metropolis—and especially of his friendship with the amiable Cowper—the leading events of his extraordinary life are, we apprehend, so well known, that we shall not attempt an abridged account of the work before us. The new matter which Mr. Cecil has published relates chiefly to "Mr. Newton's character with respect to his literary attainments—his ministry—his family habits—his writings—and his familiar conversation." We shall select a few *good sayings* from many recorded by his biographer for the purpose of illustrating the last article in his character.

"If an angel were sent to find the most perfect man, he would probably not find him composing a body of divinity, but perhaps a cripple in a poor-house, whom the parish wish dead, and humbled before God with far lower thoughts of himself than others think of him."

"What some call providential openings are often powerful temptations; the heart in wandering, cries, here is a way opened before me, but, perhaps, not to be *trodden*, but *rejected*."

"Young people marry as others study navigation, by the fire-side. If they marry unsuitably, they can scarcely bring things to rule, but like sailors they must sail as near the wind as they can. I feel myself like a traveller with his wife in his chaise and one; if the ground is smooth, and she keep the right pace, and is willing to deliver the reins when I ask for them, I am always willing to let her drive."

"My principal method of defeating heresy, is by establishing truth.—One proposes to fill a bushel with *tares*, now if I can fill it first with *wheat*, I shall defy his attempts."

"I remember, in going to undertake the care of a congregation, I was reading as I walked in a green lane, "*Fear not, Paul, I have much people in this city.*" But I soon afterwards was disappointed in finding that Paul was not *John*, and that Corinth was not *Warwick*."

"The generality make out their righteousness, by comparing themselves with some others whom they think worse; thus a woman of the town who was rotting in the Lock hospital, was offended at a minister speaking to her as a sinner, because she had never picked a pocket."

The following anecdote furnishes a very pleasing trait in his character:

"I remember to have heard him say, when speaking of his continual interruptions," I see in this world two heaps of human happiness and misery; now if I can take but the smallest bit from one heap and add to the other, I carry a point.—If, as I go home, a child has dropped a halfpenny, and if, by giving it another, I can wipe away its tears, I feel I have done something. I should be glad indeed to do greater things, but I will not neglect this.—When I hear a knock at my study door, I hear a message from God; it may be a lesson of instruction, perhaps a lesson of patience; but, since it is *his* message, it must be interesting."

Mr. Newton is not happy in his biographer; and we esteem it a fortunate circumstance for his memory that having published his own narrative—and communicated to his biographer, in writing, such additional matter as he thought necessary, he had left Mr. Cecil comparatively little to do.

CHAPTER VII.

THEOLOGY AND ECCLESIASTICAL AFFAIRS.

EDITIONS AND TRANSLATIONS OF THE SCRIPTURES.

ART. I. *Novum Testamentum Græce. Textum ad fidem Codicum, Versionum et patrum recensuit, et lectionis varietatem adjecit D. Jo. Jac. Griesbach. Editio secunda, emendatior, multoque locupletior. Londini apud Petr. Elmsley, et Halæ Sax. apud Jo. Jac. Curtii hæredes.* 1796 *et* 1806.

DURING the long interval which elapsed between the publication of the first and second volumes of this edition, its completion was expected with impatience by every biblical student who was apprized of its excellence, and justly estimated the nature and importance of sacred criticism. The learned and venerable editor has at length brought it to a conclusion, and has thus performed for theological literature one of the most valuable services which have been rendered to it since the revival of letters. The merit of this important and laborious undertaking is enhanced by the consideration, that while it met with the applause of the enlightened few, it had necessarily to encounter the bigoted hostility of the many, who acting implicitly if not professedly on the maxim that ignorance is the mother of devotion, regard with suspicion and jealousy every attempt, however sober in itself, however moderate and irrefragable the principles on which it is conducted, to improve the state of religious knowledge. Such was the prejudice which in the last century deterred Bentley from the noble project of a new edition of the Greek Testament which he had formed, and for which he had made very laborious and expensive preparations; such is the prejudice which still operates to prevent any public revisal of the received version, a work indeed of great merit, but necessarily in many respects defective and erroneous, and inadequate to the present improved state of biblical literature. We have however to congratulate both doctor Griesbach and the age, that he has lived to see the former of these prejudices, which acted with considerable force at the commencement of his undertaking, now nearly extinct. Every man of the least pretensions to literature would be ashamed to avow it, and it relates to an object which scarcely falls within the sphere of the multitude.

The received text of the Greek Testament, lately regarded in Europe with the same kind of reverence as the received version now in England, is that published by the Elzevirs in 1624. The little claim which it possesses to that estimation, will be apparent from a brief review of the sources from which it is derived.

The veneration in which the Latin version was held through the Romish church, rendered the Greek originals, when on the revival of literature the language in which they were composed became again accessible to the western nations, an object of comparatively little interest. Accordingly the attention of scholars was at first directed almost exclusively to the classic au-

thors, and Homer, Herodotus, Demosthenes and Plato, with a multitude of other authors in every branch of ancient literature, had been published, before it was thought necessary to give an edition of the Greek Testament to the world. The first printed text is that of the Complutensian Polygot, begun in 1502, finished in 1517, but not published till 1522. At length, a bull was issued by pope Leo X. permitting the publication to take place. This undertaking reflects the highest honour on cardinal Ximenes, with whom it originated, and who spared no expence in bringing it to completion. The *critical* fidelity and skill of the editors have been somewhat doubted. At all events, their MSS. were necessarily very few in comparison with those which have now been examined, and though they have since disappeared, there is reason to suppose that they were of no great antiquity or value.

Subsequent to the Complutensian edition in execution, but prior in date of publication, is that of Erasmus. Notwithstanding the great talents of this editor, neither his means nor circumstances were such as to permit his work to receive that perfection, of which it might otherwise have been susceptible. His manuscripts were few and modern; his labour was performed amidst a multiplicty of other employments, and his engagement with the printer obliged him to furnish a fresh sheet for the press every day. Erasmus himself confesses, præcipitatum fuit potius quam editum. He sometimes employed conjecture, and has sometimes altered the Greek text from the Vulgate. He published five successive editions, the last of which bears date in 1535. His two last editions were altered in many places from the Complutensian.

Succeeding editions were chiefly formed on the basis of one or other of these early copies. Some editors, especially Colinæus, R. Stephens, and Beza, made use of both according to their judgment. Stephens had the use of fifteen manuscripts partly borrowed from the French king's library, and partly supplied by his friends. They were not in general of great value, and the collection was imperfectly executed by his son Henry, then a youth of eighteen. This work, however, from its splendid execution and professions of accuracy, obtained the highest reputation as a standard performance which left little room for improvement. Careful examination has at length shewn that it contains, as might be expected, many errors. It was published in 1550, folio. Beza had probably the advantage of consulting the original copy of H. Stephens's collection, and had certainly examined two of the most valuable MSS. at present extant. His text however varies little from that of Stephens.

The text of Stephens likewise forms the basis of the celebrated edition published in 1624 by the Elzevirs, a few alterations being admitted from Beza, and a few others on some authority which is not known. Here it was till of late, by the generality of theological students, unaccountably presumed, that the sacred text had attained the utmost degree of correctness of which it was susceptible, and that the province of the critic was thenceforth superseded.

These well known facts shew the little (comparatively speaking) that *was* or *could be* done by the early editors. The following brief statement will shew what *may* be done by an editor of skill and diligence, with the opportunities which are now in his power.

The Greek Testament has suffer-

ed in the same manner with other ancient writings, by the various errors incident from the ignorance, negligence, and in some instances, fraud, of transcribers. The MSS. collected by the first editors were few. Those few happened in general to be of an inferior class. The libraries of Europe have since been searched with a view to the discovery and examination of those valuable documents, by the use of which alone a probable approximation can be made to the ancient purity of the sacred text. The Greek MSS. of all descriptions enumerated by Griesbach in his prologomena, amount to three hundred and fifty five, several of which are in the highest degree venerable for antiquity and excellence. It would be difficult to compute the various readings (generally indeed of but little importance, but in some instances of great moment) which have been hence collected. Many versions made at different periods, and in countries widely distant, have been carefully consulted. The quotations of the scriptures made by ecclesiastical writers in all ages have been compared. It is obvious therefore that means exist for the critical investigation of the genuine text of the christian scriptures, far more abundant than those which are accessible for the correction of any of the profane prose writers.

Nor have there been wanting previous editors who have in a considerable degree availed themselves of the means presented for this important object: it is sufficient to mention the names of Mill, Kuster, Bengel, and above all of Wetstein. None of these editors however ventured to introduce any alterations into the text which they adopted as their standard, except Bengel, who likewise admitted no reading which was not sanctioned by some printed copy. The learned printer Bowyer, published an edition in which he introduced into the text those readings which were preferred by Wetstein in his notes.

Griesbach's first edition appeared in 1775 and 1777, in two volumes, octavo. Though a performance of great value, it is superseded by the present greatly enlarged and improved edition.

The basis of this edition is that of the Elzevirs, printed in 1624, and all the variations from it which it has been deemed expedient to introduce, are carefully noticed. Conjectural criticisms are wholly excluded from the text, and all the alterations which have been admitted on competent authority appear to have been estimated with the most rigid impartiality by the soundest canons of criticism. The inner margin contains those readings of the received text which differ from the present edition, and likewise many readings which though probable, are not indisputably to be preferred to the common text. Below are placed the various readings and their authorities, collected from a great number of manuscripts, versions, and ecclesiastical writers. In order to comprize within a moderate compass this great body of critical information, the editor has employed various signs of abbreviation, which must have rendered the typographical execution of his work extremely laborious.

The critical prologomena prefixed to the first volume will be read with great interest. They are divided into seven sections, treating, I, of the sources and authority of the received text: II, explaining the object of his own edition: III, the critical canons to which he refers the judgment of various readings: IV, the method observed in the constitution of the text: and, V, the difference of the present from preceding editions. The VIth section

gives an explanation of the various signs of abbreviation which have been employed, and the VIIth, a catalogue and classification of Greek MSS. and manuscripts and editions of the Slavonic version, from which various readings were communicated by Dobrowski.

The author's plan commonly admits nothing like detailed dissertation in the notes. On occasion however of a few very important disputed texts, he somewhat deviates from his usual method, and presents a succinct but full view of the arguments which have been employed in the controversy. To the second volume is annexed a very clear and able view of the controversy relative to the interpolated text in John's first epistle.

To furnish extracts from such a work would be wholly superfluous. We have only to bear our testimony, in common we believe with every reader, to the learning and judgment, the unwearied diligence, and firm impartiality of the editor. For the first time the theological student is presented with a text formed from an accurate comparison of authorities, and in most instances probably approaching as nearly to the originals, as the means remaining in our power for retrieving the text at present permit. It is a work indispensable to the biblical critic, and sufficient to confer distinguished honour on the editor, even if it were considered as the sole labour and object of his life. Some copies were printed on fine paper sent for the purpose from England by the duke of Grafton, which were distributed in this country, under his patronage, for the encouragement of theological learning, at a price much inferior to their value. Copies of the first volume it is now difficult to procure.

ART. II. *The New Testament, in an improved Version, upon the Basis of Archbishop Newcome's new Translation; with a corrected Text, and Notes critical and explanatory. Published by a Society for promoting Christian Knowledge and the Practice of Virtue, by the Distribution of Books.* 8vo. pp. 612. 12mo. pp. 612. 8mo.

HAVING in the preceding article given an account of the formation of the received Greek text of the New Testament, we shall begin our account of this version, the first which has appeared since the commencement of our critical labours, with a brief view of the principal English translations which have preceded it, chiefly derived from archbishop Newcome's Historical View of English Biblical Translations.

The first English translation of the whole Bible was made by John Wicklif, and the New Testament, at least, was completed sometime before 1381. This version, we believe, was never printed, though the contrary is implied by the words or Mr. Butler in his Horæ Biblicæ.

The first time an English version of the New Testament was printed, was in 1526. This had partly been executed by Tindall, in the midst of persecution for his adherence to the doctrines of Luther. Finding, however, no means of completing his translation in England, he went over to Antwerp, where he was assisted by John Fry and William Roye, both of whom, as well as Tindall, were afterwards put to death for heresy. This valuable translation was first printed at Antwerp or Hamburgh in 1526. The greater part of the first impression was purchased by Tonstall, bishop of London, in order to prevent its

dispersion among the people; and various other means were adopted for the same purpose, but without success. In 1535 Coverdale (who was made bishop of Exeter by Edward VI.) published a revised translation, under the sanction of royal authority. In 1537 another edition of the English bible was published abroad, as it appears, under the superintendence of John Rogers who was appointed to the object by Cranmer. It is principally taken from Tindall and Coverdale; and was published under the fictitious name of Thomas Matthew. In 1539, the bible was printed under the patronage of Cranmer, and the general direction of Coverdale. This edition differs but little from what preceded it; but from its size and patron, is called Cranmer's or the Great Bible. In the same year another bible was printed under the direction of Taverner, which was a correction of Matthew's.

In the reign of Edward VI. no new translation or revision was made; but in the course of it eleven impressions of the former editions were published of the whole English bible, and six of the New Testament.

The persecutions in the reign of Mary drove many of the principal reformers to Geneva, where in 1557 they published an English New Testament, and another in 1560. In this translation Robert Stephen's division into verses was first introduced. Bishop Coverdale was one of the principal persons concerned; and the rest were all zealous Calvinists, both in doctrine and discipline. Of this translation more than thirty editions of various sizes were published in England between 1560 and 1616; and it was very generally used by private individuals; but in 1568 another translation was published for the public use of the church, under the direction of archbishop Parker. This is called the bishop's bible, from the circumstance that eight of the persons employed were bishops.

The Roman Catholics, finding that it was impossible to keep the English bible out of the hands of the common people, were now resolved to have a translation of their own; and in the year 1582 they printed at Rheims a New Testament in English, in which they retained so many Eastern, Greek and Latin words, that Fuller calls it, "a translation which needed to be translated."

In 1604, James I. commissioned fifty-four learned men of the two Universities, to consult together respecting a new translation of the bible. The translators were to adopt as their basis the bishop's bible, from which they were to depart as little as the original would permit. Where they found it erroneous they were to use the former translations in the following order, Tindall's, Matthew's, Coverdale's, Cranmer's, and the Geneva version.—To what extent these various directions were exactly followed is not known; but the work appears to have been executed with great care, and occupied three years from the time when it was first actually begun, viz. in 1607.

It appears that king James's translators departed but little from the preceding versions; partly owing to the directions of the king, and partly, without doubt, from their own conviction as to their value: and from an occasional comparison of the public version with those which preceded it, we are inclined to agree in the opinion of those critics who think that where it leaves them, it is often for the worse.

During the last century were published several translations from the Greek of the New Testament,

most of them founded on king James's version, but some formed in a great measure independently of it. Those of which we have seen the titles at least, are by Wells in 1719, Nary in 1719, Mace 1729, Whiston 1745, Wesley 1755, Purver 1764, Wynne 1764, Doddridge 1765, Harwood 1768, Worsley 1770, Wakefield 1791, and Scarlett 1798. Besides these there have been some valuable translations of parts of the New Testament; the gospel of Matthew, by Scott, in 1741; also by Wakefield in 1782; the Acts, by Willis, in 1789; the gospels, by Campbell, in 1789; and the Epistles, by Macknight, in 1795. In 1789 Dr. Symonds, the late Cambridge professor of modern history, published a most important auxiliary work, entitled Observations upon the Expediency of revising the present English Version of the Four Gospels, and of the Acts of the Apostles; and in 1794, he published a similar work on the Epistles. If our limits would permit, we should be willing to lay before our readers a characteristic view of those among the above translations, which we have had an opportunity of examining; we must however content ourselves with remarking, that none of them superseded farther attempts to reduce the English version more nearly to the apostolic standard. From Wakefield's translation much was expected by many who knew his erudition; and much was done by it; but it is, we think, of more use to the critic than to the common reader. It has one fault which we consider as a very important one; it is founded upon an incorrect text, and the author has too much indulged in alterations from the commonly received text upon insufficient grounds.

In 1796 the late venerable primate of Ireland printed a translation which he entitled, An attempt towards revising our English translation of the Greek scriptures. It was not published till the year 1800, after the archbishop's death, "in deference, as it has been rumoured, to the opinions of some persons high in authority and rank, who were fearful of disturbing vulgar prejudices." This translation has the great merit of being founded upon Griesbach's text, of which we have already spoken and from its general fidelity, its simplicity and accordance in manner with the public version, and the rareness of its departure from it except where correctness renders such departure necessary, the archbishops's version was deservedly considered by many competent judges, as the most satisfactory representative of the original records of christianity which had ever been presented to the English reader.

In a very judicious and well-written introduction prefixed to the work now before us, the Improved Version, (which appellation we shall yield to without determining any thing as to its merits or demerits), we have an account of the circumstances which led to the adoption of Newcome's translation as its basis. When this was determined upon, we are told that it became an object with the committee, to whom the execution of the work was entrusted, "to guard as much as possible against giving their improved version a motley appearance by departing unnecessarily from the primate's text.

"To this end they assumed it as a principle, that no alteration should be made in the Primate's translation but where it appeared to be necessary to the correction of error or inaccuracy in the text, the language, the construction, or the sense. And so closely have they adhered to this rule, that, in some instances, they have rather

chosen to place what appeared to them the more eligible translation, at the foot of the page, than to alter the Primate's text where some judicious readers might think it unnecessary. In justice to the Archbishop, they have placed the words of his translation at the bottom of the page wherever they have deviated from it in the improved version; and where it was thought necessary a short note has been subjoined, assigning the reasons for the alteration, which, to the candid and discerning, they flatter themselves will generally appear satisfactory. Also, in every instance in which either the Primate's version or their own differs from the received text, they have placed the words of the received text at the foot of the page: and in all important cases they have cited the authorities by which the variation is supported."

On this we have little to remark. They appear to have almost universally observed their plan, of noticing all the variations, in the two larger editions; but we have remarked several deviations from it in the smallest edition, which are easily accounted for, but should have been carefully avoided. We also observe another circumstance of which it is necessary to apprize those who examine the "pocket edition." In the larger editions we find that the words which are included in brackets, are those "which in the judgment of Griesbach should probably, though not certainly, be expunged;" in the pocket edition these are said to be "of probable authority only." We are aware that these are minutiæ; but they are not unimportant.

We think the committee spoken of, would have done well if they had laid down another principle, viz. that wherever the primate's translation departs unnecessarily from the public version, either in words or arrangement, it should without hesitation be brought back. We observe with pleasure that in several instances this has been done; but we think it might have been done in several more with much advantage to the work itself, and without in any way diminishing its fidelity to the original.

With respect to the notes, which the committee have added for the illustration of difficult passages, various opinions will of course be formed. Those who fully accord in the theological sentiments of the authors of them, will doubtless be glad to have them in their possession; but to a very large proportion of persons, they will necessarily tend to give an impression respecting the cast of the translation, which the translation itself would not convey. Several of the notes it is true are purely explanatory, and these will be useful to all; and some are critical, justifying the text or translation; but we believe the largest proportion are doctrinal, and without saying any thing as to the opinions contained in them, we think it would have been better to publish them as a separable appendage to the work itself. The explanatory notes might with great advantage have been much more numerous; and of course wherever the text or translation required vindication, we could have no objection to the statement of the reasons; but to these two objects the notes should in our opinion have been confined.

After some considerations respecting the canon, the value of which will not be lessened by our saying that they are principally derived from Lardner; we find a brief statement respecting the formation of the received text, the means of correcting it, and the principal critical editions of the Greek Testament. To those who have not perused the introduction of Michaelis, or Griesbach's prolegomena, this and the following sections will furnish much new and highly important information; and

we have no hesitation in pronouncing it to be the best compend of criticism, respecting the state of the Greek text, which has yet been presented to the English reader. It is concise, but perspicuous. It will not of course supersede the further enquiries of the biblical student; but to him it will furnish an useful guide, and those who have not leisure for critical research will find in it an easily intelligible, correct, and complete summary of the most important branches of the subject. As we have given an account of the formation of the received text in our preceding article, it will be unnecessary to add to our remarks in this place.

A statement of the reasons for attempting a new version of the New Testament would have been a valuable addition to this introduction; but our chief want in it, is a precise statement of the degree to which the text of Griesbach's invaluable edition has been followed in the translation. We are told in general that, "If this version of the christian scriptures possesses any merit, it is that of being translated from the most correct text of the original which has hitherto been published:" but we have observed several instances in which Griesbach's text has not been exactly followed, and among these are some not unimportant in which we have no information what Griesbach's text actually is. We are in no way disposed to attribute this to want of fidelity; but we were not prepared by the introduction to expect it. It would surely have been more generally satisfactory if Griesbach's text had been uniformly employed, at least in the body of the translation; but certainly every departure from it should have been very carefully noticed at the bottom of the page.

We now proceed to lay before our readers a few remarks on the version itself; in which we shall principally confine ourselves to those particulars in which it differs from the basis of it.

The first thing which strikes the reader, is that from Matt. i. 16. to the end of chap. ii. is printed in Italics, as an intimation that the passage is, in the judgment of the authors, of doubtful authority. A note is added in vindication of their judgment, with an impartial reference to the different writers on the subject. We are not disposed to enter into the controversy, but have only to remark, that a reference which we find in it to Lardner is not, as at first sight appears, to justify their assertion, that the date given by Luke to our Lord's thirtieth year, compared with the time of Herod's death, invalidates the whole account given in the introduction to Matthew's gospel; but merely to justify the remark respecting the time of Herod's death. Lardner expressly says, (Works I. 371) "I imagine I have now shewed that there is nothing improbable in the supposition, that St. Luke computed the reign of Tiberius, not from his sole empire after the death of Augustus, but from the time of his proconsular empire, when he had equal power with Augustus given him in all the provinces and armies; and that upon this supposition, there lies no objection against the age ascribed to Jesus at his baptism."—This portion, from some oversight, is inserted in brackets, in all the editions.

The first variation from Newcome is in Matt. iii. 7. where 'generation of vipers' is changed into 'offspring of vipers.' This is preferable, but the *same* alteration should have been made, wherever the original phrase occurs: once however xii. 34, it is translated brood'.' It should be laid down as an uniform principle, that the same

words and phrases should be translated by the same words, wherever the same idea is conveyed, and the English language will properly admit of it. This nearly corresponds with Newcome's fifth rule, which with his illustrations of it, and directions concerning it, deserves the close attention of every translator of the New Testament. We have perceived other unnecessary departures from this rule, which have led us to notice it in this place. If for the sake of perspicuity, or the advantage of abiding by the public version, it is in any case violated, the customary rendering of the word or phrase should be inserted in the margin, for the guidance of the unlearned reader, and the assistance of others.

In Matt. iv. 21. we find an instance where Newcome's rendering is left for that of the public version, 'mending' being used for 'preparing.' We observe a considerable number of alterations of this kind, more indeed than we expected; but we wish they were still more numerous. We shall notice the texts in which we have found such alterations, occasionally mentioning Newcome's rendering. Matt. v. 10. N. for their righteousness, vi. 28. 33. xvi. 3. xix. 24. xxi. 9. N. Save now, changed back into Hosanna, wherever the word occurs, xxvi. 42. N. but I must drink it, xxvii. 1.—In the other evangelists are corresponding reductions, Mark viii. 33. N. thou adversary, xiii. 14. N. desolating abomination, (not reduced in Matthew.) Luke vii. 29. x. 30. N. laid strokes on, xii. 51. N. only, xiii. 13. N. domestic, xx. 18. John i. 49. N. master, changed back into rabbi wherever the word occurs, v. 28. N. sepulchres, xii. 24. xix. 25. N. now his mother stood by the cross of Jesus, Acts iii. 26. Rom. viii. 6. 2 Cor. ii. 14. 17. Gal. iv. 9. N. poor. Phil. iii. 4. N. trust, Col. iii. 21. N. despair, 1 Tim. i. 11. N. happy, (and the same reduction is made in other similar places, vi. 9. N. inconsiderate, 2 Tim. i. 12. N. that *great* day; (and in other places,) 1 Pet. i. 4. N. to an incorruptible, and undefiled, and unfading inheritance; changed into the order of the common version, v. 5. N. humility of mind, 1 John i. 9. N. *God* is *so* faithful and just *as* to forgive, Rev. i. 12. (and other places) N. lamp-stands, iii. 14. N. the truth; changed back into, the Amen, xix. 3. N. Praise ye Jehovah, changed back to Hallelujah.—Besides these we have noticed several instances in which there has been a partial change to the old version.

We shall now mention a few instances which we have noticed, while reading the Improved Version for other purposes, in which, as it appears to us, Newcome's translation unnecessarily leaves the public version, and should have been reduced to it, wholly or in part, Matt. iv. 12. that John was delivered up *to prison*, v. 28. 32. whoredom, vi. 9. sanctified, vi. 11. the food sufficient for us, vi. 25, 27. streams, x. 8. ye have received of free bounty, give of free bounty, Acts xvii. 11. ingenuous, Rom. ii. 7, 9. incorruption, wrath and anger, affliction and distress. The public version is here much more forcible, vi. 20. entered in privily, xii. 1. spiritual; changed in the Improved Version into rational, xiv. 12. attire of light, xiv. 9. that he might have dominion, 2 Cor. ii. 14. odour, v. 14. all were in a state of death, vii. 10. not to be regretted, 2 Tim. i. 10. incorruption, Heb. v. 7. for his godly reverence.

We are aware of the extreme difficulty of in all cases giving in English the force of the Greek article, and of determining how far

its omission gives a right to prefix the English indefinite article. It appears to us that the authors of the Improved Version have sometimes unnecessarily departed from Newcome in this respect; and in others have not left him where it would have been desirable. In Matt. v. 1. all the translators have, a mountain: it is to us obvious, that it must have been a well-known hill near Capernaum. If το ορος were not rendered 'the mountain,' it should have been 'a certain mountain.' In chap. viii. 23. ix. 1. 'a ship' should in both cases, particularly the latter, have been rendered 'the ship.' So also in some passages in Mark. In ix. 28. 'a house' should have been rendered 'the house' or 'a certain house;' doubtless either the house of Matthew or that in which our Lord usually resided. So Mark ii. 1. iii. 20. We think 'the woman' John iv. 27. preferable to 'a woman.' John vi. 59. 'in a synagogue,' should surely be 'in the synagogue;' it is reasonable to suppose that there was only one in Capernaum. (See Luke vii. 8) Acts xvii. 1. should be, 'the synagogue,' (viz. of the surrounding district. See Middleton in loc. and in various other parts of his notes.) xviii. 31. surely should be, 'the man.' 1 Tim. iv. 10. 'the preserver' not 'a preserver.' More important cases are the following. In Matt. x. 3, 15. xi. 22, 24. xii. 36. we find 'a day of judgment' instead of Newcome's rendering, 'the day of judgment.' Neither the Greek nor the sense required the change; and it is to be observed, that in 2 Peter ii. 9. iii. 7. where εις ημεραν κρισεως is found, the definite article is left. In Matt. xiv. 33. we find 'a son of God'; in chap. xxvii. 54. 'a son of a God'; in Mark xv. 39. 'the son of a God;' and in John xix. 7. 'a son of God;' in all which cases Newcome has 'the son of God.' We are satisfied that the Greek idiom does not require the change; and so are the authors of the Improved Version who have rendered υιος θεου definitely in at least one instance: we think too that the sense does not require it. Though it is well known that the presence of the Greek article does not always render it necessary, (even where the force of the article is easily discernable,) to employ our *the* as its representative; yet it does not appear to us sufficiently noticed, that the want of the article by no means necessarily renders the noun indefinite, still less authorizes us to employ our indefinite article.

In some few instances, the authors of the Improved Version have not been sufficiently careful to let their readers know what Newcome's rendering is. This is the case in Matt. vi. 7. where we find the rendering given in Newcome's note, without the statement of the rendering of his text. The alteration is a valuable one, 'many idle words' instead of 'many words.' A similar omission we notice in chap. xviii. 3, 17. xxvii. 50. Luke xxi. 7. xxii. 11. John iii. 13. and 2 Cor. viii. 9. which is an unfortunate omission.

In Matt. viii. 11. Newcome's rendering 'be guests with' is altered to 'place themselves at table with,' which we approve of as more literal, and the exact English 'shall recline' is put in the note. This alteration furnishes another instance of deviation from desirable "identity of phrasing." Newcome's rendering in Luke vii. 36. 'placed themselves at meat,' and in xiii. 29. 'shall be guests in,' are left unaltered. In Matt. ix. 10. the Greek synonyme of the foregoing words is rendered in the same verse 'was at meat' and 'placed themselves.' In chap. xxvi. 7. it

is well rendered 'was at table', and in verse 20, 'placed himself at table', which may upon the whole be the best renderings of ανακειμαι and ανακλινω; but *recline*, if not inserted in the text, should always be inserted in the margin, for one at least of the passages in which they occur is scarcely intelligible without a knowledge of the posture of the ancients at meals; with the rendering of the public version it is absolutely unintelligible :—we refer to Luke vii. 36, 38.—In justice to the authors of the Improved Version, we should observe, that in the variations of rendering observed in this paragraph, they have (with the exception of the one instance which has led to these remarks) merely left Newcome unaltered.

In Matt. viii. 25. 'Sir,' (Newcome's rendering of κυριε) is changed into master. Our objection again occurs. The word is translated Sir four times in the chapter, and might here by altering its situation, "Save us, Sir, we perish." What renders the alteration less satisfactory is, that in the 9th verse Διδασκαλε is translated 'master'. Indeed, the rendering of this latter word is left as found in Newcome during the greater part of Matthew, and we believe as uniformly altered to teacher afterwards : which alteration our judgment approves of, but it is not pleasing to our ear. Respecting the alteration which led to these remarks it must be admitted that κυριος is properly rendered sir, master, or lord, according to the exigencies of the case.

In Matt. viii. 27. Newcome's rendering, 'What kind of man' is altered into 'what great man.' We should have preferred, 'how great a man this is'—In chap. xxiv. 51. Newcome's, which agrees with the common, rendering is altered to 'will discard him, and appoint him his portion with the perfidious.' Following Schleusner, we should have preferred, 'will severely punish him;' perhaps too 'deceitful' would have been better than 'perfidious.'

Several of the preceding observations apply to other parts of this translation, and these we shall not notice. Indeed our limits will not permit us to proceed so minutely as we have done; and we shall notice only the most striking circumstances.—The first that occurs is Mark ii, 26. where the words 'in the days of Abiathar the high priest' are omitted. It is however stated in the note that Griesbach retains the passage; it should have been added that he does not seem to have any doubt as to its genuineness. It does not seem to us to militate against the matter of fact.—We shall here note the other texts in which there are variations from Griesbach which we have ourselves noticed; and these we believe are all of any consequence. Mark ix. 23. xiv. 15. Luke ix. 25. xi. 48. xv. 22. The situation of John i. 15. John ix. 13, 18. xviii. 40. xix. 14. xx. 8. Acts iii. 18 'that his Christ should suffer' to which Griesbach prefixes his mark of high probability, but does not receive into his text, viii. 10.

Griesbach inserts καλουμενη in his text with his mark of probable admission; with similar foundation in Griesbach, the Improved Version has, in xvi. 7. the spirit of Jesus. xi. 20. xiii. 33. xxi. 20. Rom. iii. 25. δια [της] πιστεως is in Griesbach's text without any mark of probable omission except before της; they are omitted in the improved version principally on the authority of the Alexandrian M.S. xii. 12. 'serve the Lord' Griesbach admits καιρω, which, however, is noticed in the note, xiii. 9. Griesbach has in his text 'of the [holy] spirit' and puts the received reading

'of God,' in his margin with a mark denoting it not to be destitute of probability. 1 Cor. ix. 10. x. 9, the Improved Version has 'try the Lord' for which the authority is great; but Griesbach retains 'Christ' which circumstance is mentioned in the note.—xv. 39. 47. the Improved Version has 'the second man *will be* from heaven [heavenly]'; Griesbach has, 'the second man *will be* [the Lord] from heaven.' The authority for the omission is very great; for the addition, it is small; but, at any rate, if the word were inserted in the text, especially in brackets explained as they are, Griesbach's text should have been distinctly noticed, 2 Cor. xii. 7. Gal. i. 15. Eph. iv. 6, 29, where the note refers to Griesbach's first edition; his 2nd has χρειας. vi. 12. 2 Tim. iii. 16. the Improved Version has 'All scripture given by inspiration of God:' the authority for omitting και is very slight. Heb. x. 34. What we have principally to object to, in these departures from Griesbach, separate from what we have already stated, is, that in several instances we find no means of knowing what his text actually is. We believe that several of the departures are agreeable to the first edition, and are merely copied from Newcome.

We have noticed four or five slight departures from the received text, authorized by Griesbach's authority, but not noticed in the notes. These are in the following passages. Rom. xiii. 1. xv. 7. 1 Cor. xv. 20. 2 Cor. iv. 10. vii. 16.

After these general remarks we may proceed rapidly with our survey. The first two chapters (with the exception of the first four verses) are in italics; but the brackets are properly omitted. The reasons for the mode of printing are assigned in a note of considerable length. In Luke iii. 23. Wakefield's translation is adopted, 'and Jesus himself began to be about thirty years of age,' iv. 41. The Improved Version has 'and suffered them not to say that they knew that he was the Christ.' The alteration is important and just, vii. 47. the last clause of the verse is printed in italics, for which there is no authority but the Cambridge M. S. xii. 49, the Improved Version has, 'and what do I desire? O that it were already kindled!' it has 'and what do I desire, if it be already kindled?' xvii. 16. 'at the feet of Jesus' where *of Jesus* should have been in italics: the Greek is of him. Similar little inaccuracies we have observed in John viii. 58. I am *he*. Acts ix. 22. this *man*, ix. 34. *who is* the Christ? Rom. vii. 23. xiv. 11. και τουτο, Eph. iv. 9. *expression*. Luke xxii. 43. 44. are in italics. The external authorities are not inconsiderable; but Griesbach does not consider them sufficient to authorize his lowest mark. xxiii. 43, is in italics. The external authority is very small. xxiii. 46. the Improved Version has 'I commit myself:' the note is "spirit, N. i. e. my breath or life. See Luke viii. 55." We should have preferred *spirit* or *life*. In passing, we may observe that Middleton's reasoning here and on Acts vii. 52, has, in our estimation, rendered it very probable, that the Centurion's acknowledgment in xxiii. 47. is to be rendered, 'certainly this man was the just,' meaning the Messiah.

The introduction of John's gospel, as would be expected, would furnish considerable field for controversial critics. It was our intention to have quoted it with the notes, but our limits will not permit. We do not wish to enter into controversy; but after closely examining it, may be allowed to state that we do not see any thing in the rendering

of it in the Improved Version, which is not authorized by the Greek. The rendering is considerably formed upon the old Socinian model;—but we must refer the reader to the version, and to the notes.

John v. 4. is printed in italics. The few last words of verse 3, and the whole of verse 4, are included in brackets, having Griesbach's mark of probable omission; vii. 53. viii. 11. are in italics, and included in brackets for the above reason. xi. 39. 'the smell is offensive.' N. follows the public version, xii. 3. 'very precious balsam of spikenard,' it has 'ointment of liquidnard.' and so in other cases, *balsam* for *ointment*, xiii. 1. 'Now Jesus having known before the feast of the Passover—and having' is we think a very valuable change: xiii. 30. for sop, we find in the Improved Version a piece of bread. xiv. 16. (and other places) the Improved Version has Newcome's marginal rendering advocate instead of comforter: xvii. 3. 'that they may know thee to be the true God, and Jesus thy messenger to be the Christ.' We are not concerned with this text in a doctrinal point of view, but as critics must state, that we think this rendering less accordant with the *Greek* than the Primate's 'that they may know thee, the only true God, and him whom thou hast sent, *even* Jesus Christ.' We were just about to add, that the last words *appear* to have been added as an explanation by some early writer, when on referring to Newcome's version we perceived that this was his opinion. If the present rendering be justifiable in general, we see no reason for altering 'whom thou hast sent; and the first *to be* should of course have been in italics: xxi. 5. N. has 'my children;' the Improved Version has 'young men.' We do not like the change; but it is much better than Mace's and Campbell's rendering 'my lads.'

Acts ii. 22. N. has, 'a man whom God hath attested among you,' the Improved Version 'a man from God manifested among you:' iii. 26. (and other places) 'servant,' which is Newcome's marginal rendering: in his text he has 'Son.' We observed that doctor Gerard in his institutes gives the preference to the rendering adopted in the Improved Version: iv. 12. the Improved Version has Newcome's marginal rendering 'healed,' and 'healing,' viii. 33. 'his condemnation was extorted' according to the excellent rendering of Michael Dodson, xvii. 22. 'I perceive that ye are exceedingly addicted to the worship of demons,' instead of Newcome's 'in all things ye are somewhat too religious.' We do not like either rendering, but do not know what to offer in their place: verse 23. 'to an unknown God' is certainly preferable to Newcome's rendering. To keep up the force of the original and the manner of Paul's address, the next clause should be rendered 'whom therefore ye worship without knowing him.' On referring to Wakefield, we perceive that this is his mode of rendering. The Improved Version agrees with the public version and Newcome's. xx. 28. the Improved Version following Griesbach, has 'feed the church of the Lord.'

Rom. ix. 5. 'God, who is over all, be blessed for ever.' *Be* should have been in italics. We consider this rendering, and that of Newcome and the public version, equally agreeable to the Greek; and therefore our choice must be determined by the analogy of scripture. The position of ευλογητος will perhaps cease to be an objection to our assertion, when it is observed, that in the corresponding places in which it is employed, other clauses

depend on θεος; here the sense is best in its present situation. xvi. 25, (and elsewhere) the Improved Version and N. have 'ancient disputations' as the rendering of χρονοις αιωνιοις: probably they are right, but the literal English should have been put in the margin. 1. Cor. iv. 15. 'I am your father;' Newcome agrees with the common version. We are sorry to see the alteration here and in some other places, without being uniformly made. To us it appears important to leave such passages unaltered unless the literal English is placed below; because they tend to explain scripture-phraseology. ix. 27. 'after having served as a herald to others, I myself should be disapproved.' This is Doddridge's rendering; but as the word herald is not capable of the double application of the Greek, we do not approve of the rendering.

2. Cor. viii. 9. 'the gracious goodness of our Lord Jesus Christ, that, while he was rich, yet for your sakes he lived in poverty.' We cite the passage as a considerable alteration on Newcome, rather than to examine it, but shall say, that 'being rich' is more literal. Phil. ii. 7. 'did not eagerly grasp at the resemblance to God; but divested himself *of it.* and took *on him* the form of a servant, and was made in the likeness of man, &c.' Separate from controversial difficulties, there are literary ones in the passage; and we doubt whether this rendering fully solves them. Col. ii. 9. 'the fulness of the Deity.' 1. Tim. iii. 16. following Griesbach, the Improved Version has 'he who was manifested.' At the beginning of the Hebrews are several considerable alterations; but for these we must refer to the version, merely stating the principal: verse 3. 'who being a ray of his brightness, and an image of his perfections.' The second chapter of Peter is inserted in italics.

Several alterations occurred to us in the perusal of this work; but upon the whole, as it seems to be our business rather to shew what the work is, than to aim to improve it, we think it advisable to omit them. Newcome's little grammatical errors, we observe are corrected; but we are surprised to see *an* house &c. retained. In general the punctuation is unexceptionable; and we perceive that Newcome's has in some instances been materially improved.

We intended to have laid before our readers some specimens at length of this version; but it is scarcely necessary. We shall therefore content ourselves with two short specimens; John xii. 23—32. Eph. i. 3—14.

"The hour is come that the Son of man should be glorified. Verily verily I say unto you, unless a grain of wheat fall into the ground, and die, it remaineth a single grain: but if it die, it bringeth forth much fruit. He that loveth his life, shall lose it; and he that hateth his life in this world, shall keep it to everlasting life. If any man serve me, let him follow me; and, where I am, there shall my servant also be: if any man serve me, him *my* Father will honour. Now is my soul troubled: and what shall I say? Father, save me from this hour? But for this cause I came to this hour. Father, glorify thy name." Then a voice came from heaven, *saying*, "I have both glorified *it*, and will glorify *it* again." The multitude therefore who stood by, and heard *it*, said that it thundered. Others said, "An angel spake to him." Jesus answered and said, "This voice came not for my sake, but for your sakes. Now is the judgment of this world: now the prince of this world will be cast out. And although I shall be lifted up from the earth, I will draw all *men* unto me."

"Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in hea-

venly things through Christ: according as he chose us in *Christ*, before the foundation of the world, that we might be holy and spotless before him in love: having predestinated us to the adoption of sons by Jesus Christ for himself, according to the good pleasure of his will, to the praise of his glorious favour, with which he hath favoured us through the beloved *Son*: through whom we have redemption by his blood, *even* forgiveness of *our* offences, according to the riches of his favour; in which he hath abounded toward us in all wisdom and understanding; having made known to us the mystery of his will, according to his good pleasure which he purposed in himself concerning the dispensation of the fulness of times, that he would gather together *to himself in one* all things through Christ, which are in the heavens and which are on the earth, *even* through him; through whom we have obtained an inheritance also, having been predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, having first hoped in Christ: in whom ye also having believed, (after ye heard the word of truth, the glad tidings of your salvation, in whom, *I say*, ye also *having believed,*) have been sealed with the holy spirit of promise, (which is the earnest of our inheritance,) unto the redemption of the purchased possession, unto the praise of his glory."

We seem scarcely able to complete our task without some general judgment as to the work before us. We have already given our opinion as to the merit of the basis of this version; and leaving out of estimation a very small number of doctrinal passages, (in which our judgment is not necessary, and respecting which there will we suppose be few completely accordant opinions,) we feel no hesitation in pronouncing it a decided improvement upon that basis, and consequently by far the most faithful representative of the original scriptures, which has hitherto been put into the hands of the English reader. Some of the alterations on Newcome we object to; many more we should have wished to have had made, particularly with a view to reducing it more to the phraseology of the old version; but in general the alterations are certainly improvements, and most of those which are doctrinal seem to us critically justifiable. Taking these things into calculation, with the unrivalled excellence of the text of which the authors have had the advantage, and which they have followed in most (indeed almost all essential) cases, together with the great difficulty of the undertaking, we consider them as having rendered a very essential service to all who, with unprejudiced minds, wish to lay the foundation of their faith on the words of Jesus and his apostles.

ART. III. *Errata of the Protestant Bible: or the Truth of the English Translations examined: &c. &c. &c. By* THOMAS WARD, *Author of the celebrated Poem entitled England's Reformation. A new Edition, carefully revised and corrected.* 4to. pp. 116.

ART. IV. *Analysis of Ward's Errata of the Protestant Bible; a Work published in England in the Year* 1688, *for the Purpose of exposing the Protestant Bible and Protestant Clergy to Ridicule and Contempt; and re-published in Dublin for the same Purpose in September,* 1807. *By the Rev.* EDWARD RYAN, *D. D. &c.* 8vo. pp. 63.

THE author of the first of these publications was the son of a respectable farmer, and was born at Danby castle in Yorkshire, in the year 1652. In very early life he became a catholic, and passed many years in France and Italy. Soon after his return to England, he wrote several pieces against the reformed religion, among which

the Errata of the Protestant Bible held a distinguished place, at least in the estimation of his own party. We know not how it was received by the protestants of that time, but from its having excited so little attention, we suppose they treated it, as it really deserves, as a very weak and groundless attack. Mr. Ward, of course, according to the fashion which prevails in the catholic church, extols the Vulgate amongst the ancient versions, and the Rhemish translation among the modern; and by these, as by the only legitimate standards, he examines the English versions of 1562, 1557, and 1579. Having selected from the two former about one hundred and thirty passages, which are thought to bear some relation to doctrines and practices of the Romish church, and arranged them in separate tables under proper heads, he has placed in a parallel column the same passages, selected from the abovementioned protestant translations. The blindest prejudice alone would prevent, even after such an examination, a decision in favour of the old English interpreters, their translation being far more elegant than the Rhemish, and more consonant with the places from which they are selected; not to say more correct in rendering from those originals, which, in the opinion of unprejudiced inquirers, are of more authority than the corrected version of Jerome. It is indeed very true, and greatly to be regretted, that an attention to theological system, and a desire to discountenance the errors which they had recently abjured, led our early translators to introduce terms which it would have been wiser to omit, and to give to some passages a turn which they will not properly bear. Such errors as these, it was becoming in the catholic writers of those times to expose; and had they not been subsequently corrected, it would have been justifiable and right in catholic writers to continue their animadversions upon them. Gregory Martin, therefore, reader of divinity at Rheims, at the conclusion of the sixteenth century, was to be censured for publishing his "Discoverie of the manifold Corruptions of the holie Scripture, by the Heretikes of our daies, &c." only so far as he manifested an uncharitable spirit, and represented, as he sometimes did, those passages as corrupt, which had no other fault than that of not agreeing with the Vulgate. The case was materially altered at the close of the seventeenth century, when Ward wrote; and the translations of queen Elizabeth's time had been superseded by one, in which the greater part of the errors that Martin discovered had been corrected. By retaining in his tables the renderings in the former translations, and by adding a column, which is chiefly occupied in announcing the fact, that the passages cited from them have been *corrected* in the edition of 1683, "his book," as Dr. Ryan justly observes, "is a libel on himself, and on those who republish it." The attempt to discredit, by this means, the cause of protestantism, was weak in the days of Ward, and now that the means of biblical criticism are so much increased, and the labours of so many learned and judicious protestants have been successfully employed in correcting the errors of the greater part of the authorized version;—the attempt must be without effect, but upon the most illiterate, and bigoted adherents to the Romish church. And it cannot but be considered as a very injudicious step to republish so virulent a work, calculated to cherish the prejudices of the catholic, and to excite the fears of the protestant, at a time when every heart

and hand should be employed to remove the mutual jealousies which have so long prevailed, and to promote a spirit of forbearance and charity. We cannot express too strongly the abhorrence we feel at the temper which the editor of this work has displayed, and we deprecate the effects which it threatens to produce.

The candid and judicious catholic will peruse the excellent analysis of Dr. Ryan with pleasure, and considering the folly and the mischievous tendency of republishing a work, charging upon protestants corruptions of the scriptures, some of which never existed, and others of which have been candidly owned and corrected, he will overlook a few instances of asperity.

ART. V. *A New Version of the Psalms, in Blank Verse; with a Latin Translation of the eighth Psalm in Alcaic Verse. By the Rev.* THOMAS DENNIS, *Curate of Haslemere, Surry.* 12mo. pp. 272.

AS this work makes no pretensions to critical learning, but is no more than the common English version versified in one uniform measure, it is scarcely deserving of a place in this division of our theological department. The author informs us that, "the intent of publishing it will be answered, if, in one point of view, it be found useful and conducive to the promoting religious meditation in the different ranks of society; and if, in another light, it should prove instrumental to the better support of the writer's circumstances and condition in life, his gratitude he thinks fit to express will be adequate to any success the work may meet with." This sentence contains a powerful appeal to our feelings, and we shall not attempt to resist it. We shall therefore say nothing of the impropriety of putting odes, elegies, and hymns into English heroic verse; nor shall we point out any instances in which a want of taste or judgment may appear, but recommend it to every one who has enough and to spare, to bestow a portion of what he has upon the work of the curate of Haslemere.

SACRED CRITICISM.

ART. VI. *Institutes of Biblical Criticism; or, Heads of the Course of Lectures on that Subject, read in the University and King's College of Aberdeen. By* GILBERT GERARD, *D. D. Professor of Divinity.* 8vo. pp. 471.

WE feel high satisfaction in the perusal of any work which is wisely directed to the diffusion of scriptural knowledge. Believing that Christian truth, in whatever sect or party it is to be found, will finally triumph over all opposition, and that its interests are best served by making the records of divine revelation understood in their full extent, we rejoice in every attempt to disseminate the principles of sound and liberal criticism, in an especial manner among those who, by their public situation, have considerable power of extending the information which they have themselves acquired. Dr. Gerard's Institutes possess many of the wished-for qualities in an eminent degree, and we doubt not will be eminently useful. He has succeeded beyond what we could have expected, in steering clear of controverted points; and we expect that his moderation will have its reward, in leaving the way for truth more unimpeded. He obviously has truth at heart; but satisfied with furnishing a guide to the acquisition of it, he has left the biblical student to find it out for himself; and we persuade ourselves that he will lead many right who must have wandered without such aid, and will accelerate the progress of many

more. The Institutes will not present much new information to those who have for themselves closely investigated the subjects of which they treat; but to them it will serve the purpose of systematizing their knowledge. In some parts the work is rather defective, in others erroneous, and in many somewhat obscure, from the brevity of the plan; but notwithstanding these faults, we consider it as a very valuable production, and strenuously recommend it to the attentive perusal of all who have the means of reading the scriptures in their original languages, and who have not raised themselves above it by their own researches. We should add too, that those who do not possess that advantage, but have a taste for biblical criticism, will find themselves amply repaid by the information it will communicate to them.

The author does not give us any prefatory remarks as to the nature of his plan, and the signification of his symbols or abbreviations; and sometimes we are perplexed by the deficiency. A list of the works referred to is also a desideratum; for though his denotements for them are intelligible enough to those who are not in their critical noviciate, yet we imagine the Professor had principally in view the benefit of those who have made but little progress in critical inquiries. At times the studied conciseness of his manner, in the exemplification of his aphorisms, renders his meaning difficult to be ascertained: and we think that the work would, in this respect, have been greatly improved, if, previously to its being sent to the press, it had been submitted to the perusal of some friend unacquainted with the author's peculiarities of diction. We are aware of the cause of this obscurity; but we earnestly wish that it may be remedied in the next edition.

The subjects of the work are arranged under two grand divisions, the sources of scripture criticism, and the objects of it.

"6. The sources of scripture criticism are reducible to the following: manuscripts and editions; the original languages; the kindred languages; versions; the occasion, scope, and other circumstances of the books of scripture; comparison of scripture with itself; ancient history and manners; ancient learning and opinions.

"7. These are subservient to scripture criticism, either by establishing the true readings, by ascertaining the sense, or by displaying the beauties of the scripture language."

In the chapter on manuscripts and editions, we have first a section on the authority of manuscripts, which we regard as defective, because it gives no account of any of the most important manuscripts. At the same time it must be observed, that the Professor gives references to works, in which such account will be found; among which however we do not see mentioned the invaluable prolegomena of Griesbach's second edition.—The next section treats of the use of manuscripts, and the manner of using them. This section also is defective, inasmuch as it passes by the very important classification of the manuscripts of the New Testament into families or editions, which cannot be neglected in the examination of the text without danger of great error. The third section respects the authority of the printed editions of the Hebrew and Greek text.

The fourth section has for its subject the necessity of correcting the printed editions by manuscripts. It principally relates to the text of the Old Testament, because the inviolate integrity of the Hebrew text has, till lately, been very generally considered as indisputable.

It is a very judicious summary of the grounds for the contrary opinion.

Chap. II. respects the original languages. We cannot subscribe to every statement contained in it; but in general it appears to us a very judicious summary of the respective subjects. These are, the origin of the Hebrew and of the Greek; written language, particularly the Hebrew and the Greek; Hebrew vowels, points and accents, and the Greek spirits and accents; the structure and genius of the Hebrew language; the language of the New Testament; and the use of the original languages [the Professor means, the use of the grammatical structure and rules of the original languages] in criticism. Respecting the iota subscriptum, the spirits, and the accents of the Greek Testament, the Professor remarks in section 126—129, that either none of these were employed by the apostles, or we have no means of discovering how and where they employed them; and that therefore we are at liberty to interpret the words in which we find them in the present editions, according to the sense. To these statements we fully subscribe.—The fifth section, on the language of the New Testament, we think very defective. References are made here as elsewhere, but the question is so important that it deserved a much fuller investigation. At the close of the chapter, we meet with the following paragraph.

"180. The greater number of independent MSS. there are of any part of scripture, and the nearer they reach to the time of its being written, the less scope there is for conjectural emendations from the nature of the language; for the less chance there is that a corruption should have crept into all the copies: for the first of which reasons, greater latitude is allowable with respect to the apocalypse than the other books of the New Testament; and for both, in the Old Testament, than in the New."

We quote this passage to observe, that though critical conjecture may be very allowable as to the text of the Old Testament in the present state of it, yet we could not there give a place to any conjectural emendations in the text itself, but place such as are justified by the structure of the language and the known errors of transcribers, in the margin; and with respect to the New, it seems to us, that, with our present means of information respecting the original text, conjectural emendations of the text should be merely suggested as guides to the collators of evidence, and in no case whatever be permitted to weigh against the preponderating testimony of the witnesses which we possess. It always strikes us as a weak hypothesis which requires as its support any change in the text of the New Testament which is not justified by external as well as internal evidence.

Chap. III. respects the kindred languages. In this the Professor considers what languages are useful; the necessity and propriety of seeking assistance from the kindred languages; their uses in determining the true reading; and in interpreting scripture. In this last section we meet with several interesting and important illustrations of scripture phraseology, given as exemplifications of some equally important general principles of interpretation.

Chap. IV. has the versions as its object. The Chaldee paraphrases are first considered; then the Greek, Samaritan, Latin, Syriac, and other ancient versions. In the section on the Greek versions, we find a paragraph, which will serve as a partial illustration of our remark respecting the too great brevity of

the illustrative remarks, and the want of an explanation of the manner of them.

"250. The Greek version often gives a juster sense of texts of scripture, than what, being given by more modern versions, is generally put upon them.

"Simon, ib. Walton, Prol. 9. § 46. Bos. Prol. c. 1.

"Gen. vi. 3. "My spirit shall not always *strive* with man." Eng.—*remain*, 70. Vulg. connexion, "for that he is flesh, yet his days shall be 120 years."

"Simon, ib. c. 5."

In the account of the Syriac versions, we wish the Professor had thought right to give us (§ 272.) a summary of the grounds on which *he* believes the old Syriac version to have probably been made in the first century; and that he had subjoined to this statement, that it is a subject of great doubt and difficulty. In section 279 he just mentions that there are other Syriac versions, but enters into no detail, nor ever refers his reader, according to his usual custom, to works in which an account of them may be found. The account of modern versions is satisfactory so far as it goes, but it is very defective; it gives no account of the versions subsequent to the formation of the public version, nor even hints that such have been made. It might not have been requisite to enter into a discussion of all the foreign translations; but a very short account of the most important of these in our own language, would have answered several valuable purposes. The remaining sections of this chapter respect the distinctions of versions; the use of them for determining readings; and for interpretation. The two latter contain many important statements, and we shall select some of them which may be acceptable to those of our readers who will be contented with our account of the Institutes.

"344. When all the copies of the original, and all the versions, agree in a reading, it is certainly the true one; and, as that is, in general, the case, we have absolute assurance of the authenticity and purity of the Scriptures in general, greater assurance than with regard to any other book whatever."

"354. That a version may exhibit the true sense of Scripture, it must translate it as it really lies, without regard to any consequences which may seem to follow from a genuine translation, or to the prejudices or peculiar tenets of the translator; but very few versions are perfectly unexceptionable in this respect.

"355. A version of the Scriptures might be made, which would exhibit the sense of Scripture more truly and accurately than any now extant, though it would be attended with great difficulties; and none can, perhaps, be expected absolutely unexceptionable.

"356. Such a version should not scrupulously adhere to the text, as commonly received, but follow those readings which appear to be most genuine; and, for this purpose, it is prerequisite to our obtaining such a version, that the preferable readings should be every where ascertained, by a collation of the copies, not only of the original, but also of the several ancient versions; and it would be proper that, when a reading is found clearly preferable, it should be translated; but, when the true reading is doubtful, the commonly received one should be rendered in the text; and that, in both cases, the renderings of all the other readings which have any degree of plausibility, should be marked in the margin.

"Simon, V. T. l. 3. c. 1."

Chap. V. respects the circumstances relating to the books of Scripture. These are, the kinds of composition; the authors; the times of writing; the occasions; the scope and design; the plan and distribution; and the connection of the parts of the books of scripture.—From this chapter, would our limits permit, we should select many useful and interesting observations;

but we must content ourselves with giving those which require remark, or are of peculiar importance. The only one we have noticed of the former kind is the following.

"385. An author's peculiar character may sometimes contribute to our determining the true reading; for, among various readings, equally supported, that ought to be preferred, which is agreeable to the author's style and manner."

This principle must be received with great caution. The circumstance of a reading being agreeable to the author's style and manner, will sometimes, indeed not unfrequently, be found to have been the source of a departure from the original text. The contrary principle might perhaps be more safely adopted, where the unusual reading does not oppose the writer's sentiments as expressed in other places.

Chap. VI. has for its subject, the comparison of scripture with itself; either particular, of one passage with another passage, or general, of a passage with the analogy of faith. This chapter abounds with illustrations of the general characteristic of the work, sound sense, unshackled by the prejudices of party or system.

Chap. VII. has history and manners for its subject; including civil and political history; customs and manners, chronology, geography, and natural history. Much important information will be derived from this chapter, by the intelligent reader. We wish however to notice, that in the illustrations there are some instances of incorrectness. We shall point out two which we marked in the perusal of the work. It is observed in section 539 that the passage read by our Saviour in the synagogue at Nazareth, (Luke iv. 16.) determines the time of the occurrence. We think Lightfoot's opinion preferable, that the passage was not the lesson for the day; and it appears that this opinion might be derived even from the words of the evangelist, for they imply that our Saviour selected for himself. The other instance of incorrectness to which we referred, is in section 554 where the author seems not aware of the fact, that there were two Bethsaidas; one east of the Jordan, called Julias, the other on the west shore of the lake of Galilee; and rightly designated Bethsaida of Galilee.

Chap. VIII. has for its title opinions and learning; it treats of the religious opinions of ancient idolaters, their philosophy, the Jewish sects, prevailing opinions and writings, Christian writers ancient and modern, and Pagan writers: and it is replete with valuable information. We must only observe respecting it, that in section 581 the Professor adopts the opinion of Michaelis, that the dogmata of the Gnostics are opposed in several passages of St. John's writings; that in section 661 he lays by far too great and indiscriminating stress upon the testimony of the Fathers, in determining a true reading; and that in section 662 he lays down the important canon, "that the silence of the Fathers concerning a reading which would have confirmed their opinion in a controverted point, justly renders that reading suspicious."

We have hitherto only attended to the first part of the Professor's work. The second has for its subject corrective or emendatory criticism, which is employed in determining the true reading, and explanatory criticism, in discovering the true sense. The first chapter is occupied with corrective criticism; and in order to assist in determining the true reading, the author considers the nature of a various reading, the sources of false readings, and the kinds of them; and lays down rules for judging as

to the value of differing readings. We should here, as before, be somewhat copious in our selections, but we must content ourselves with the following positions, with which we wish the biblical student to be familiarized.

"786. Readings certainly genuine, ought to be restored to the text of the printed editions, though hitherto admitted into none of them, that they may henceforth be rendered as correct as possible; they ought, likewise, to be adopted in all versions of Scripture; and, till this be done, they ought to be followed in explaining it."

"795. Probable readings may have so high a degree of evidence, as justly entitles them to be inserted into the text, in place of the received readings much less probable. Such as have not considerably higher probability than the common ones, should only be put on the margin; but, they, and all others, ought to be weighed with impartiality."

In the course of his remarks, (sections 752 and 788) the Professor discusses the evidence for the different readings in Luke xi. 2, 4. Acts xx. 28. 1 Tim. iii. 16. and seems in all these cases to prefer those of the received text. He however refers to Griesbach, to whom we also refer our readers.—Respecting the doxology subjoined to the Lord's prayer, he seems decidedly of opinion, that it is an interpolation; yet from, we suppose, an accidental error, classes it among those cases, in which it is difficult to come to a decision. He closes the chapter with a full, yet concise representation of the controversy respecting 1 John, v. 7, 8. from which he leaves the reader to conjecture his opinion, and to form one for himself.

The *second* chapter respects the explication of separate words; and in it the author considers the combination of letters into words, irregularities in the form and flexion of words, the signification of words, the usage of nouns, of verbs, and of particles; and the difficulties in determining the parts of speech.

The *third* has for its object, the explication of combinations of words. The difficulties considered under this head, are those in punctuation, in syntax, in idiom, and in the meaning of phrases; those arising from the grammatical figures, and from the rhetorical.—We must observe in our rapid sketch, that in considering the difficulty of Eph. iv. 29. (in section 967) the Professor does not notice, that the reading προς οικοδομην της πιστεως has very considerable authority.—In the section on punctuation, the reader will find several valuable criticisms.

The *fourth* chapter treats of the difficulties in the circumstances relating to the books of scripture. These are, in the connections of particular parts, in plan and distribution, in scope and design, concerning the occasion, time, and authors, and in the different sorts of composition. In the first section are some judicious remarks respecting the modern, and often faulty, division into verses; of which we must quote the following.

"1043. This division, by breaking the Scripture into small parts, often obstructs our attending to, or perceiving, the connexion and dependence of the several sentences, and how one of them is explained, or limited, by others with which it is joined.

"1044. It would, therefore, be an advantage, that the Scriptures were published without any breaks, and the verses only marked on the margin, for facility in references: at any rate, we should, as much as possible, read them as if they were thus printed."

The *fifth* chapter treats of the apparent contradictions of different parts of scripture, in quotations, in historical passages, between predictions and their accomplishment, and in points of doctrine. We earnestly wish that the Professor had entered more fully into the se-

cond of these classes, viz. apparent contradictions in historical passages: the section is by far too general and cursory. At the close of it, in one paragraph he dispatches the subject of harmonies, which, from a previous reference, we expected would be discussed at some length. This chapter is in our estimation the least valuable part of the whole work.

The last three chapters respect seeming contradictions to reason and morality, and to matters of facts; and complicated difficulties arising from different various readings, or in the sense, or in the sense and readings combined.—The subjects, though certainly very important, are so cursorily discussed, that we are inclined to think the Professor was near the conclusion of his session, and that he was as much pleased in bringing his course to a conclusion, as we are to close our critique: not however on our own account, for we calculate so highly the value of this work, that if our limits would have permitted, we should have rejoiced to have brought forward many more passages, and to have enlarged upon many considerations which we have very slightly noticed.

ART. VII. *Illustrations of the Four Gospels, founded on Circumstances peculiar to our Lord and the Evangelists. By* JOHN JONES, 8vo. pp. xxviii and 644.

WE regard the records of our Lord's public ministry as the most important part of the New Testament; and we fully agree with an author whose work is noticed in the preceding article, that though they do not contain a complete account of the words and actions of our Saviour, yet "as many things are recorded as are necessary for our faith in his mission, and knowledge of his doctrine." We by no means say this from lightly esteeming the other invaluable relicts of the first teachers of the gospel; but we are impressed with the belief that the words and actions of our Saviour are the foundation upon which christian doctrine is chiefly to be rested, and that a lively conviction of their reality, and a familiar acquaintance with them and their respective circumstances, most powerfully tends to strengthen and invigorate our faith in the great truths which he taught, and our reverence for his authority. With these views we are always glad to see men of learning and talents devote their attention to these parts of the christian scriptures. It may not be that their sentiments accord with our own; we may think that they err in some of their interpretations, and that they miss the truth by pursuing it with incorrect and preformed biasses; but it is seldom that a man whose heart is sincerely devoted to the acquisition of evangelical knowledge, and who reads the scriptures with his own eyes, gladly receiving the assistance of others, but not submitting implicitly to their guidance, will fail of detecting some important principles before undiscovered, of removing some difficulty before oppressively felt, or, at least, of directing the thoughts of others into such a channel that they will be materially hastened in their progress towards clear and extensive notions of gospel truth.

The work before us indicates great activity of mind, and an earnest desire to make the circumstances of the evangelical narratives better known and understood. The author is obviously a man of vigorous imagination and extensive learning. We cannot agree with him in many of the results to which his principles of criticism have led him; nor do we think that the most correct, at least what are to us the

most satisfactory, of his deductions, are altogether so novel as they appear to himself; but we are of opinion that to a large class of readers the work will communicate a great deal of new and valuable information, and that where he does not succeed in eliciting truth, he has often furnished useful materials to others who, like himself, determine to think for themselves, and to search whether these things are so. The primary objects of the illustrations are, to disclose those circumstances in the situation of our Lord, as it respected himself personally, or the success of his religion, which would naturally influence his modes of conduct or his discourses; and those circumstances in the situation of his historians, particularly as it respected those persons for whose benefit they wrote, which would naturally influence their modes of relation; and to shew in what way these circumstances actually did operate in some of the most striking peculiarities of the events recorded, or in the manner of the records themselves.

We feel a want of evidence as to some of these circumstances. We cannot satisfy our minds that they so occurred as to enable them to have the commanding influence ascribed to them by our author; nor do we see sufficient proof that they really possessed that influence. We are fully aware that new views respecting passages of scripture which we have ourselves long been accustomed to interpret in a different way, ought never to be rejected without great hesitation where supported by evidence; and we know by experience, that very frequently interpretations which at first sight strike the mind as decidedly objectionable, by degrees, when somewhat familiarized to us, have a different appearance, and at last are received as correct, when the first impulse was to reject them as altogether erroneous. We think that every reader of Mr. Jones's work ought to bear in mind these considerations; and we hope we have ourselves done it; but we must acknowledge, that, in many of his remarks, we are not able to follow him, and that we think he has sometimes urged too far a principle of criticism which we believe he has the merit of first making a primary object, and has sometimes sought for the sources of words or actions in circumstances too remote and uncertain. Horne Tooke somewhere remarks, that men often err by digging for truth too far below the surface; and we have often, in our own scriptural investigations, been led to apply the remark which the philologist directed to the speculations of the grammarian. Mr. J. has in various places succeeded in tracing out those delicate links of association which do not obtrude themselves upon the observation of the reader, and are often therefore unnoticed; but we cannot avoid thinking that on revising his work, he will perceive in several places modes of expression which give an artificial, we had almost said artful, appearance to the conduct of our Lord and of the evangelists, which, we are satisfied, must be as dissonant from Mr. Jones's feelings as from our own.

The author "unfolds the process, by which he arrived at the conclusions peculiar to him."

"The prejudices of education, and the authority of learning, however beneficial to the interests of truth, serve, in many cases, to entail error; nor can that man expect to add much to the stock of biblical knowledge, who is not enabled, by diligence and vigour of mind, to examine ancient records, independently of those who have gone before him. For this reason, the Writer of these sheets declined to consult the critics and commentators, who preceded him, till he had formed, and generally composed, his own sentiments on any

subject; and he was hence able to supersede many difficulties, which perplexed, and to avoid many idle disputes, which divided, his predecessors. He has, however, seldom dismissed any difficult passage, without perusing the works of others; and in general his pains have been well rewarded. On some occasions he has copied the sentiments of other critics in their proper language, as preferable to his own; and such observations as appeared important and instructive, he scrupled not to copy for the edification of his readers."

We must stop here to observe, that we are convinced the plan mentioned at the beginning of this paragraph is the best that can be pursued in the present state of criticism, provided the student have made a respectable acquisition of biblical apparatus, and feel able to give up his own opinion when the better founded opinion of another opposes it. The beaten track is not to be left because it is such; but if persons are resolved to go in it for that reason, they must often go retrograde with respect to truth.

"But the writer has always kept in mind, that he is not in this Work discussing learned questions, but addressing himself to men of plain sense, who seek religious improvement. The reader, therefore, is not to expect, in the performance before him, classical quotations, learned references, or verbal criticisms, but an analytical detail of the sayings and works of Jesus Christ, together with the explanations of obscure passages, founded on facts, as far as they could be collected from historical investigation, or deduced from the circumstances of the case, by an active, but regulated, imagination.

"The founder of christianity was not educated in the school of human learning. The instructions, therefore, which he delivered, are not the offspring of speculation, composed agreeably to the rules of art, and implying the precision and regularity of system; but a series of observations and doctrines, dictated by the wisdom of God, and called forth as opportunities required. Hence the doctrine of the association of ideas, which, in the absence of artificial order, is the only law that regulates the human mind, becomes a principle of high importance in the examination of the four gospels; since the critic, who, by the help of history, and a well-governed imagination, can place himself in the circumstances of our Lord, will be able, on most occasions, to perceive a close connection between the language and the objects by which he was surrounded; and thus to discover propriety, beauty, and order in passages which, before, appeared irrelevant, obscure and incoherent. The application of this principle is a broad and distinguishing feature in the present publication; and it may not be too presumptuous to say, that the great law of association, when properly attended to, and skilfully applied, as it tends, while it elucidates the meaning, to confirm the truth, of the evangelical records, will form a new era in the history of christianity.

"The writer has, throughout, avoided *controversial points*. Wishing to write for the benefit of all christians, he has endeavoured to supply materials in which all christians are deeply interested, without controverting the tenets which distinguish any party. And the volume, if it cannot please all denominations, claims, and, it is hoped, deserves, the praise of offending none. The author, following the example of Christ and his evangelists, has given, what he conceives to be the truth, and left error, without a blow, to expire, in its proper time, with the prejudice or ignorance on which it is founded."

The remaining part of the preface is not equally satisfactory. It appears to us that the author has there advanced several positions which, if not incapable of satisfactory proof, are at least unaccompanied with it. If he would wish us to specify them, we should point out all the leading statements respecting Simon, which can have a tendency to explain the gospels; and we wish, that if he retains his present ideas on this subject, he may be led to reduce his views as

to Simon's system of opposition to our Saviour and his doctrines, into a form which may yield a more ready conviction as to their foundation and importance.

In considering the circumstances recorded in the gospels, Mr. Jones has, we believe, adopted the order of Dr. Priestley's harmony. If he had made an arrangement for himself we should have wished for some statement of his principles; and we equally wish that he should have stated on what grounds he considered as correct the arrangement which he has adopted. In an enquiry of the kind which Mr. J. has undertaken, it is of peculiar importance to ascertain the order of events as far as is practicable; and we regret that this has not formed a part of his plan. Many of his remarks suppose some arrangement to be adopted; and, certainly, to develope accurately the occurrences of our Lord's ministry in a natural manner, the order of nature, that is of time and place, should be determined. We also wish, that in order to enable his reader to know what passages he considers as correspondent, he had given a table of the chapters in the New Testament, corresponding to each section.

Our limits will not enable us to follow our author step by step through his whole work; but we shall select, generally in the order in which they occur, such passages as it seems desirable to lay before the reader, for the sake either of illustrating the author's manner and plan, or of stating our own opinion respecting his positions.

The first section has the introduction of Luke's gospel for its subject. Mr. J. translates περι των πεπληροφορημενων εν ἡμιν πραγματων, *accomplished in the midst of us*, referring the former words to the accomplishment of the ancient predictions respecting the Messiah, and inferring from *in the midst of us*, that some, at least, of the things which the evangelist was going to record, fell under his own notice and inspection. We cannot object to the translation of εν ἡμιν, but we see no ground for the inference; and the author has himself given a sufficient explanation of it, when he says, "By *us* is meant the whole body of the disciples." In fact it appears to us evident from various parts of Luke's gospel, that he was not an eye witness; but had, some years after the events occurred, employed the most accurate and diligent investigation in order to give a full and faithful narrative of the events of which he and the "whole body of the disciples," had the fullest conviction. The sense given by the author to the word πληροφορεω is unauthorized by the usage of the New Testament. He refers us to 2 Tim. iv. 5. and Acts xx. 24. for a justification of it; but in the former passage, there is no reference to the accomplishment of a *prophecy*; and in the latter the word is not employed.

Mr. J. decidedly objects to Mr. Marsh's hypothesis respecting the origin of the first three gospels. In a note to the section we are concerned with, he combats that critic's opinion that παρακολουθεω does not imply *personal knowledge*. He adduces an instance from Theophrastus in support of his own opinion; but, as appears to us, he retains a signification which has no reference to any personal knowledge of the occurrences. "He professes farther," says the author, "to have gained an exact knowledge of every particular from them, or, more conformably to the original, to have followed with exactness, in every part, the account which those eye-witnesses delivered to the body of believers." Archbishop Newcome, in his margin, translates the words, *exactly traced*; which agrees with our author's rendering; and so far

from indicating personal knowledge, implies, in the connection, dependence upon the testimony of others.

We do not accord with these verbal criticisms; but we may take this opportunity of observing, that Mr. J. obviously writing with the original before him, has, in several places, given his own translation of the passages which he is led to quote; and that in his renderings he is sometimes very happy, and has thus thrown considerable light upon the meaning of the text. It must be a prevailing opinion, among those who have the original language of the New Testament in their power, that the English translation is not to be regarded as a perfect, though certainly valuable, representative of the original; and we hope it is ceasing to be an opinion among the unlearned, that the New Testament appointed to be read in churches by his royal majesty King James I. is, both as to language and divisions, precisely as it was written by the apostles and evangelists. We cordially approve of Mr. Jones's plan in this instance; and earnestly wish to see it adopted by every scriptural critic, who may thus be contributing to that very important object, a faithful version of the original text of the New Testament.

But to proceed with our remarks: Mr. J., disapproving of Mr. Marsh's hypothesis, gives a view of the principles which, he thinks, account for the various cases of agreement and difference observable in the evangelical narratives. The statement of the principle which appears to him to account "in a way simple and natural, for the different connections assigned to the same event by their respective authors," we shall lay before our readers in the author's own words.

"The writers of the New Testament, though in a common way versed in the greek tongue, had never studied the systematic rules of composition. They had not been educated in the schools, they had not perused the authors of Greece, and therefore, they had not sufficiently attended to that methodical arrangement, that continuity of thought, derived from original impressisons, that correctness in regard to time and place, which supply the series and constitute the beauty of a classic history. For this want of art, the principle of *association* was the chief substitute; and they recorded things, not as they actually occurred, but as they occured to their memories. Ordinary events, it is farther to be observed, receive much of their value from being exhibited, as they actually succeeded each other; but the events of the New Testament being of an extraordinary nature, derive little or no importance from the exact notifications of place and time; and the only question respecting them is, not whether they were done at a particular time, or in a particular part of Judea, but whether they were done at all. Of this the writers were fully sensible; and there minds were too intensely occupied with the body of the facts to heed the drapery of topographical and chronological precision.

"Nor ought it to be forgotten that the transactions, which the evangelical writers have recorded, were crowded within the ministry of the illustrious founder, which comparatively was of short duration; that some years elapsed before even the first of his biographers committed them to writing; that during the intervals of the occurrence and the written history of those events, they were a thousand times repeated on different occasions, and in a different order; that the original succession was destroyed by subsequent combinations, and it remained for them to adopt in most cases that order, which the law of association suggested. These remarks, as they may be thought new, and will lead to consequences of the first importance, I will illustrate by a few examples."

These examples are, the situation of the account of the imprisonment of the baptist, in the different gospels, and the situation of the account of our Lord's driving the

traders from the temple, in the gospel of John. Presuming that this latter event really occurred at the last passover, and at that only, we should more readily adopt Mr. Jones's application of his leading principle; but as it appears to us, Archbishop Newcome and others have shewn sufficient reason for the common ideas respecting the account of St. John; viz. that our Lord purified the temple at the first, as well as at the last passover in his ministry. It is one of the proofs of too great haste in the composition of the illustrations which we have in several cases been struck with, that the author, though he in page 6 states that this event is placed by the other evangelists, in its *proper* place, immediately on his entrance into Jerusalem before his crucifixion, in page 72, he introduces the event in the situation given to it by John, and we should suppose from his manner of illustrating it at the time, adopted that as the proper situation for it. We refer to the words, "so habitually was the sense of his death in his mind, that it now forcibly recurred by association as an effect which their enmity and malice would soon produce;" the former part of which are but little applicable to the period assigned by the other evangelists, when our Lord's sufferings were close at hand. And we should observe, farther, that the introduction of the event in John's order was not necessary for the author's plan, as he has not noticed the four verses following the 11th.

In the second section the author enters upon the introduction of John. He lays down as an introductory principle, that, "it must relate to the state of christianity in those times; it must be intended to rectify the misconception of mistaken friends, or refute the dogmas of open enemies." To us it appears that there is a third object equally important, viz. to express the evangelist's opinion, that "Jesus is the Christ the Son of God," in order that those for whose benefit he wrote, "believing might have life through his name": and in fulfilling this object, we do not perceive that it was necessary for the apostle to combat errors and misrepresentations. At the same time we willingly admit, that from the peculiar strength of his assertions with respect to the baptist, he seems to have in view the opinion of some, who retained their attachment to their old master, to the exclusion of the acknowledgment of our Lord's supremacy. And wherever it can be clearly shewn that certain opinions were prevalent in the christian church *at the time* of the apostle's writing, and were in opposition to some of his positions in the gospel, we may reasonably infer that in the authoritative statement of those positions, he had in view the refutation of the erroneous opinions.

The author thus states his own opinion respecting the meaning of the word λογος.

> "We have then good authority to conclude, that logos primarily means the perfections of God; and the name is extended to the gospel and to Christ, as subjects in which they are proved and manifested; that the several subjects in which these perfections are displayed, as far as they are expressed by the term, are *one* and the *same*, and therefore it may be applied to either of them, or to all of them, even in the same passage, and that without any impropriety or ambiguity."

On this very important point we wish the author had been a little more full. To us it appears obvious, that λογος may be correctly applied to whatever manifests the mind and will of any being: and, admitting this, no one can doubt the propriety of its application to the gospel, and to that person by whom

the gospel was communicated. We see no reason why it should not be applied to any manifestation, or manifestor, of the divine perfections, but it does not follow that it is or can be properly applied to the divine perfections themselves. It appears to have been a prevailing opinion among those who are commonly called unitarians, that the logos of John meant the divine wisdom; but neither this opinion, nor the application of the word to the divine perfections in general, is in any way authorized by the scripture usage of the word; and we can scarcely think that the evangelist would employ an old word in a way unauthorized by his precursors, when he could have equally well employed appropriate words in common use, and in their common signification.

In page 29, the author gives a version of Mark's introduction, in which he includes the 2nd and 3rd verses in a parenthesis, and connects the 1st and 4th verses as subject and predicate: "The beginning of the gospel of Jesus Christ the Son of God, was John baptizing, &c." We agree with him that the 1st verse is not to be considered as a title, and also in the general plan of interpretation, but it is more connectedly rendered thus: "The beginning of the gospel of Jesus Christ the Son of God *was this*, as it is written, &c. *accordingly* John came, &c." We have however been led to notice this criticism, principally in consequence of the following words of our author. "The last clause, (εμπροσθεν σου) is not in the original prophecy, (Is. xiv. 3.) but apparently introduced by the evangelist to explain and enforce the words, before thy face." It is decidedly probable that these words were not in the autograph of the evangelist; and are omitted, upon satisfactory evidence, in Greisbach's second edition. And we observe here, that we cannot but regret, that the author has not judged right to employ a corrected in preference to the less correct text. We have no wish to hold up Griesbach as infallible; but we think his judgment of great importance, and deserving of respectful attention from every one who criticizes on the New Testament.

In page 37, our author accords with the prevailing opinion that the baptist, previously to the baptism of our Lord, knew that he was the Messiah. To us the contrary appears almost certain, but we must not stay to state the grounds of our sentiments.

In page 39 are some very judicious observations on the appellation *Son of God*. We are of opinion that the term is not synonimous with the Christ; and in this we coincide with our author. The following observation appears to us highly important.

"Jesus, in the course of his ministry, called himself the *Son of God*, as being thus announced by a voice from heaven: and this designation, whenever used by him, is founded upon, and carries a direct reference to, the testimony of God at his baptism. This language, though not in the number of those titles by which the Jews described their expected Messiah, was farther proper, as it asserted his divine authority without obviously implying, that he was the Christ (which it was prudent in him not to avow,) and held him forth as a teacher from God, without encouraging the idea that he was a temporal king."

The general principles of the author's opinion respecting the temptation are to us more satisfactory than the hypothesis advanced by Mr. Farmer on the subject; though we conceive that there is less of figure than Mr. Jones supposes. They are stated as follows.

"If this interpretation be right, the temptation of Jesus was not a *real fact*

presented to his senses, nor yet a *vision*, but a figurative, a symbolical representation of the difficulties with which he had to contend in the discharge of his office, and of the feelings which such difficulties naturally awakened."

It appears to be a general principle of our author, that the miracles of our Saviour were symbolical. Accordingly as he proceeds he shows in what way he conceives they are to be understood; and as in the following passages he combines several instances, we shall quote it for the judgment of our readers.

"The works which our Lord performed, were calculated not only to prove the truth of his divine mission, by the display of supernatural power, but also to convey certain lessons of moral instruction, connected with the history of his religion. And as the events, to which they referred, were yet in futurity, they were *prophetic*, as well as miraculous, that is to say they are recommended to our notice as stamped with supernatural wisdom, as well as supernatural power. And this is a circumstance which widely distinguishes the miracles of Jesus from all the artifices of imposture. I will illustrate this position by a few examples. The draught of fishes, caught at his command, was symbolical of the multitude converted to the Christian church, Luke v. 10. The conversion of water into wine, sensibly pourtrayed the superiority of his instruction, to that offered by the scribes and pharisees, John ii. 1—6. He gave eyes to the blind, in token that he was the light of the world, John ix. 5. He healed the sick and the afflicted, and his beneficence in this respect was to be considered a living figure, that he was the great physician of souls. If the fig-tree withered at his command it was to represent, in sensible colours, the vanity of fruitless professions. Finally, if he fed, in a miraculous manner, the hungry multitude, it was to lead them to conclude, that he was the living bread, which came down from heaven."

In page 519, &c. Mr. Jones blends together the parables of the ten pounds in Luke, and that of the ten talents in Matthew. Can this be justified by the evangelical narratives?

In a note to page 564, we meet with an animated eulogy on Mr. George Walker, and Mr. Wakefield, which we are tempted to transcribe.

"These great and good men are both gone!! and their opinion on this subject will follow them; but their names cannot be forgotten as long as shining talents, profound learning, simplicity of manners, unbounded generosity, unblemished honour, and empassioned zeal in the cause of truth and freedom, shall be valued among men."

We should have been glad to have seen a similar eulogy upon Lardner, instead of the following expression in page 573. "Lardner has examined the question, and has displayed in the examination his wonted learning, and *clay-cold* caution."

In pages 157, &c. Mr. Jones has advanced at considerable length his opinions respecting the Demoniacs. They manifest a habit of deep and ardent thought; but we should wish to see them brought into a more definite and distinct form. We mention them however principally to remark that in them there are two references to appendix V. which we hoped to have found; as the subject is very important, and still somewhat intricate.

The appendix No. I. is occupied with a discussion of Marsh's hypothesis on the origin of the first three gospels. We have not room to discuss the author's opinions on this point; but it does not appear to us that he has done all which is requisite in order to *refute* the hypothesis in question. We cannot however forbear bringing forwards the following idea of the author respecting the verbal agreement of the Greek.

"He (our Lord) knew that the dialect of Judea was not to be the consecrated means of divulging the glad tidings of christianity to the nations at large. He must, therefore, have directed their

attention to the *Greek tongue*; and while he used with his countrymen their language, in his private and confidential intercourses with his disciples, he probably expressed himself in the language of the gospel. If he went thus far, it was natural for him to proceed farther; and in order to qualify them for an exact knowledge, and free use of this speech, he furnished his documents in Greek as well as in the vulgar hebrew, or directed them to set down their memorandums in *both*."

In No. II., the author adduces farther remarks on the logos; in which he makes the following animadversion on the rendering of John i. 1. given in the Improved Version, which we think important; that,

"According to this representation, Jesus was in the beginning of his ministry. Needed the evangelist to say, that our Lord was in the beginning of his ministry, more than in the middle, or in the end of it? That Christ was in the beginning of his ministry, is so evident a proposition, that no man ever called it in question. And could the sacred writer be so trifling, as to assert what no man could be so absurd as to deny?"

In the 622nd page, the author asserts that the term logos "was no doubt borrowed from the Septuagint, as exactly expressing the *word of God*" [to this we have no objection, but he adds] or the *spirit of God*, or the *wisdom of God*, which so frequently occur in the Jewish writings." To this statement we have to make the following objections, that חכמה which is rendered σοφια, 135 times, is not once rendered λογος; that of the other eleven words rendered σοφια by the LXX, one only is also rendered λογος, and this is only once translated by σοφια and once by λογος: that on the other hand, דבר which is at least 800 times translated λογος, is never translated by σοφια or any equivalent to it; that of the other 34 words occasionally translated λογος not one (except the one before mentioned) has σοφια or any equivalent used as the translation; and that there does not appear to be a single instance in which the word logos is so used in the New Testament, certainly not in the writings of John, though he has used it upwards of 60 times.

The last number of the appendix is occupied with Middleton's doctrine of the greek article; of which work, the author's opinion in some degree coincides with our own; though we consider it as a more valuable production than he does.

The work displays abundant proofs of deep and energetic thought; but we must acknowledge that it appears to us mixed with too frequent marks of haste, and an indisposition to that minute examination and correction which every writer on subjects of such high importance owes to the public.—On the whole, however, we regard it as a valuable volume; and among those whose sentiments accord with our author's, and also among those who differ from him, but have a taste for scriptural investigation, and can bear to see it in a form somewhat different from their own creed, we have little doubt that it will have an extensive circulation.

ART. VIII. *The mysterious Language of St. Paul, in his Description of the Man of Sin, proved from the Gospel History, to relate not to the Church of Rome, but to the Times in which it was written. With some Remarks upon Sir H. M. Wellwood's Sermon on Matt. xxiv.* 14. *By* N. NISBETT, *M. A. Rector of Tunstall,* 8vo. pp. 88.

MR. Nisbett has long been known as a very ingenious and able theologian, and he has particularly distinguished himself by his very rational and consistent interpretations of those passages in the Scriptures of the New Testament, which are generally supposed to refer to a yet future advent of Christ to the judgment of the world. To these in-

terpretations he has, for many years past, been calling the attention of the public by various publications, and, at considerable expense, stating and re-stating, in many different forms, his views upon a subject which he justly deems of considerable importance in itself, and in its connection with other parts of the Christian system. Of his largest work, entitled "The triumphs of Christianity over infidelity displayed," we gave a full and favourable account in our first volume. He has, since that period, exhibited the leading principles of that work in a sermon preached before the late archbishop of Canterbury; and in the tract before us he has repeated the same principles, and republished with considerable additions what he had there stated concerning the much controverted passage in the epistle to the Thessalonians, relating to the man of sin. He has shewn, in a very able and satisfactory manner, that the apostle did not intend, according to the general opinion of protestant commentators, to predict the corruptions of the church of Rome, but to describe the Jewish unbelieving nation, and to assure his converts at Thessalonica that the destruction of the Jewish capital, and the desolation of Judæa, would not happen so soon as they seemed to expect, and by the expectation of which their minds had been greatly troubled. This ground has been occupied by Whitby and other eminent critics, but never so ably as by Mr. Nisbett. He has, we think, placed the subject beyond the reach of further controversy, and thrown much additional light upon various passages usually much misapprehended. In our remarks upon the excellent sermons of Sir H. M. Wellwood, we stated briefly our objections to his comments on parts of the xxivth chapter of St. Matthew's gospel; and we are glad to find that they have called forth the animadversions of Mr. Nisbett. But we have to regret that they are not extended beyond a note of moderate length. We earnestly recommend this, and the preceding publications of our author upon the same subject, to the attention of those who are desirous of understanding the word of sacred truth. We cordially agree with Mr. Nisbett, "that those who are engaged in the promotion of the knowledge of the genuine principles of the gospel, as delineated in the sacred records, have a just claim to the support and encouragement of all who wish well to the present or the future interests of mankind." Should this claim, as it respects himself, be disregarded, he may "console himself with having performed what has appeared to him an imperious and important duty," and with the confident expectation that his labours will not be finally lost. He may assume the motto, which many years ago we inscribed on the blank leaf of a copy of his "Scripture Doctrine," after a careful perusal of it;

"Tardæ venit dictis, difficilisque fides
At certè credemur.

ART. IX. *The Doctrine of the Greek Article; applied to the Criticism and Illustration of the New Testament. By* T. F. MIDDLETON, *A. M.* 8vo. pp. xx. and 700.

THE great importance of the subject, and the general merit, though not universal success, of Mr. Middleton's investigation of it, will we think justify a minute examination of the work before us. The title does not fully explain the objects of the work: though the enquiry into the nature and usage of the Greek article, was, as the author informs us (p. 151) instituted with a view to the application of the result of it to the language of the New Testament, yet it forms

so prominent and essential a part of the volume that we should have recommended as the title, An enquiry into the nature and usage of the Greek article, &c. with an application. In fact, we should have been more satisfied, if the author had undertaken his enquiry, without any reference to the language of the New Testament. We should feel less apprehension as to a perhaps unnoticed bias of his mind towards such canons as countenance his theological prepossessions, if we could bring ourselves to believe, that in his critical investigations, his interpretations of the language of the New Testament had been forgotten. This is, however, too much to expect; and we merely mention the circumstance to operate as a caution on the reader, when he sees canons laid down as established, which probably would never have been thought of, if scriptural interpretation had followed, not preceded, our author's investigation of the doctrine of the article.

Mr. M. expresses just surprise that the subject of the Greek article has not been fully investigated, when we have seen "disquisitions on the Homeric Digamma, on the Greek accents, on dialects, on the quantity of the comparatives in ΙΩΝ on the license allowed in tragic iambics, and on their Cæsura, on the Greek particles, and on metres, especially those of Pindar." (p. xiii.) With the exception of those on the Greek particles, the whole of these subjects are almost solely of a cast which require laborious rather than philosophic research; and it is very seldom that the learning requisite for the investigation of the Greek article, is found united with a disposition to laborious examination, and sound and comprehensive views of the causes and operations of language. We know but of one individual who appears to us to possess all the requisite qualifications; and it is no disparagement to Mr. M. to say, that if that individual had written, the present work in all probability would have been unnecessary. However we are thankful for what we have; and though we by no means believe that Mr. M. has himself found the truth on this intricate subject, yet we think he has done a great deal towards assisting others to reach it, who have similar learning, and more acquaintance with the philosophy of language; and has afforded to more common minds some important data respecting the *usage* of the article. He is evidently possessed of superior abilities; and the errors of such men often serve as beacons to future travellers.

We must, however, acknowledge, that we have been perplexed beyond measure by the author's hypothesis. We are not among those readers, "who turn away with disgust from every thing which has the appearance of subtilty;" and we are aware that the subject does not admit of "superficial treatment;" but, being convinced, by various considerations, that the author, whatever his ideas might be, at least had not succeeded in obtaining right views on the subject, we should at last have satisfied ourselves with passing over his *theoretical* chapter, if our duty to our readers had not made us return again and again to the contest. We hope we have finally gained a knowledge of what the author really means; and if we have, we have no hesitation in stating that his fundamental principle is obscure, ill-founded, and inadequate. In his preface, (p. xx.) the author seems to have less fear of obscurity, than of deficiency in acuteness of distinction, logical precision, and depth of research. What we think he most fails in, is the last of the requisites which we mentioned, viz. sound and comprehensive views, as to the causes and operations of lan-

guage; and that this deficiency produces a want of distinctness in his discussions, which perpetually renders his theoretical statements a mere argumentum ad hominem. Critics, whose notions respecting the article he combats, have entertained opinions fundamentally erroneous, respecting the differences of words, and he shows their notions to be incorrect, and *consequently* his own to be right, by an appeal to those opinions, without any previous enquiry on what foundation they rest. A man may be an excellent grammarian, and be able to detail in what way the Greeks did use the article, and he may be accustomed to close reasoning and profound speculation, but to produce a well-founded and adequate explanation of the phenomena of the article, he must have an accurate idea of the principles of the human mind as far as they respect language, and must be habituated to shew how they have operated, in regulating the signification of words and the manner of their signification: in a word, he must be a philosopher as well as a philologist. It appears to us that Mr. M. comes to the inquiry, impressed with the technical distinctions of the mere grammarian; and that, as a necessary consequence, he has only stated and classed phenomena, but has not reached the causes of them. However, if he have done this successfully, he has done a great deal.

In chap. I. the author notices the different opinions of grammarians respecting the Greek article. On these we have not room to offer many remarks. The author seems to be *disappointed* in not finding something to the purpose in lord Monboddo. We do not rank his lordship's speculations on the subject, so high as Mr. M. seems disposed to do; but we think that he is nearer the mark than our author, when he says, the article "is the prefix of a noun, denoting simply, that the noun to which it is prefixed is the same with that which was before mentioned or otherwise well known." Lord M. also attempts to shew that its office is different from a pronoun of any kind: Mr. M. states it as his principal objection to Monboddo's definition, "that it makes the article a distinct part of speech." If that be all, or nearly all, he has to object to it, we pronounce the author's *theoretical* labours wholly useless.

It is probable that Mr. M. has not descended among the English technical grammarians, or he might possibly have found some who might have furnished him with views "on the subject different from all those which have been already given." We think the following account of the article given by Mr. Jones in his Greek grammar, deserving the attention at least of a person who had in view to examine the nature as well as the modes of employment of the Greek article. "The article ὁ as it is called," says Mr. Jones, "was originally the same with ὅς, and is properly a definitive. Accordingly, however widely and frequently applied, its use consists either in defining any one or more individuals, in opposition to others of the same kind; or, considering the several kinds or classes of things as so many individuals, distinguishing any one of them in contradistinction to the rest." Without entering into the question of its identity with ὅς, we wish only to add, that this account of the Greek article, by extending its restrictive force to genera and species, as well as to individuals, does, in a satisfactory way, reconcile the definitive use of the article with what Mr. M. terms, its *indefiniteness*; and that if Mr. Jones had happened to state, that many of the peculiarities in its usage are explicable upon the subaddition of a noun preceding the

word to which the article is prefixed, we suspect that his theory would be at least as general in its application as Mr. M.'s, and we are sure, much more intelligible, and rational.—But we will leave our readers to judge for themselves.

"The Greek prepositive article is the pronoun relative Ὁ, so employed that its relation is supposed to be more or less obscure; which relation, therefore, is explained in some adjunct annexed to the article, by the participle of existence expressed or understood.

"Hence the article may be considered as the *subject*, and its adjunct as the *predicate* of a proposition, differing from ordinary propositions, only as *assumption* differs from *assertion:* for this is the only difference between the verb and the participle, between ἐστὶ and ὤν. The adjunct annexed to the article will hereafter be called its *predicate.*" p. 7. 8.

Before we proceed, it may be adviseable to consider a little the clauses of this definition. The author says "more or less obscure;" than what? we beg leave to ask: does he mean than the relation of the "pronoun relative Ὁ?" This seems the natural meaning; but we suppose that the author means, "obscure in a greater or less degree:" if so, his words should have been thus pointed, "is supposed to be, more or less, obscure." We are, however, of opinion, that a definition should be so worded, that points should not be necessary to prevent ambiguity.—It strikes us, that the word *therefore* is misplaced; that in its present situation it leaves considerable doubt on the mind of what the following clause is designed to be a consequence: "which relation is therefore explained, &c." is, we hope, the author's meaning, or still we do not understand him. We do not know why Mr. M. should employ the term *proposition* in his next paragraph, unless it be for the sake of another misapplication of words, viz. of calling the *adjunct* of the article its *predicate.* When we see the determination of the author to use the latter term, which of course presupposes his theory to be established, we can scarcely avoid supposing that he had attended to the well-known effect of the frequent repetition of two words in connection with each other, to impress the mind with a belief of the connection of the ideas denoted by them, unless any frequently operating cause keep the ideas asunder. At any rate, the effect of the frequent use of such a term on the minds of those who are well disposed to take things upon trust, is, obviously, to generate a belief that the adjunct is really the *predicate* of an assumptive (something,) of which the article is the *subject,* and the participle ὢν understood the *copula;* in other words, that the author's theory is true. Without, however, supposing, that the author had any intention to produce this effect, we must consider this misapplication of the terms *proposition* and *predicate* as very reprehensible in one who has in view to distinguish the nature and offices of words: affirmation or assertion is the very essence of a proposition; and in this view, the statement which we refer to is exposed to much just animadversion.

After the statement of his ideas respecting the nature of the article, Mr. M. enters into a long and laboured vindication of it, extending through 37 pages. We do not say that the necessity of this is a proof that his ideas are unfounded; but we do venture to remark, that if what he advances, however new and subtile, had been rested upon solid grounds, much less would have been requisite in its vindication.

Mr. M. first combats the opinion,

that the Homeric use of the article radically differs from the use of it by the later Greek writers; and so far as this general position goes, his reasoning is satisfactory. But when he asserts that its *pronominal* nature is in some cases established beyond all contradiction, and that, since in all other cases the same radical force is observable, the pronominal nature is never dropped, and that ὁ is always a pronoun, all precision is lost, and we find ourselves involved in all the varying, if not contradictory, distinctions of the mere technical grammarian, without a definition on the part of the author to show what he himself means by a pronoun. If he abide by the derivative meaning of the term, no word can be a pronoun which, in order to complete its signification, requires the addition of a noun; for surely no word can be used *for a noun*, which implies the noun to be understood with it: and if he do not, we should have been glad to know what words, or classes of words, he arranges under his term. We have no hesitation in stating it as our opinion, that ἐγω, συ and ὁν, with their plurals, are the only legitimate pronouns in the Greek language, and *ego*, *tu*, and *sui*, in the Latin: the rest are adjectives, or, to use a more general term, adnouns, being employed precisely as all other words are which serve to vary the comprehension or extension of the nouns their adjuncts. We are, as well as Mr. M., sensible of the difficulty of applying the reasonings derived from words in one language to the corresponding words in another; there must always be variations in the employment of each, which must preclude a complete analogy; but so far as the analogy really holds, we are upon safe grounds, and frequently it is only by observing such analogies that the full force of words can be obtained. Now it appears to us evident, that in their general force, ὁ, *ille*, and *that* are all precisely analogous; and if by saying this we say all which Mr. M. means as to the pronominal force of ὁ we are satisfied. When ὁ is used alone, which it is almost as frequently in several other Greek writers as it is in Homer, it refers us back to some word which formed a primary object of discourse, by intimating that the name of some particular person or thing is to be supplied by the hearer's knowledge; this, *ille* does, and no more; and this too, *that* does whenever it is used alone. It is true, the custom of the Latin language will not allow the application of *ille* in all cases where the Greek employs ὁ, nor vice versa; nor will the custom of the English allow the use of *that* in all cases where ὁ is employed, though it is in all cases capable of adequately representing *ille*; but the radical force of all is decidedly and fully the same. This, however, so far from proving that ὁ is a relative pronoun, corroborates the common idea, that it is merely a restrictive adnoun, corresponding in force (not in all the minutiæ of usage,) with *the*, when its adjunct is expressed, and with *that* [person or thing], when its adjunct is left to be supplied, and, consequently, in this latter case, with *he*, *she*, or *it*, which, be their origin what it may, signify nothing more or less, than the *said* [person or thing]. But it must be observed, that by the English *he*, the Greek αυτος, and the Latin *ipse*, the reference which is merely inferred when *that*, *ille*, or ὁ is used, is actually made; and, as it appears to us, it is from the author's classing ὁ with *he* instead of with *ille* or *that*, that he has been led into such confusion respecting what he is pleased to call the pronoun ὁ.

Our author employs the term relative pronoun to denote those which have relation to persons or

things already mentioned; and this he considers as the common grammatical definition. It appears to us that the term is usually more limited; and taking it even in its limited sense, the article ὁ is sometimes used as a relative, just the same as *that* in English for *who* or *which*; but this leaves it as before a mere restrictive adnoun. We advert to this more limited, and (we think) common sense, because our readers may suppose, as we at first did, that Mr. M. employs the term relative pronoun with the intention of making ὁ synonimous with who, whereas it seems to be his idea, that it means *he, she,* or *it,* according to the sense.

We have dwelt the longer upon this point, because we are satisfied that Mr. M.'s misconceptions respecting it have laid the foundation for his theory. The train of thought appears to have been;—Homer uses ὁ for *he,* and there it must be a pronoun; where he so uses it there is no difference whatever from the cases in which it is called an article; therefore, as it is *on all hands* acknowledged in some cases to be a pronoun, it must be in all cases. If he had argued somewhat differently, his theory would never have been thought of. He would have enquired on what principle Homer uses ὁ for *he,* and he would have found it to be the same which gives that force to *ille,* viz. that the adjunct is left to the hearer or reader to be supplied, and it is therefore almost necessarily, certainly very naturally, inferred, that the adjunct is to be supplied from the subjects of discourse before mentioned; and then, instead of supposing the same inference in all cases, and exalting ὁ to the uniform force of *he,* he would have considered that peculiar inference as arising from the peculiar circumstance of the adjunct being omitted.

But now we come to another mystery. The restrictive adnoun, or article, ὁ, acquires the force of a legitimate pronoun, by the omission of its adjunct, referring the hearer to some preceding word as its adjunct, and in the second section we learn that its reference is generally anticipative, being only retrospective when its adjunct is not supplied. We really can scarcely tell how to consider this as any thing but grammatical legerdemain. All that the doctrine of the section amounts to, if we may be permitted to get to the fact without the language of the author's hypothesis, is simply this, that the article must have a noun either expressed or understood; that the noun must be expressed when, if omitted, it would not easily be supplied by the hearer; and that the noun, from the nature of the case, is most usually expressed. But such simple statements as these are involved in some obscurity by their connection with the idea of relation or reference. The author would not have found it necessary to say more than we have said, if his hypothesis had not obliged him to it; but as the legitimate pronominal reference is almost always retrospective, and as it is evident to every one who opens a Greek work, that the article always belongs to a following noun, understood, if not expressed, something was requisite in order to inforce upon the reader's mind the idea that the reference or relation of the relative pronoun ὁ is not retrospective but anticipative. But it deserves observation, that instead of appealing to the possibility of a legitimate pronoun being thus employed with a proliptical reference, and by this means showing that the circumstance of the adjunct being always after the article, makes no objection to the author's hypothesis of the pronominal nature of the article,—or of shewing what from some parts of the work we should have expected, that the ar-

ticle has always a retrospective force, as far at least as respects the mind of the speaker,—we find merely a bare statement of the universally admitted fact, that the article generally belongs to a following noun; and from this important statement is deduced the equally important conclusion, that a good writer will not separate the article too far from its adjunct.

The author's justificative remarks in Sect. III. are designed to prove, that the obscurity in the supposed relation of the article, is not without its parallel. To us it appears a most useless investigation. All that the author says about the obscure relation of the article, might with just as much propriety be applied to adnouns in general. If the adjunct be not brought into the mind of the hearer by the mere use of the adnoun, the relation of the adnoun is obscure; the only peculiarity with respect to the article is, that adnouns expressing qualities, more usually have their adjunct easily inferable, than those which merely vary the extent of the adjunct's signification.—We must only stop to remark on this section, that the author considers the re-insertion of the antecedent after the legitimate Latin relative, as a proof that the relation is obscure. We observe numerous instances, particularly in Cæsar, (and it is the case even in the very examples which the author has adduced from Cicero and Cæsar,) where there could be no doubt as to the reference, where yet the antecedent is supplied. We should be desirous of entering into an investigation of the causes of this circumstance, if our limits would permit.

The next section respects the anticipative reference of the article, which the author seems to suppose will not be readily admitted by those who regard its relative and definitive powers as constituting its very essence. Here, as before, he is continually combating the technical distinctions of the grammarians. We are, indeed, persuaded, that the greater part of what Mr. M. has written on the *theory* of the article, is founded solely upon those distinctions; and that if he had instituted the previous enquiry, whether they are just, he would not have been led to a hypothesis which may reconcile them, but which at the same time fritters away, in reality, the whole force of the article, except in those cases where he says it is commonly understood to be employed *indefinitely*, that is, where it points out the genus or species, (instead of the individual,) in distinction to other genera or species. Unaccustomed ourselves to think of any really *indefinite* force of the article, we were for some time doubtful whether we knew what phantom Mr. M. was combating; but his examples set us right; and we felt secure that our views, as to the causes of his errors, are not themselves erroneous.—But we must submit to our readers the author's own mode of combining the *contradictory appearances*, that is to say, the generic, and the individual definitive force of the article.

"Either the Article marking *definiteness* must be essentially different from that used to signify *indefiniteness*, (which, however, it not pretended) or else its reference must be of such a nature, as, properly understood, to combine and unite in one form these contradictory appearances. Sound philosophy offers us only these alternatives. The kind of reference, then, here maintained, seems adapted to reconcile these differences: for if the Article, strictly so called, in itself be always anticipative, and if the retrospection observable in the Article and its Predicate conjointly cannot subsist without the Predicate (for else no Predicate is employed; see above) it is just as intelligible why ὁ περιπατῶν should be spoken of *any* person whatever, as why ὁ

ῥήτωρ should mean the *particular* orator, of whom mention has recently been made: for in strictness the meaning of the Article will be the same in each case; and the difference in the result will be merely accidental. Ὁ περιπατῶν is equivalent to *ille qui circumambulat*, whether any person has been affirmed to walk about, or not: and so ὁ ῥήτωρ is no more in itself than *ille, qui est orator*: though possibly the very recent mention of some ῥήτωρ may lead the hearer to identify the persons respectively implied.

Whether it be not much more intelligible and simple, to say, that in some cases ὁ ῥήτωρ points out the species ῥήτωρ in distinction from other species of the genus ἄνθρωπος, and that in other cases it points out an individual ῥήτωρ in distinction from every other of the species, and that we are to determine by the connection, whether ῥήτωρ be used specifically or individually, we must leave our readers to judge.

But if the speaker were "always at liberty to anticipate an adjunct," —"then the article might be used without necessity or meaning." We agree with our author here; and are farther of opinion, that in five cases out of six, the article, as he has defined it, is used without necessity or meaning. But let us observe the author's limits, and whence they are deduced.

> "We have seen that the Article and its Predicate together constitute what I have denominated an assumptive proposition: the question, therefore, is only, what are the cases, in which an assumptive proposition may be employed? Evidently it can be employed, only where the assumption contained in it is admissible from its being the assumption of that, which will immediately be recognized in consequence of something, which had preceded; or else, where it is only conditional, the subsequent assertion not being intended to apply in any greater extent, than is conceded to the assumption."

In our opinion the article may be employed agreeably to the author's principles, in every instance in which a noun is employed in its just sense; and on the same principles it in no way whatever contributes to render the noun itself definite, but merely to make the *more general term implied by the article* more specific: thus ὁ ῥήτωρ is, 'He, or the male, who is an orator,' where the definitive power respects only the word male or man, implied by the article; and, in like manner, ὁ οὐρανός must likewise be, 'It, or the thing which is heaven.' We doubt whether the author quite followed up his own principles; or he must at last have come to the conclusion we have stated; for he can never be supposed to mean that the expression ὁ ἀνὴρ, implies no more than 'The man who is a man,' or, ὁ ῥήτωρ 'The orator who is an orator:' and if it do mean more, and if the author's hypothesis of a participle being *always* implied, be admitted, then the ὁ must imply some term more general than its adjunct, and must either be a true pronoun representing that more general term, or a definitive limiting it to the sense of its adjunct. One would suppose the former to be the author's opinion, and yet much that he says is inapplicable to it; and as to the latter, we are obliged to reject it, as we are expressly informed that the article's answering the purpose of a definitive, is merely an accidental circumstance, and that it is not in its nature a definitive.

We have only to add on this section, that throughout the whole of his *theory*, the author takes very little if any notice, of those cases in which the name of a person or thing preceded by the article is not the subject of an assertion, and that we have little doubt, that if he had applied his doctrine to a variety of such cases, and especially if he had taken those in which the adjunct is taken, both in an individual sense, and without any particular retrospective reference, he would have been led

to some conclusions, widely different from those to which he has endeavoured to conduct his reader.

The last section of the author's justification of his definition, "respects the subintellection of the participle of existence, as a copula between the article and its predicate." The principal ground is, that if the article be a (legitimate) pronoun, the participle must be understood in order to connect it with its subject. Using the word *pronoun* in the common technical acceptation, as including a number of restrictive adnouns, such as ἐκεῖνος, αὐτος, *ille, is, that,* &c. the necessity is in no way apparent; if, however, the author do mean to call ὁ a legitimate pronoun, answering in all cases to *he, she,* or *it,* we admit the necessity of the conclusion, in order to answer the purpose of his hypothesis. As we have endeavoured to prove that the previous, fundamental part of the hypothesis is erroneous, we need not enlarge upon this, but shall content ourselves with saying, that in those cases in which the noun is not used in an individual but in a generic sense, the participle ὤν may be very conveniently supplied between the article and its adjunct, if the English article *the* be not applicable without violation of the English idiom: and that in such cases the participle is frequently introduced.

The author considers it (p. 44.) as a confirmation of his theory, that it explains the reason why the article is prefixed only to nouns, adjectives and participles. We presume he includes the infinitive mode, and the sentences to which the article is not unfrequently prefixed, under the head of nouns. We have no objection to this, but should have been more satisfied if he had told us so.

We have considered the author's theory at some length, because it is made the foundation of very important conclusions, and, if correct, must give a new turn to our investigations as to the force of words: our leading objections to it are as follow. Leaving out of view its obscurity, we affirm that it is founded upon a misunderstanding of the force of ὁ in the Homeric use of it; that it does not satisfactorily account for its definitive force; and that it does not adequately account for the omission or insertion of the article. We are fully aware that in laying down our last two positions we contradict the express statements of the author respecting the power of his hypothesis; but we have already extended our article so far, that we must leave the matter to the judgment of the reader; and we shall take our leave of the hypothesis, by stating, as our opinion, that while extremely defective in the most important uses of the article, it answers no purpose in explaining the phenomena of the article, which may not be much more satisfactorily answered by Mr. Jones's remarks; and is never even convenient, except in that class of the applications of the article, where its definitive force is generically employed.

We must now proceed to give a very general survey of the practical part of the volume, and our readers may perhaps be led to try the author's views as they go along. The author first considers the cases of the insertion of the article, according to his distinction of anticipative reference for the purposes of retrospective reference, and of hypothesis.

I. Of retrospective reference.

1. The article is inserted on the *renewed mention* of an object, whether the same or a synonymous name be employed; and even if no name have been expressly mentioned, but the object has been in some way referred to. Under this head the author very justly remarks, that a reference may be made by the

speaker, not only to what has actually been said, but to what he may reasonably suppose to be familiar to the mind of the hearer. Upon this principle it is that the article is said to be used.

2. Κατ' ἐξοχην, when it is applied to some object, of which there are many, but no other which is so familiar to the mind of the hearer. Here the author justly observes that this use of the article by no means necessarily implies pre-eminent dignity; nor do we believe him to be correct when he affirms that the opinion that it *always* implies this is very common among the commentators on the New Testament. Nearly allied to (and we think including) this use is,

3. The prefixing the article to *Monadic nouns*, or the names of objects existing singly, or of which, if there are many, one only, from the nature of the case, can be the subject of discourse. Under the same division the author classes.

4. "The numerous examples in which the article has the force of the *possessive pronoun*." It is obvious to us that it has the force of a possessive pronoun, only by defining the signification of the noun, and leaving it to the circumstances of the case to lead to the inference why it is so restricted. It is one of the very numerous instances in which language is abridged to make some little progress with thought. On the same grounds

5. It is usually "prefixed to the names of the *great objects of nature*." We refer this, in several cases, to the generic rather than to the individual definitive force of the article; thus, when we say *the sea*, we generally mean in contradistinction *the land*. Moreover,

6. "The article is frequently prefixed to adjectives of the neuter gender, when they are used to indicate some attribute or quality in its general and abstract idea." We refer this to the generic definitive force, with χρημα understood; thus το δικαιον (χρημα) the object which has justice as its prominent quality, and the simple inference is, that it is to the quality that the attention is to be directed. In such cases we have no objection to το (χρημα ον) δικαιον, that, or the, thing which is just. The author defines *correlatives* to be words in *regimen* having a *mutual* reference; and consequently so circumstanced, that if the first relate to the second, the second must relate to the first. Here the author observes,

7. That if the first have the article, the second has it likewise; but he seems obliged to restrict his canon to the case in which the first would have it, if no usage interfered. He considers this usage as having greater philosophical correctness than the English usage: we think on the contrary that ours is much more definite. We can say 'a mast of a ship, a mast of the ship, the mast of a ship, the mast of the ship: and the Greek can express only by inference these shades of meaning. The fact is, that the article before the second correlative defines it either to its generic or individual sense; and leaves the reader to determine which. A similar canon is laid down (and similar remarks may be made on it,) respecting *Partitives*.

8. Which generally require the article before the name of their respective wholes. And "on the same principle, the author says, we may explain the two articles which are employed when two things are opposed to each other by μεν and δε: for in them also a species of *mutual relation* subsists." But here as in most of the preceding cases, the definitive force of the article much better, and much more naturally, explains the usage.

II. Where the article serves the purpose of *hypothesis*, being "merely the representative of something,

of which, whether known or unknown, an assumption is to be made;" such as πονηρον ὁ συκοφαντης αὐτι, where we say the word συκοφαντης is used specifically, and ὁ points out the species in distinction from all other species of the genius ανθρωπος. To the same head the author refers 2. the *plural* employment of the article, to denote *classes* and *descriptions of persons or things*; which admits of a similiar explanation to the last, on both views of the article.

From the most remarkable *insertions*, the author proceeds to the most remarkable *omissions* of the article; and in this section he displays much acuteness in favour of his hypothesis; but as appears to us little decisive reasoning. We think too we perceive in several places a great tendency to a too rapid mode of generalization. 1. The subject of a proposition is without the article, if the proposition merely affirm or deny existence. 2. In all cases where nouns are "preceded by verbs or participles, substantive or nuncupative," the noun is always anarthrous. In cases where the assertion holds good, it appears to us that the nouns are either sufficiently defined by their adjuncts, or from the nature of the affirmation, do not require distinction. The author, after this strong and unlimited assertion, which we have no hesitation in considering as a canon formed more upon his hypothesis than upon induction, is obliged to make considerable restrictions which corroborate our position just stated. It perhaps deserves notice, that among his own examples, we see one in opposition to his canon, Αριστιδης ὁ δικαιος επικαλουμενος, which we find, on reference to Æschines, is rightly quoted. We should not have been surprised to have found this example adduced as an exception which did not fall from the pen of the writer; for such a plan of criticism is too frequently adopted by the author. In like manner, 3. "After verbs of *appointing*, *choosing*, *creating*, &c. the noun expressive of *appointment*, *choice*, &c. is always anarthrous?" on which similar remarks might be made with those on §. 2. 4. Nouns in *apposition*, explanatory not of the essence but of the end or object of the preceding noun, are always anarthrous. We should say, simply because the article is in no way necessary. 5. The article is omitted in negative propositions, where the negation is universal. Here also we should say, because the article, if not inapplicable, would usually have no force. 6. Of nouns in regimen, if the governed has not the article, the governing frequently loses it, even where applicable to it. The fact is, that, in a variety of cases, the governed noun sufficiently distinguishes the governing, so as to prevent the necessity of the article before it; and this holds good wherever only one of the class of objects denoted by the governing noun, can belong to the object denoted by the governed. However, as the Greek, and other languages, very often admit a definitive where it is not *necessary* but only *applicable*, we are prepared to find that the author's canon is less general even than those cases. 7. "The same principle of correlation will explain why, when the noun governing is indefinite, the governed becomes anarthrous."

The author next proceeds to the cases where insertion and omission are combined. 1. In the case of the subject and predicate of propositions. There is nothing peculiar in this case, but what has before undergone some remarks under the respective heads of omission and insertion. And the same remark may be made respecting convertible propositions.

Both, rightly understood, eminently illustrate Mr. Jones's doctrine. 2 "When two or more attributives," (meaning adjectives, participles, and all nouns "significant of character, relation, or dignity,") "joined by a copulative or copulatives are *assumed* of the *same* person or thing, before the first attributive the article is *inserted*, before the remaining ones it is omitted." Our theological readers will recognize this prevailing usage as the foundation for Mr. Sharp's celebrated criticisms on the New Testament.—The general principle is we presume admitted on all hands; the only question is, whether the converse of it be so universally and necessarily true as to authorize modes of expression for which no unequivocal authority is found in the New Testament.—We recommend the author's remarks to the attentive perusal of the critical reader.

We must mention before we leave this head, that Mr. M. states his principle to be inapplicable, where nouns are not significant of character, whether they are names of substances considered as substances, proper names, or names of abstract ideas; and also where the attributives are absolutely incompatible; and that he has fairly adduced an instance which militates against his principles, though not so decidedly as some which may be found in Winstanley.

In chap IV. Mr. M. considers the employment of the article as it respects *proper names*. He deduces two general principles from the usage of Aristophanes, which he considers as usually applicable in all other authors, viz. "that the proper names of men never have the article, except 1. When the same person has been *recently mentioned*; or 2. When the person is from some cause or other of such *notoriety*, that even without previous mention he may be recognized by the hearer. The same principles are more or less applicable to other proper names.—The application of the article to proper names appears to us to have been caused by two or three different circumstances, which may contribute to account for the variations in this use of it. 1. Proper names originally were in most cases appellatives, or at least capable of generic application. 2. They have actually been, in a vast variety of cases, in no way confined to an individual. 3. It is reasonable to suppose that in the original use of the names of places, the general term preceded them to serve as their distinctive epithets, and this might or might not have the article, according to circumstances. The article still appears in many cases to refer to some word understood.—So in English *the Severn* means *the river Severn*.—Whether or not these ideas are well founded, it is obvious that Mr. M.'s hypothesis in no way removes any difficulty arising from the variable use of the article which is not at least more readily removed by less refined speculations on the subject.

In chap. V. The author considers the use of the article before *abstract nouns*, or the *names of attributes and qualities*. He feels this usage to be attended, upon his principles, with much difficulty: to us it appears perfectly accordant with Mr. Jones's account of the article, and to be fairly referable to the previous canons laid down by the author himself, and explicable though circuitously and awkwardly upon his own hypothesis.—We think that in this chapter the author appears to no great advantage as a philosophical philologist: but we must not pass it by without just mentioning what is stated as a very general usage,—the well known employment of abstract nouns without the article, when they are used *adverbially*.

In chap. VI. The author notices several usages for which he does not profess to give a reason on his hypothesis, but which he thinks furnish no evidence of its futility. "And it is to be observed, he very justly remarks, that they are omissions of the article where it might have been inserted, not insertions irreconcileable with its alledged nature." 1. He observes that nouns which are employed κατ' ἐξοχήν and in some similar cases, very frequently lose the article *after prepositions*. In our own practice we have noticed the same thing; and the same thing is observable in English. 'In town, to market, into port, nearer land, over water, &c. &c. are instances. They appear to arise partly from the universal tendency of oral language to abbreviated forms of expression; and partly from the circumstance that the previous connection determines the extent of the term; while, if it comes as the subject of a proposition, the first impression is uncertainty as to its extent. 2. Where several nouns are connected by a conjunction expressed or understood, though they might require the article if they stood singly, yet very frequently reject it when thus brought together. 3. *Ordinals* are for the most part used without the article. In a note the author says, "ordinals not unfrequently take the article: the reason of the irregularity seems to be, that while their natural definiteness gives them a right to the article, it at the same time renders the article unnecessary." We need not, after this remark, despair of hearing that the author is a convert to Mr. Jones's view of the article. 4. Superlatives, having a near affinity to ordinals, sometimes reject the article.

In chap. VII. Mr. M. notices the construction of πας, ὁλος, οὑτος, &c. 1. Where πας in the singular, signifies the *whole* of what is denoted by the substantive, the substantive has the article; but where it signifies *every individual* of the species, the substantive is anarthrous. In the *plural*, since παντες, &c. denote of themselves the whole class. 2. Where there is no reference the article is omitted; where there is, it is inserted. 3. *Abstract* nouns joined with πας follow the same law as plurals. All this affords good illustration of our account of the article; but accords but indifferently with our author's. 4. The construction of ὁλος resembles that of πας. 5. "The noun which is joined with the pronoun οὑτος always has the article prefixed." We have repeatedly had occasion to notice in this volume a strong universal assertion made and afterwards contradicted; and we shall quote a passage following the examples to this 5th canon, among some other reasons, as an instance of what we have remarked. "This usage, though it be uniform in the best prose writers, was unknown to Homer; in both of whose poems οὑτος ἀνηρ and similar phrases are sufficiently common." (The author adds in a note that the same form is found in Pindar, Sophocles, and Æschylus.) "The article, therefore, in this instance, as in some others, was not originally deemed necessary. It is, however, not difficult to account for its insertion at a period, when all nouns employed definitively came to have the article prefixed to them: for they are never more restricted in sense, than they unavoidably must be whenever they are joined with ὅστος." Next follow restrictions respecting proper names. 6. "What has been said respecting ὅστος will for the most part apply to ὅλος." 7. Nouns joined with ἑκαστος follow the usage observed in ὅστος.

Chap. VIII. is occupied with re-

marks on the situation of the article in the concord of the substantive and the adjective. 1. In cases where the attribute is assumed of the substance, supposing one article only to be employed, it must be placed immediately before the adjective. 2. Where both substantive and adjective have the article, the substantive with its article is invariably placed first.—We do not enter into the author's mode of referring these usages to his hypothesis, because it must be sufficiently obvious; but shall bring forwards some of his remarks on the latter usage, where there are two articles. He says that he considers the usual form, ὁ μεγας βασιλευς; and, το αγιον πνευμα, as "strictly equivalent," with ὁ βασιλευς ὁ μεγας, and, το πνευμα το αγιον; but he afterwards points out a shade of distinction: "in the latter," says the author, "in which the adjective is placed last, we may generally, I think, observe one of these two things; viz. either that the substantive might of itself reasonably be presumed to signify the particular person or thing intended, though by the addition of the adjective the substantive is absolutely restricted to the object meant; in which case the addition is a kind of after thought: or else, that the adjective has been purposely reserved by the speaker to mark an *emphasis* or *opposition*." In colloquial language, or in very rapid composition, the former case may sometimes occur; but it is in the latter case that this usage is most frequently to be observed.

The last chapter of Mr. M.'s "Inquiry into the Nature and Uses of the Greek Article" respects the language of the New Testament as far as it concerns the object of the work. We think it, in general, a very just and satisfactory view of the subject; and should with great pleasure analyse and examine it; but we must bring our remarks to a conclusion.

The second part of the work consists of notes on the New Testament. We have felt great interest in the perusal of this part; and, without pledging ourselves for the correctness of the author's theological sentiments, do cheerfully recommend it to all who have the power of employing it. In many of his explanatory, and in still more of his critical, remarks, we cordially agree; and in most places where we differ from him we have to admire great acuteness and considerable closeness of reasoning. The author too often discovers a want of candour to his theological opponents, and a degree of superciliousness for which there is no adequate justification. We observe too, as before, a great tendency to excessive rapidity of generalization; and he certainly carries to an extreme some of his critical positions. With all these faults, we consider the work as a valuable *study* for young critics, and believe that it will materially assist those who will think for themselves, in attaining an accurate knowledge of the original. If we had not extended this article to such a disproportionate length, we should wish to go over the second part with the same minuteness of attention as we have bestowed upon the first: but we must satisfy ourselves with one remark respecting the author's criticisms on 1 John, v. 7. 8.

The mystery in which the author supposes these verses to be involved, arises from the article prefixed to ἐν in the 8th verse. If the 7th verse were genuine, το ἐν in the 8th might refer to ἑν in the 7th; and here lies the difficulty, we should say of the author, for we feel none. The reference of το ἐν, leaving out the indisputably spurious clause, is obviously to the

5th verse; "these three are to the one *purpose*," their testimony tends to the one point before spoken of, viz. "that Jesus is the Son of God."

The author's appendix contains some acute remarks on the Codex Bezæ, respecting which he holds a very different opinion from that of Marsh and Griesbach.

ART. X. *Remarks on the Two last Petitions in the Lord's Prayer. By* GRANVILLE SHARP, 12mo. pp. 25.

ART. XI. *A Letter to Granville Sharp, Esq. respecting his Remarks on the two last Petitions in the Lord's Prayer. From a* COUNTRY CLERGYMAN, 12mo. pp. 24.

THE two last petitions in the Lord's prayer are, according to the common reading of Luke, and the text of Matthew, amended by Griesbach, "and lead us not into temptation, but deliver us from (τω πονηρω," rendered by our translators) "evil." To this translation Mr. G. Sharp objects. "The adjective πονηρος (evil,)" he observes, "being preceded by the definitive article, and having no substantive expressed in the same sentence to agree with it, is rendered by the article a personal substantive, and of course it is applicable, in the first place, to that *personal* character which is most notorious for *evil* or *malice*, κατ' εξοχην, viz.: "the evil one," or "prince of dæmons." p. 3, 4.

There are 15 texts in the New Testament, in which the same expression is used; (Mr. G. Sharp has noticed only 14,) in eight of which our translators have expressed the article, "*the wicked one*."—Of the rest—two are the petitions in the Lord's prayer in the parallel places of Matthew and Luke: four are not examined by Mr. Sharp; and the 15th occurs in Matt. v. 39, μη ανθιστηναι τω πονηρω: this he translates "resist not an evil one"—and reluctantly avers that, by the circumstances of the context it is required to be attributed to any *evil man*, or *human being*. "It cannot," he adds, "reasonably be construed to mean the most eminent 'evil being,' the devil, but only some wicked mortal that is inspired by him."

The "Country Clergyman," however, is of a different opinion: "Reading the passage immediately in connection with the two preceding verses, and, presuming that the εκ του πονηρου ver. 37, refers to the ὁ πονηρος κατ' εξοχην, he is led to fancy that τω πονηρω, ver. 39, most probably bears the same meaning, and looks the same way." But it is not very easy to trace the connection, and still less to give such an interpretation to the verb αντιστηναι, which precedes τω πονηρω, as shall bring the passage under the rule laid down by Mr. Sharp. This, however, the ingenious critic has laboured to do; not, we think, with success. His conclusion, however, is, that it signifies in this place, "to set oneself on a footing with," or, "put oneself in the place of" — so that what our translators have rendered *resist not evil*, he would translate, "set not yourselves on a footing with the wicked one"—or, "put not yourselves in the place of the wicked one," i. e. the devil.—He says something of equivalent Syriac words; but the author of the Syriac version, as capable, it may be, as an English Country Clergyman of the 19th century, of understanding the word in question, is decidedly in favour of the old version.

Another text which Mr. Sharp thought it prudent to pass without notice, is 1 Cor. v. 13, εξαρειτε τον πονηρον εξ υμων αυτων, which has hitherto been uniformly considered as relating to the incestuous person, of whom the apostle had been speaking in the foregoing part of the chapter; but, by the Country Clergyman it is tortured into the same

service with the preceding. He confesses, however, "the suspicion of possible error;" and we have no doubt that such of his readers as have no favourite hypothesis to support, will deem that suspicion well grounded.

After all, could the rule which Mr. Granville Sharp has proposed, be fully established, it would remain to enquire, what Jesus and his apostles intended by the term ὁ πονηρος—and we are convinced that sober criticism would find it to be no more than the personification, after the oriental manner, of evil; or, most commonly, a human adversary, an enemy to the gospel, a perverter of his brethren, an injurious, or a vicious individual; or, the unbelieving part of the Jewish nation, the unrelenting persecutors of the Christian name.

ART. XII. *Jerusalem; or, an Answer to the following Enquiries: What is the Etymology of the word Jerusalem? and, Is there any Connection between Salem and Jerusalem? By* GRANVILLE SHARP. *Wherein is shewn, that the true and literal Interpretation of the Word "Jerusalem," comprehends two very opposite and distinct National Characters, peculiarly applicable to Two equally opposite and distinct, though very disproportionate Parts of the Hebrew Nation; Characters which are unquestionably expressed in the original Name of their own capital City, though this has never before been explained, it seems, either by Jews or Christians,* 8vo. pp. 64.

THE age and character of Mr. G. Sharp entitle every thing, which comes from his pen, to respectful attention; but we regret, that we cannot always commend his speculations as deserving of public esteem. Such is the case with that now before us—in which there is much more of fancy than of truth—of accommodation to pre-conceived opinion, than of sound scriptural criticism.

Of the word Jerusalem he gives a double etymology. *Salem*, in both cases, he interprets as signifying peace, and *Jeru*, he supposes in one case to mean, *to reject*, in the other *to teach*. The greater part of the Hebrew nation have, almost from the earliest period of its existence to this very hour, continued to verify the prophetic intimation contained in the word, according to the first of these etymologies, and a small chosen body is destined to accomplish the great purpose, presignified in the latter. Mr. Sharp, in order to prove these things, takes a pretty full view of the Jewish history, from very remote periods, to the transactions of the Jewish sanhedrim at Paris; during the whole of which they have, by their depravity, and violation of the law of God, *cast away the peace* which they might have possessed, and brought upon themselves numerous and heavy calamities. In every period, however, a small part of Israel have preserved their allegiance to Jehovah, and by their example, *taught others* to fear his name. Some there were who even received the Prince of *Peace*, and engaged in his service. From the capital of Palestine the doctrine of *peace* proceeded, and in that doctrine all nations are yet to be instructed; and, by its influences, all the kindreds of the earth are to be enlightened. Such is a brief sketch of this fanciful little work—if our readers wish for more, we commend to them the pamphlet itself.

ART. XIII. *A Dissertation upon the Logos of St. John, comprehending the Substance of Sermons preached before the University of Oxford. By* RICHARD LAWRENCE, *LL. D. Rector of Mersham, Kent,* 8vo. pp. 83.

THE introduction of St. John's Gospel, has, for more than a century, furnished an ample field for controversial investigation. This

tract assuredly will not end the controversy; but we think that it will contribute to bring some of its leading points into a more determinable state. The author writes with full conviction: to this we do not object; but he also writes with considerable superciliousness towards the opponents of his principles, for which we see neither cause nor reason.

We shall lay before our readers such a view of the tract as will enable them to see the tendencies of our author's reasonings; referring to the tract itself those who think it likely to contribute to give them new or clearer ideas on the subject.

The first chapter is occupied with a discussion of the various opinions which have been advanced "respecting the term λογος;" by which we presume that Dr. L. means, the reason of the evangelist's employing it. The *mimra dii* (or as Dr. L. writes it, *memra dadonai*,) of the Targumists first comes under consideration. The author decidedly adopts the opinion that, in its general use, the expression is indicative of a divine person; but he does not seem to incline to the opinion of many, who consider it as "intended to designate the second Person in the Trinity, who, becoming incarnate, lived and died for us, (of which, perhaps, the Targumists themselves might have had, at best, but indistinct, or even incorrect ideas.)" The necessity of supposing that the older Targumists, Onkelos and Jonathan, considered their *mimra dii* as distinct from the Supreme Being, can be proved only by a faithful induction of the *phrases* in which *mimra* is used by them. The later Targumim have nothing whatever to do with the question; and it is the introduction of their phraseology which has given the principal support to the hypotheses which Dr. L. justly rejects, and which we should suppose will not again be brought forwards, till some profoundly learned person of the next century, stumbling upon Allix or Jamieson, shall bring their arguments again to light as an irrefragable proof of the identity of the doctrines of the Jewish church with those of the large body of the Christian church. But though we agree with Dr. L. on this point, we cannot but wish that he had set the matter finally to rest, by an induction of the kind we have mentioned in both Targumim, instead of a mere reference to the texts in which the word is used with *dii*, &c. in that of Onkelos: and we feel a strong conviction, that if he had done so, and submitted each instance of ambiguous phraseology to a comparison with others, in which no doubt can exist, he would have approximated very nearly to the opinion, that *mimra dii* means, in all cases, either the manifestation of the Deity, or the Deity as manifesting himself to his creatures. We must, however, observe, that Dr. L. lays no stress upon the phraseology of the Targumim in the explanation of St. John's introduction. "It seems difficult," he says, "to ascertain the fact of their existence at the time of St. John, and more so to demonstrate the predominating influence of their opinions upon the minds of other writers, almost at the very instant of their supposed publication." And, even supposing all this proved, he does not consider it as a necessary consequence, that we are "to regulate Christian truths by Rabbinical dogmas."

The last-mentioned point has been involved in so much obscurity by some controversial critics, that we have dwelt upon it more than we intended.—The next hypothesis examined by Dr. L. is, that the term was derived from the Alexandrian philosophy of the day, as the

opinion is brought forwards by Sandius and Le Clerc. The ideas of both these writers," he observes, with great justice, "are founded upon the supposition that, when St. John composed his gospel, the philosophy alluded to was generally cultivated among the Jews;" yet, "that no Jewish writings of authenticity are extant to establish this point, except those of Philo; but, as these were the production of an Alexandrian Jew, they only seem to prove that their author combined the theology of Moses with the philosophy of Alexandria, not that the Alexandrian philosophy itself flourished in Judea."

Some, and among others Michaelis, suppose the use of the word to have been caused by the phraseology of the Gnostics. "It has been supposed," says Dr. L., "from a passage in Irenæus, that while St. John was still living, they not only formed a party, but stood so high in the public estimation, that he thought it necessary to oppose, in the commencement of his gospel, their peculiar errors." The opinion, that St. John opposes these "philosophs," appears to arise from a want of discrimination between the earlier and the later Gnostics; and Dr. L. seems to be but little inclined to admit it.

Others trace the origin of the evangelist's employment of the λογος to the words in Ps. xxxiii. 6.; but Dr. L. justly considers this opinion as originating in "attending more to sound than sense."

Dr. L., upon the whole, appears to incline to the opinion, that the term λογος is employed by the evangelist as a characteristic metonymy of the Messiah; and we imagine, that if he had examined the gospel itself, he would have found abundant justification of the opinion, and explanation of the force of the term.

In the second chapter, our author proceeds to examine the different meanings assigned to the term; and discusses, at some length, the opinion of many modern Unitarians, that by the λογος the evangelist meant a divine attribute. His remarks on this subject are generally acute and satisfactory. He concludes that this hypothesis is untenable, "because λογος cannot be correctly rendered *reason* or *wisdom*, the only meanings which suit the hypothesis of an attribute, and because, even if it could be so rendered, it would still prove, in its application to the text, constrained and incoherent." We recommend the perusal of this part to the class of Unitarians referred to: but we regret that the author has passed so hastily over the opinion of Socinus, for so far from "being now universally given up as indefensible," many of the modern Unitarians have adopted some of its leading principles, modifying it to make it, as they think, more accordant to the phraseology and principles of the New Testament. We had here marked for extract some sentences which manifest too much of the disposition which he attributes to the followers of Socinus, viz. that "supercilious contempt for every other interpretation, which too often characterizes writers, who, instead of adapting *opinion to scripture, adapt scripture to pre-conceived hypothesis.*" But, we must content ourselves with simply remarking, that it was below the dignity of his argument to use the following expression:—"He, or as the Unitarian will have it, she, (that is the personified attribute, wisdom,) who made the world." As the Unitarians appear to be making considerable efforts to disseminate, what they consider (with what correctness we, as critics, have little to do,) as the doctrines of the scriptures, perhaps Dr. L., before his next edition, may see ground to enter more at

large into "the gloss of Socinus."

The last chapter is occupied with considering the signification annexed to the word λογος, by the primitive Christians. The author's statement of evidence, as far as respects the proof of the opinion that the λογος was by them regarded as a personal appellative, we think, is correct, and proves the point. The author is led by his enquiry into the question of the antiquity of the Peshito, on which his opinion opposes that of the learned translator of Michaelis.

ART. XIV. *An Answer to the Reply and Strictures contained in Mr. Bicheno's Supplement to the Signs of the Times: to which are added, Observations on certain Parts of an anonymous Pamphlet entitled "Remarks on a Charge delivered by the Bishop of Durham, in the Year* 1806. *By the Rev.* G. S. FABER, *B. D. Vicar of Stockton upon Tees,* 8vo. pp. 106.

TO those who have felt any interest in the former speculations of Mr. Faber, (and many such, to our inexpressible surprise, we have met with,) this pamphlet will be acceptable. The object of it is sufficiently explained in the title—and we can give no further account of it, but at the hazard of becoming parties in the controversy, for which we have no inclination. We shall, therefore, only observe that the contradictory guesses and assertions of Mr. Faber on one hand, and of Mr. Bicheno on the other, strongly remind us of the important similitude of our Lord, "can the blind lead the blind, will they not both fall into the ditch?"

ART. XV. *A Commentary on the Prophecy of Daniel, relating to the Seventy Weeks. By the Rev.* JOHN MARTEN BUTT, *A. M. Student of Christ-Church,* 12mo. pp. 40.

ART. XVI. *A Commentary upon the Last Vision of the Prophet Daniel, contained in the* 10*th,* 11*th, and* 12*th Chapters: being a Sequel to the Commentary on the Seventy Weeks, and completing the Author's Explanation of the Prophecies of Daniel. By the Same,* 12mo. pp. 74.

IN a former volume we have exhibited a specimen of this author's talents, as an interpreter of prophecy. He is as luminous in his Commentaries upon Daniel as he was in those upon the Apocalypse: and they who fancy they have received instruction from what he has written upon this latter book, will undoubtedly be vastly edified by his remarks upon its prototype. A little plain good sense, however, joined to an accurate knowledge of the history of the East, from the Babylonish captivity to the time of Christ, would prove much better commentators upon this enigmatical book.

EVIDENCES OF NATURAL AND REVEALED RELIGION.

ART. XVII. *A New Argument for the Existence of God,* foolscap 8vo. pp. 68.

EVERY man who contributes in any degree to confirm the conviction of the existence of God, by adducing new evidence, or placing the old in a more striking point of view; or who inspires proper feelings, and excites to proper conduct, in regard to him, by adding to our knowledge of his character and perfection; confers an important benefit on mankind, and entitles himself to universal gratitude. Whether we may rank among the benefactors of their species, in this respect, the author of the little tract before us, we confess we have some hesitation in

deciding; but whatever our opinion may be as to the success of his efforts, we cheerfully award him the merit of being actuated by the best intentions. What is called in the title-page a "New Argument for the existence of God," is no other than, what we esteem, the fanciful hypothesis of Berkley, the non-existence of matter, or of an external world. The writer before us is of opinion that, if it could be proved that there are not any material objects really existing without us, a stronger proof would be afforded of the existence of God, than any that can be deduced from the actual existence of a material creation; because our perceptions and sensations, which now lead us to suppose their existence must necessarily, in such case, be impressed upon our minds and feelings by a superior Being, that is, by God, whose existence would be thus demonstrated. The inference is, perhaps, upon the whole, conclusive; but may we not ask, is not this endeavouring to get rid of a difficulty by the substitution of one still more intricate? is it not attempting to prove an important truth, by an argument which involves in itself far more difficulties than the original proposition? we are not disposed to enter into a controversy on this subject; but we think the inconclusiveness of the reasoning used by this author, in support of the Berkleian hypothesis, and he frequently manifests a degree of acuteness which would have reflected credit on his illustrious precursor, must impress his readers with a conviction, that he has not established the opinion he laboured to support, and consequently has not succeeded in adducing a new or a clear and cogent argument, in proof of the existence of the Deity.

ART. XVIII. *An Attempt to prove the Truth of Christianity from the Wisdom displayed in its original Establishment, and from the History of false and corrupted Systems of Religion: in a Series of Discourses preached before the University of Oxford, in the Year* 1808, *at the Lecture founded by the Late Rev. John Bampton, M. A. Canon of Salisbury. By* JOHN PENROSE, *M. A. of Corpus Christi College.* 8vo. pp. 105.

"UNBELIEVERS necessarily hold that the establishment of the Christian religion may reasonably be attributed to causes simply human. They assert, that the conduct of its founders stimulated by the zeal though purified from the unsocial spirit of the Jewish system was wisely contrived, or fortunately adapted to incorporate in the profession of a common faith the Jews, to whom it was represented as the consummation of the Mosaic law, and the united nations of the Gentile world." See p. 3. This is the position which the present Bampton lecturer undertakes to controvert. Christianity he acknowledges, originally promulgated among the Jews, is professedly the consummation of the Jewish law; and it is certain also, that freed from the temporary or local peculiarities of the Mosaic institution, it offers its impartial promises to all the kindreds of the earth. By these characters he observes its permanent advancement and eventual greatness have been unquestionably consulted. He attempts, and we may add with complete success, to prove that the mode and circumstances in which the Christian religion was originally proposed, were not such, exclusively of miraculous interference, as might naturally have been expected to conciliate the immediate support either of the Heathen or of the Jew, nor such as the authors of the religion could possibly have devised with the political view of furthering its progress. Chris-

tianity he allows, is indeed, a religion accommodated to the general state, and aptly suited to the common hopes of mankind; it accomplishes the covenant which was made with Abraham; and it admits the Gentile to participate in the benefits of revelation: but he contends also, that its character is no where marked with the temporary and questionable expedients of human policy.

In pursuing the argument, the author first briefly states what, according to the history contained in the New Testament, the authenticity of which he necessarily takes for granted, was the real character of the gospel and the conduct of its founder.

"To be able to judge in what manner christianity was accommodated to the nature of mankind, it is necessary that we should understand the circumstances of those persons to whom it was first announced; that we take into consideration their numerous and necessary prejudices, their fond but visionary expectations. It will then be seen, that our religion, though well calculated, when it should once have taken root, to become, eventually, universal; though wisely suited to the general condition of mankind; yet had no natural probability nor prospect of immediate establishment; that it was every way repugnant to the particular opinions of the age in which it first appeared; that the policy by which it was characterized; and the objects which it was directed to attain, were such as an enthusiast, or an impostor, could not possibly have comprehended or proposed.

"Christ, though we now perceive his conduct to have been adapted to the character of the Messiah, who was announced by Jewish prophecies, did not appear as the Messiah whom the Jews expected. He was not received as the consummator of the law, because he did not countenance the common prejudices which existed respecting the mode of its consummation. Nor to the Gentiles of the age in which Jesus and his apostles taught, was the real discrimination between the Christian and the Jewish religion so apparent, as to acquire that favour or impartiality for the one, which was generally denied to the other; or to vindicate the Christian from that odium or contempt, which was every where the portion of the Jew. They who saw that Christianity recognized the religion of Moses, considered it as a sect of Judaism, and were not likely to enquire solicitously into the peculiar distinction of the sect, where they generally despised the religion. While Christ, therefore, to the Gentiles appeared a Jew, and to the Jews a blasphemer of their law, he could derive no political advantage from the opinions or circumstances of the age in which he lived. On no supposition can it be accounted for, that he should have pursued a conduct liable to these objections, but on the supposition that he was a messenger of truth. An enthusiast or an impostor, who pretended to the reforming character, would never have exposed himself to the question, which many parts even of the apostolical writings seem intended to resolve, and which is recorded to have been asked in the second century by one of the most eminent adversaries of our faith: "Why do you rest the foundations of your doctrine upon the Jewish law, and yet abandon it as you erect the superstructure."

He next considers separately the distinct principles of enthusiasm and imposture, to one of which causes the establishment of every false religion must necessarily be referred, and very ably and satisfactorily shews "that the nature of the wisdom which Christianity displays is incompatible with either imputation."

He then advances to the principal part of his subject, which exhibits the indirect and transitory policy of designing or mistaken men in contrast to the enlightened adaptation of the Christian religion to the nature and condition of mankind.—And first he considers the conduct which has been pursued by the teachers of religions profes-

sedly false, and by false pretenders to the character of Messiah. Zoroaster is the first who is selected for this purpose. Placed in circumstances favourable to the introduction and establishment of a pure system of religious faith and practice, yet he complied with received usages, and sanctioned the idolatries which it was in his power to check and overthrow. The sages of Greece and Rome supply the next examples, in the uniformity of the opinion which they maintained that all good citizens ought to comply with the received superstitions of the times.

"Some may have exposed to their select disciples the fallacies of popular mythology, and instructed them in a purer notion of the deity; but they delivered this instruction as a branch of philosophy alone, not as the ground of novel worship: nor did they conceive that any but the seditious would ever be inclined to disturb the temporal repose of useful superstitions. Religion, in the Gentile world, was uniformly considered as a part of civil legislation, and subservient to the ends of government. Plato, though he undoubtedly disbelieved the polytheism of Greece, though he directed that the magistrates of his imaginary republic should be educated in pure and philosophical principles, proposed also the public establishment of a religion, which recognized, in a great degree, popular superstitions. Cicero, in his speculative legislation, adopted the same policy, inculcated, in this respect, an unreserved submission to authority, and permitted not a liberty of worship to the citizen even in private."

But cases more immediately applicable to the author's argument are to be found in the history of Judea. A temporal Messiah was expected at the very time of the appearance of Jesus, and many, both at that period and in succeeding ages, took advantage of the popular prejudices, and accommodated their pretensions to the well known wishes of the Jewish people. In proof of this are cited the instances of Barchochabas, David Al-noi, and Sabatai Sevi. But Jesus, in direct opposition to heathen superstitions, inculcated the worship of one only true and living God, and to the mortification of the descendants of Abraham, assumed no character higher than that of a teacher, and though he declared himself the Messiah, refused to be made a king, even when the people were desirous of exalting him to that dignity.

Many learned men in the Christian church have however supposed, that in the Jewish system, the divine authority of which is acknowledged by Jesus, rites borrowed from idolatrous nations were adopted in compliance with the imperfect views of the people for whom that system was framed: and even the founder of Christianity and his apostles have been charged with dissimulation, and with an improper conformity to principles and practices abhorrent from the spirit of the doctrine they professed to inculcate. To obviate these charges is the design of the author in his third lecture, and he very clearly proves that the partial accommodation to circumstances in the religion of Moses or of Christ, as taught by them originally, cannot be proved inconsistent with truth and real policy; that it is therefore sufficiently discriminated from those other accommodations which have been adduced from religions confessedly false. Consequently the original position is disturbed by no exception which either Judaism or Christianity can supply.

The preacher then proceeds in the remainder of these sermons "to illustrate the distinction, not between Christ and the founders of other religions, but between the conduct of Christ and the conduct of ambitious or enthusiastic Chris-

tians. We shall quote here the words in which he announces his intention in respect of this part of his subject.

"Early, very early in the history of the Christian church, we find compliances with, and imitations of Pagan ceremonies: concessions to existing error, the present policy of which was undeniable, and of which their authors did not perceive the unhappy consequences in reserve. In the early rise of the power of the Roman pontiff, a similar policy is to be remarked. It is still more remarkable in the conduct of the Papal court during the period of its after greatness. This ground, as having been frequently preoccupied, will be passed over with only cursory examination. The history of the order of the Jesuits will, in the next and last place, be discussed with more particularity. The tyranny of their constitutions, the relaxed morality of their casuists, and the accommodating doctrines of their missionaries, will be shown to be as remote from the holy simplicity of him whose name they have dared to assume, as they are useful for the purposes of private aggrandizement. In the ambition of their European policy, in their toleration of idolatrous ceremonies in Asia, and in the foundation of an ecclesiastical empire in the recesses of the new world, they will be shown to disclose, uniformly, an acute but partial genius, fertile in particular resources, but not possessed of lasting wisdom."

This part of his argument which, with the copious notes subjoined to the sermons, occupies by far the largest portion of the volume, is managed with great success, and is very curious and interesting. It contains a highly wrought but perfectly just description of that once powerful body of men who ruled in the cabinets of the most powerful monarchs, managed to a very great extent the commercial concerns of Europe, and were in the highest degree serviceable in the promotion of learning and science. Having traced the rise and rapid progress of the Jesuitical power, and briefly stated the means by which it was advanced, he goes on to shew that the conduct of the missionaries of this order, in regions where the religion of Christ is yet not recognized by public authority, has been profane and injudicious. In Japan the subversion of Christianity was owing to their ambition. In China they made considerable progress in consequence of their toleration of the idolatry to which their converts had been addicted. Their disciples were permitted still to adore the heavens, to pay their accustomed offerings to the manes of their deceased relations, and to perform their solemn act of religious homage to the spirit of Confucius. In India, in order to ingratiate themselves with the Hindus they also abstained from all intercourse with the detested tribe of the Parias; they called themselves the descendants of Brahma, and assumed the habit of the Indian priesthood, they allowed their converts to retain the superstitious and idolatrous practices to which they were from education and habit attached, and in their own worship adopted ceremonies which tended to represent Christianity as little more than a variety of paganism. In Paraguay where they exercised a despotic, but upon the whole a beneficial power, they discovered their policy in the extinction of property, and in keeping their subjects in a state of almost total ignorance. In all these cases their conduct was the very reverse of that which was pursued by Christ and his apostles, and so lik wise have proved the consequences. The corrupt, idolatrous church itself, out of which the Jesuits arose, is rapidly following that once powerful and distinguished order, to decay and ruin, whilst the religion of Christ, which never sought for aid from civil policy, or a mean

compliance with the prejudices and errors of mankind, but resolutely opposed them, has continued to flourish, and at the end of eighteen centuries exhibits marks of vigour which justify the most confident expectation that the founder's words will be verified, and the powers of darkness, to the end of time, be unable to prevail against it. Such is the substance of the work before us, a work which displays extensive reading and sound judgment in its author, and exhibits a very strong well managed argument in defence of the gospel.

ART. XIX. *An Illustration of the General Evidence establishing the Reality of Christ's Resurrection. By* GEORGE COOK, *A. M. Minister of Laurencekirk.* 8vo. pp. 323.

UPON a subject so important and so interesting as the resurrection of Jesus, exhibiting in a most striking manner the exertion of divine power, and lying at the foundation of the faith and hope of the Christian, it cannot be expected that at the present day much new light can be thrown. But it is still possible that by a different arrangement, and mode of illustration, the argument may, in many parts of it at least, be made to appear to more advantage, and to assume a more attractive form. Besides, as the author very justly observes, "at a period when, from the progress of luxury and licentiousness, men are naturally too much disposed to emancipate themselves from what are regarded as the restraints of religion, and when these powerful causes are assisted by the dissemination of a most deceitful, yet imposing philosophy, it is a duty incumbent upon those friends of revelation, whose situation permits them to do so, to exhibit, under every aspect, the numerous proofs of the divine origin of Christianity." Numerous therefore as are the treatises upon this subject, and satisfactory as is the accumulated evidence upon which the truth of the wonderful fact of the resurrection of Christ is founded, Mr. Cook has, in our opinion, which we believe will in this instance coincide with that of all the friends of revelation, performed a very useful and acceptable service by publishing a work so well adapted to confirm the faith of the wavering believer, and to satisfy the serious and honest sceptic.

The plan upon which he has constructed his work will be best exhibited in his own words:

"Taking then for granted the possibility of a resurrection, and the sufficiency of such an event to prove the truth of the revelation which it is adduced to confirm, I shall endeavour, in this treatise, clearly to state what may be called the general evidence for the resurrection of Christ; to shew, that after having expired upon the cross, and lain for a considerable time in the grave, he did, agreeably to what is narrated in the evangelical histories, appear upon earth, converse often with his disciples, and completely satisfy them that he was alive.

"This general evidence arises from the following sources:

"1. From the prophecies of Jesus, that at a certain time he was to rise from the dead, conjoined with his wisdom.

"2. From the fact, that, at this precise time, his body was, by the confession of all who had access to know, not to be found in the sepulchre in which it had been laid, although the most effectual precaution had been taken to prevent its removal.

"3. From the positive testimony of the disciples, that, after this time, they frequently saw him, conversed with him, and received from him those instructions upon which they acted in publishing his gospel.

"4. From the success which attend-

ed their preaching, founded upon the alledged fact that he had actually risen.

"These four branches seem to comprehend the whole of the general evidence for the resurrection; and, if I shall be able to place them in their proper light, I have no doubt that they will be seen to afford sufficient reason for assenting to the truth of Christianity."

Whether Jesus gave intimations of his future death and resurrection at the beginning of his ministry, or not till it was drawing to a conclusion, are questions of little moment. From the history of the Evangelists it is clear that at some period he predicted these events in the plainest terms, in the presence of his enemies as well as of his disciples, and that whatever figurative interpretation the latter might put upon his words, his adversaries understood them literally, and were influenced by them in their conduct immediately after his death. Mr. C. justly contends that from these predictions, taken in conjunction with the vigour and enlargement of his understanding, there arises a very strong presumption in favour of the truth of the resurrection: no impostor, who was not at the same time utterly devoid of understanding, would announce an event which he was sure would never happen, and furnish his opposers with the means of detecting the imposture, and of easily and utterly ruining his cause.

That the body of Jesus was not in the tomb in which his enemies had seen it deposited, on the third day, is a fact established by the most satisfactory evidence. It was removed therefore either by the disciples, or by the Jews, or, according to the account given in the gospels, it was raised by the power of God. The disciples could not have removed it, had they been desirous of doing so: the Jews would have produced it had it been in their possession, reason and testimony concur in proving that no natural causes of the removal of the body, sufficient to account for the fact, can be adduced, and therefore no explanation but that given by the Evangelists remains to be adopted.

The account which the gospel writers give was published in Jerusalem within a very short time after the event happened: the apostles strenuously asserted that Jesus had risen from the dead, and appeared to them during many successive days alive. But this testimony is of little importance if they either could be deceived themselves, or were capable of deceiving others. The former supposition cannot be seriously maintained by any one acquainted with human nature, for a moment: and the latter is proved to be groundless by every thing that is known of their character, their conduct, and their situation. This part of the argument is managed by our author with great ability and success. He has summed it up in these words:

"If the resurrection never took place, as the falsehood of their assertions must have been certainly known to those who declared that they were the witnesses of that event, their continuing to profess their belief in Jesus as the messenger of heaven, and the Saviour of the world, implies, that a number of men who had been much deceived, and most cruelly disappointed, became, in consequence of that disappointment, fervently attached to the memory of the man who had deceived them; that with the avowed design of promoting his honour, of procuring for him the love, the veneration, and the gratitude of mankind, they engaged in an undertaking which, to persons possessed of their measure of judgment, must have appeared impracticable; that they ascribed to this teacher, doctrines which would not naturally have suggested themselves to men in their situation of life, doctrines which subverted those opinions and sentiments which from infancy they had

been taught to revere, and to which, conceiving them to be sanctioned by divine authority, they were most firmly attached, even when they believed in the divinity of their master; that rather than renounce this scheme of imposture, the success of which could be attended with no benefit to them, and could only give currency to what in their hearts they must have detested as impious, they patiently submitted to the most dreadful tortures, and even voluntarily exposed themselves to death, with the composure and joyful anticipation which would have been natural only if their pretensions had been well founded; and to sum up the whole, that they acted with this astonishing degree of fortitude and resolution, although they were constitutionally timid, and had been betrayed by that timidity into conduct which, when they reflected upon it, they severely condemned.

"If there be any man who sees no difficulty in admitting all this, in reconciling it with human nature, he must be allowed to believe that the apostles were impostors, and that the resurrection of Christ was devised by them for the purpose of deceiving the world, or rather for no purpose whatever; but I cannot persuade myself that any one who looks into his own bosom, who endeavours from consciousness, or from experience, to investigate those radical principles, which must, while we are men, influence and determine our conduct, will hesitate to admit, that if, under all the circumstances which have been stated, the disciples of Jesus gave a false testimony respecting the resurrection, they acted in a manner subversive of every law of the mind; that the supposition of their giving such a testimony overthrows every ground of belief, and involves us in inextricable perplexity."

The disciples not only proclaimed the fact of the resurrection, they proclaimed it with success. It was believed by many thousands upon the very spot on which it was asserted to have taken place, it received the firm assent of vast multitudes throughout the extent of the Roman empire.

That in Jerusalem itself great numbers should be converted to the faith, or which is the same thing should be convinced by the apostles that Jesus, upon the third day after his crucifixion rose from the dead, very strongly establishes the truth of the resurrection. Had this story been a fabrication, Jerusalem was the last place in which it would have been originally promulgated, or it would have been told in secret, or at a considerable distance of time from the execution of Jesus. The imposture, had there been any, must have been detected. The Jews had not only the means of detection in their power, but were urged by disappointed views, and the opposition which Christianity made to their prejudices, to employ those means. Yet "myriads" believed, and they who rejected the testimony of the apostles, brought forwards no evidence of the falsehood of that testimony. The conclusion is that the fact could not be controverted; the resurrection did actually happen.

"It is equally impossible consistently with the acknowledged principles of human nature to account for the rapid progress of Christianity through the empire, unless there was the plainest evidence exhibited that the resurrection of Jesus really happened." To place this part of the argument in its just light, our author takes a general view of the nature of those religious opinions which were entertained by the Heathens, and of the influence which these exerted over their minds;—he points out the obstacles which stood in the way of the reception of Christianity, arising from the doctrines and spirit of that religion, and from all the circumstances attending its introduction; he proves that there was nothing either taught by the apostles, or arising from the belief of what they taught, which could have rendered the new faith accept-

able to those who heard it: and having stated the argument arising from these particulars, he lastly shews what support it derives from the history of mankind, since the period at which the religion of Christ was made known to the world. Through the whole of this argument, which occupies the greatest part of the volume, we cannot, consistently with the limits within which we are compelled to confine ourselves, follow our author. We must content ourselves with observing that in illustrating this last source of evidence he has been completely successful, and given much interest to topics which have nothing of novelty to recommend them to attention.

"That imposture may wear the appearance of truth no one can doubt; but this has, and indeed must have its limits; no impostor can guard every avenue of detection; the best concerted story has often been exposed by some trivial circumstance which, from its apparent insignificance, had never been taken into consideration. But the apostles, little skilled in human nature, and in the art of deception, as they undoubtedly were, have given to the world evidence for the resurrection, arising from many different sources, over some of which they could have had no controul: yet all is harmonious, in whatever way we examine the fact; whether our attention is fixed upon the situation and conduct of those who professed to be the witnesses of it, or upon the effect which their annunciation of this event produced upon mankind, we are brought to the same conclusion,—that Christ certainly rose from the dead, and that the religion which he published is a divine revelation."

Such we believe will be the conviction in the mind of every candid and enlightened enquirer, when he rises from the perusal of this useful work.

ART XX. *A Letter to a Noble Duke, on the incontrovertible Truth of Christianity. The second Edition corrected, to which is added a Postscript.* 12mo. pp. 117.

THIS is a judicious abridgement of a well known and unanswerable treatise by Leslie. The very plain and forcible manner in which the truth of the Jewish and Christian revelations is here established, renders it exceedingly desirable that it should be presented to the public in every form in which it is likely to attract the attention of the different classes of society. The postscript contains "a cursory view of the positive evidence, which has, through a course of so many ages, sanctioned and supported the belief of Christianity among the most improved, enlightened, and scientific part of mankind." It is written by Mr. Bigland; and although it is not distinguished by novelty, it will be found a useful compendium of the historical evidence in favour of the Chistian system.

ART. XXI. *Intimations and Evidences of a future State. By the Rev.* THOMAS WATSON, 12mo. pp. 176.

THE work of which this is a new edition was published about sixteen years ago, and has long been out of print. It consists of two parts; in the first part are stated the intimations of reason and natural religion of a future and retributory scene; and in the second, the evidences which are afforded by revelation. Although some positions are advanced in a manner not sufficiently qualified, and others are founded upon a metaphysical system which is open to the most serious objections, yet these are comparatively rare, and detract but little from the merit of the work. We cannot do a better service, to young

persons especially, than to recommend it to their careful attention, as fully justifying the confident expectation of a future life, and inculcating many lessons of great importance in the conduct of the life that now is.

ART. XXII. *The Voice of Truth; or Proofs of the Divine Origin of Scripture.* By ANNE FRY, 12mo. pp. 95.

THIS good lady has ventured beyond her depth, and with all the assistance she has received from Paley and Bryant and Maurice, she makes but a poor figure in the character she has assumed. Instead of the title which her work now bears, she should have affixed one more fairly expressing her design, which is, an attempt to prove the doctrine of a Trinity. She talks with great confidence of the Targumists, Cabalists, and Rabbis, of Mimra, and Ruach Hakkodesh; she pretends to be quite at home in the sacred books of the Persians, the Hindoos, and the Chinese; she knows all about Isis, and Osiris, and Odin, and Thor; but unfortunately she has neglected to attend to matters of less moment, and called the irresolute judge who passed sentence upon Jesus, *Pilot*. As this very learned lady has actually quoted a Latin sentence from Kircher, for the benefit of her readers we shall, in return, offer her in the same language the best advice she can possibly receive:

"Sumite materiam vestris, qui scribitis, æquam
Viribus, et versate diu quid ferre recusent
Quid valeant humeri."

DOCTRINAL AND CONTROVERSIAL THEOLOGY.

ART. XXIII. *Scriptural Illustrations of the Thirty-Nine Articles of the Church of England, with a practical Comment upon each Article; affectionately intended to promote religious Peace and Unity.* By SAMUEL WIX, *A. M. Rector of Inworth, in the County of Essex; and Vicar of St. Bartholemew the Less, London.* 8vo. pp. 363.

TO prove from scripture the truth of all the thirty-nine articles which the church of England has decreed in order to secure uniformity of faith, would indeed be an undertaking of extreme difficulty; to cite a great number of texts, which, in consequence of being taken out of their proper connection, shall seem to inculcate the same doctrines, is the easiest task that can be undertaken. Nothing is wanting but a good concordance. But in proportion to the ease with which it may be performed, it fails to produce the desired conviction in every enquiring mind. The grossest error which ever prevailed in the Christian church may be supported by the same means.—Where is the fanatic who makes not his appeal to the oracles of sacred truth? Where is the heretic who has not produced in justification of his heresy the authority of Christ and his apostles? And we know not how such writers as Mr. Wix could oppose them. They adopt the same method as that which he pursues, and they cannot maintain an opinion so extravagant, but it may be vindicated in precisely the manner in which he has chosen to establish the truth of the confession of the church of England. We shall give a few examples of his mode of scriptural illustration.

To prove the divinity of Christ, under the first article, Mr. Wix quotes Heb. xiii. 8, "Jesus Christ, the same yesterday, to day, and for ever:" not adverting to the argu-

ment of the writer of that epistle, which renders it necessary to understand, by the phrase—Jesus Christ —*the Christian doctrine*. To the same purpose he produces, John x. 30. "I and my father are one," regardless both of the structure of the original, and of passages in which the same phraseology is employed to denote the co-operation of the apostles in the promulgation of the gospel. This text is quoted under the next article to prove that Christ is of the same substance with the Father.

To establish the position advanced in the seventh article, that "they are not to be heard which feign that the old fathers did look only for transitory promises," he has produced the following passage from Is. xxvi. 19. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that dwell in the dust;" whereas the connection in which these words appear, most clearly shews that they contain the promise only of temporal prosperity. John xv. 4. "Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me," is cited to prove that we have no power to do good works without the grace of God, by Christ, preventing us; although from an attentive consideration of the context it is evident that the observation respects only the making converts to the Christian faith. With still less regard, if possible, to the exigence of the place, is quoted Rom. vii. 24. 25.

We could multiply such instances to a very great extent, if after producing these instances we thought it necessary, and we could also shew that by far the larger number of passages have not even the appearance of connection with the doctrine of the article under which they are placed.

But we forbear, as this would encroach too much upon our limits. Nor is it necessary. The principle upon which the work is constructed is altogether wrong. The object which the author has in view is not to discover by impartial criticism what are the doctrines taught in the Scriptures, but having before him a system of doctrines, the work of men confessedly fallible, just emerged from the errors of popery, fearful of receding too far from what they had lately reverenced as truth, and possessing in comparison of modern theologians, few advantages for the right explanation of the sacred oracles, it is his professed endeavour to make the language of Scripture harmonize with this established confession of faith. And how does he resolve to do this? Not by a careful investigation of the phraseology of Scripture, or the scope and design of the argument, or the discourse from which he selects his numerous texts; but by tearing passage after passage from their natural connection, and assigning to them, for the most part, a sense which they only seem to the most superficial enquirer to bear.

We have not the least doubt of the author's good intentions. We are convinced that he is sincerely desirous of "securing unity of sentiment, and of reconciling the opinions of varying sects." But this, according to the present constitution of the human mind, is a vain attempt. The most that can be hoped for is, that difference in religious opinion may not interrupt the exercise of social affection. And we know of no means so likely to effect this, as the abolition of all human formularies of confession, and the general adoption of the simple test proposed by the apostle; "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

ART. XXIV. *Theological Thoughts on God, the Creation, Fall and Redemption of Man: and on God's Dealings with Men, from the Creation to the final Consummation of all Things.* 8vo. pp. 394.

THE author very justly laments that "there are few if any publications, which give a connected and systematical view of religion, embrace every article of faith, establish truth by reason, argument and fair deduction, and refute error by proving its reality." To supply this deficiency, he offers to the public the work before us, and he hopes that it may be useful to the instructor of youth, the missionary, the parent, the master of a family, the clergyman and the devout Christian, p. viii. How far his desires, which we sincerely believe to be benevolent, are likely to be realized, our readers may judge from the following passages:

"God created the soul of man in the similitude and likeness of his own divine nature, by the Son, to put or communicate the Son to it in the Holy Ghost. In the faculties of the soul there is an infinite desire after good; a sensible pain from the want of it; a violent effort of all its energies after it; all which seem only different degrees of desire. If the soul apply to the right object, then it finds the light, or the Son of God, manifested by the operation of the Holy Spirit in its intelligence. Then there is produced from that emanation of infinite light, infinite joy, or the Holy Spirit in the capacity of joy. The union of these may be called the form or superstructure of the soul.

"God's desire, abstracted from any thing else, is in a state of suspension or absorption within itself; but by reflecting and revolving within himself, he thereby excites and produces the representation of his own glories in himself, from which arise infinite joy, infinite desires or ardour, and light, which form the divine faculties, the ever blessed Trinity in Unity, Father, Son, and Holy Ghost. A radiance or emanation from these ineffable and united glories, produces the faculties of the soul, which is the throne of the Father, where he resides."

"God made us capable of raising and exciting divine ideas in our minds, that we might in some manner and degree represent him. He made us also capable of exciting in ourselves ideas of all material things, that we might represent the voluntary manifestation of the divine arbitrary contemplation. By seeing material things, he gave us also a capacity of exciting an idea resembling that of the divine operation. When the Deity beholds things he sees his own infinite wisdom, beauty, goodness and perfection in them. So when we see things, we contemplate the infinite beauty, wisdom, bounty, and goodness of their Creator in them. The faculty of exciting all these ideas may be called reason, which likewise combines and compares them together."

"Before the creation, and anterior to the existence of the things themselves, the idea of all things was in God, and by his powerful desire or fiat to consider them as present, they became so.

"In like manner man may consider the idea of things abstracted from their existence. But when he has a desire to consider them as present and existing, that desire or imagination cannot cause their existence, prior to the almighty fiat. This imagination produces a certain motion in the brain, which corresponds with the thing the mind inclines to consider as present. All bodies that are imagined, make an impression upon the soul which imagines them, because all things are communicated, or tend to imprint their forms and character upon those things with which they have any connexion."

These theological thoughts are not always so replete with nonsense, but where the author is intelligible he is generally dogmatical, uncandid, and more anxious to support a system than to encourage an impartial examination of the language of scripture. Hence such passages as the following:

"Arianism seems to be divided from Deism, and that again from Atheism, by

thin partitions. The man who is obstinate in the disbelief of our Saviour's godhead must be, one would think, strongly tempted to reject the Scriptures, as a book big with blasphemy, since every idea descriptive of God, from his works of creation, is there expressly applied to him, unless paternity, a mere relation of order, be the distinctive idea of a God which is so far from implying any inferiority, that it proves the very reverse; for, unless *only Son, and only begotten,* should signify *the only created* (the consequence of which would be, that our Saviour is the only creature in the universe), it must follow that he is uncreated, and of the same nature with the Father."

"Is there any object, upon which we can fix our eyes, that we perfectly comprehend? Do we thoroughly understand the nature of the soul and body? Yet we refuse our assent to the doctrine of the Trinity. We will not take God's word for the truth of it, because we cannot comprehend it. Daring and presumptuous man! tremble, lest a thunderbolt from heaven convince thee of the existence and power of a Trinity."

Most fortunate is it for poor arians and unitarians, that this theological thinker cannot wield this dreadful weapon; we have reason to believe that it would not lie idle in his hands.

We cannot close our notice of this work without producing one or two instances of the author's powers as a scriptural critic.

"Christ declares that he and his Father were one, i. e. one in essence and nature, one in authority and power, and not barely one in will and consent. That this is the genuine sense of the words appears, first, From the original text, where it is not said, I and my Father are one person, in the masculine gender, but one thing, in the neuter. Now if that one thing be not the Divine Being, they cannot be one. Since the Father is confessed to be God, the Son cannot be one thing with the Father, if he be not God too."

As the disciples are said to be one, "one thing, in the neuter," with Christ and with God; they also by the very same mode of reasoning may be proved to be God!

In another place we are told, "The scriptures inform us, that after a stay of three days in the grave, by his almighty power, *he (Jesus) raised himself* to life again." p. 228. We have taken no little pains to make ourselves acquainted with the scriptures; but we never met with such information in them. Jesus is there said to *have been raised* by the mighty power, not of himself, but of God The doctrine of divine influence upon the human mind is attempted to be proved in the following summary manner:

"Besides these extraordinary operations of the Spirit, there are other communications of a more general nature, which are called the ordinary operations of the Spirit. These consist in causing a change and renewal of men's minds, and in affording them inward and secret assistance to become good and virtuous. St. Peter, in his sermon on the day of Pentecost, said, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call." It is evident that the influence of the Spirit, spoken of by St. Peter, and in many other places of Scripture, must be common to all Christians, and cannot mean the extraordinary and miraculous communications, which were the portion of very few, and continued only for a very short time. Hence we derive this comfortable and important assurance, that the Spirit of God co-operates with our sincere endeavours after righteousness, and assists us in all our virtuous exertions."

Our readers will now, we hope, be able to form some judgement of the work, and to decide with what prospect of utility it can be used as a guide to the instructor, or an assistant to the young and the unlearned in attaining the knowledge of Scripture truth.

ART. XXV. *A Critical Essay on the Ninth Book of Bishop Warburton's Divine Legation of Moses. Published in Consequence of having gained the Annual Prize, instituted by the late Rev. J. Hulse, A. M. of St. John's College. By* JOHN NORMAN PEARSON, *Scholar of Trinity College.* 8vo. pp. 140.

THE ninth book of the divine legation exists only in a fragment. It was intended to explain at large "the nature and genius of the Christian dispensation, and to assign the great and principal reason of the omission of future rewards and punishments in the sanctions of the Jewish law." With what propriety, considering the very unfinished state in which it has been left by the author, this book can be made the subject of controversial remark and animadversion we think may reasonably be questioned. It has, however, been proposed at Cambridge, as matter of discussion for a prize essay, and the literary Goliath who once defied whole hosts of experienced theologians, is assailed by a stripling, who, for the first time, as we conjecture, makes trial of his prowess in theological warfare. He has however acquitted himself well; but for his future credit we wish him subjects less involved in conjecture.

The positions laid down by the bishop of Gloucester, and here controverted, are the following: That the several parts of natural religion, to which alone Adam and Eve were subject previous to their entrance on the paradisaical state, were discoverable by the unassisted efforts of the human understanding, without the aid of divine instruction; that under the dispensation of natural religion, whenever man forfeits the favour of God by a violation of the moral law, his sincere repentance entitles him to the pardon of his transgressions: that man when ejected from Paradise became a subject of natural religion, as before his admission there: that sacrifices of every kind originated in human reason, and were not appointed by a revelation from heaven; and that justification is the being entitled to immortality by faith in Christ after the obtaining of pardon by repentance. Some remarks designed rather to confirm and illustrate the bishop's observations upon miracles are added, and some objections are stated to his account of prophecy.

The speculations of the essayist are as unsatisfactory as the dogmas of Warburton; they are founded for the most part upon an arbitrary, and as it appears to us, a false interpretation of the ancient historical fragments which compose the early part of the book of Genesis, and supported by vague conjectures, and a misapplication of some of the reasonings of the apostle Paul.

ART. XXVI. *Predestination to Life: a Sermon, preached at Lee-Croft, Sheffield, April* 18, 1804, *before an Association of Ministers, and published by Request. To which are added, several explanatory Notes on the important Subjects of Predestination, the Origin of Moral Evil, &c. alluded to in the Sermon. By* EDWARD WILLIAMS, *D. D. Second Edition.* 8vo. pp. 54.

ART. XXVII. *Remarks on a Recent Hypothesis respecting the Origin of Moral Evil; in a Series of Letters to the Rev. Dr. Williams, the Author of that Hypothesis. By* WILLIAM BENNET. 8vo. pp. 103.

ART. XXVIII. *A Reply to "Remarks on a Recent Hypothesis, &c. by the Rev. W. Bennet." In Eight Letters to that Gentleman. By* JOSEPH GILBERT. 8vo. pp. 162.

ART. XXIX. *Appendix to Remarks on a Recent Hypothesis respecting "The Origin of Moral Evil;" occasioned by the Reply of Mr. Joseph Gilbert: in two Letters to that Gentleman: in which his improper Spirit, and gross Misrepresentations, are exposed.* By WILLIAM BENNET. 8vo. pp. 37.

ART. XXX. *Strictures on the Origin of Moral Evil; in which the Hypothesis of the Rev. Dr. Williams is investigated.* By WILLAM PARRY. 8vo. pp. 88.

ART. XXXI. *Animadversions on the Rev. William Parry's "Strictures on the Origin of Moral Evil;" in which the Hypothesis of the Rev. Dr. Williams is investigated. With an Appendix containing brief Strictures on the Rev. William Bennet's "Remarks" on the same Subject.* By THOMAS HILL. 8vo. pp. 98.

IN our critical employment, we are often rewarded for our examination of the various works which come before us, by the excellence of the matter contained in them, or by the interesting manner in which the ideas presented to us are detailed. Not unfrequently however it happens, that we are obliged to drag through a mass of barren controversy, without any prospect of utility, and without even present amusement to lessen the wearisomeness of our toils. We believe that a large portion of even the thinking class of readers, will not object to our classing the above series of pamphlets under this head. Dr. Williams, feeling as every believer in predestinarianism must, the difficulties of the common opinions respecting that doctrine, and not possessing that cast of mind which would have led him to receive the more extensive views of the subject afforded by the writings of profoundest of mental philosophers, at the same time impressed with the conviction that the doctrine of "predestination to life" is the doctrine of the scriptures, brought forwards a hypothesis which to him seems completely to remove all difficulties from the moral government of God, as far as it respects the existence of evil, and to reconcile the jarring opinions of predestination and free-will. This notable hypothesis he delivered in the sermon above mentioned; and in his notes to an edition of Dr. Doddridge's lectures published under his direction. If his opinions had been confined to his sermon, or if Dr. W. had not held an important official station, as head of a dissenting academy, we suppose that they would have been limited to the Doctor's own community; and we are not aware that any injury would, by this means, have accrued to the public at large. About three years after the publication of the sermon, one of the author's calvinistical brethren, Mr. Bennet, takes up the gauntlet which the Doctor had thrown down, by stating his intention to give due attention to any one who should candidly assign reasons against his hypothesis. The strictures of Mr. Bennet, however, are not, as it appears, thought deserving of Dr. W.'s attention; but a *young* writer (we presume,) of the name of Gilbert, in in an *elaborate* work, takes up the Doctor's controversy; and with the fullest conviction of the truth of his hypothesis, (fuller than we should have conceived possible in any *independent* thinker,) attacks the opponent of it with considerable flippancy, but we must admit with some shrewdness, and great appearance, at least, of being deeply read in divines of the school of Calvin. We wish Mr. Bennet, who seems to be a very respectable thinker, though not a practised writer, had manifested less of the virulence of a controversy in reply to his petulant assailant. His title does not do him credit; and we think that his cause, as far as respects his personal opinions, would not have suffered by omitting the fol-

lowing conclusion of his appendix. "Such conduct, Sir, is not to be reconciled, either with candour, with *justice*, or with TRUTH: And be assured, after such a developement of your spirit and principles, that whatever on the present subject may issue from your disingenuous pen, will sink with me into silent contempt." We need not point out to Mr. Gilbert his consolation in the unfortunate ambiguity of the words "with me," in their present situation.

The next writer in this controversy is one who has obtained considerable applause, from many, both in the establishment, and among the dissenters, for a tract on the inspiration of the New Testament. It seems that in the discharge of his official duty, (as theological tutor of an academy supported by the funds which were formerly applied to the maintenance of the well-known dissenting academy at Northampton and Daventry,) Mr. Parry found it necessary to make some animadversions on Dr. Williams's hypothesis. His views on this subject,

"Were known to several of his highly esteemed friends and brethren in the ministry, who have for some years expressed a wish for their publication. In compliance with that desire, and with a hope that the discussion may be useful, he has extended his examination of the subject, to the form in which it is now submitted to the judgment and candour of the public."

Mr. P.'s title is unfortunate, as he surely means strictures on some one's account of the origin of moral evil, not on the origin of moral evil itself. Passing by this verbal error, we must add that his tract does not display any profound views on this intricate subject, but such as will doubtless give great satisfaction to that class of readers who are willing to limit human knowledge to what they themselves can grasp with their present stretch of intellect, and who agree with the author in thinking, "that it is not by the aid of metaphysics, *in any sense*, (*of any kind*, for no one supposes that it is by the aid of the *word* metaphysics,) that we can hope to determine, those questions of a moral and religious nature, on which the word of revelation is wisely silent." Though we by no means consider Mr. P. as having thrown any new light on the subject of the origin of moral evil, or as having gone himself, or conducted his readers, as far as the light of sound philosophy might have guided him in his enquiries, yet he successfully combats the obvious absurdities of the PASSIVE-POWER system of Dr. Williams.

Mr. Hill is the last writer in this controversy whose tract has been handed to us. He writes like a man fully impressed with the truth of his opinions, yet without much asperity, though with considerable acuteness. In his opinion, the hypothesis of Dr. W. "so far from being dangerous or injurious in its tendency, will become, in proportion as it is examined and embraced, of the highest importance to the cause of *Christian morality*, and *evangelical religion*." He sets out with great show of science, with a series of *rules* and *axioms* of which we do not see the relevancy; and he then proceeds to give some *definitions*, some of which make the darkness darker. We shall present two of them to our readers; the first for the sake of an observation we have ourselves to make on the subject; the second to shew how men of good sense may deceive themselves by the use of unrefined words.

"EQUITY, says Mr. Hill, page seven, is that perfection of the divine nature which *gives to every one his due*, and MERE EQUITY allows *neither more nor less than is due*." Again,

"TENDENCY implies, in general, the idea of *causation*. But in order to understand its precise import, the different species of tendency or causation must be considered. *Causes* or *tendencies* are either *positive* and *physical*, or *negative* and *metaphysical:* the former belong exclusively to God, and produce all the good in the universe, the latter attach only to his creatures, and are the source of all evil. *Tendency* to evil, in Dr. W.'s acceptation of the term, is the *negative or metaphysical cause of evil;* and *excludes every idea of what is physical and positive.*"

Our readers will please to observe, that they owe the italics in this last *definition* to Mr. Hill, not to us; but they will serve to point out the obscurity of the author's ideas, and perhaps the whole together will lead them towards the conviction that he and his instructor have been caught by a set of sounding words which either mean nothing or mean nonsense. Campbell, (in his Philosophy of Rhetoric, book II. ch. vii.) has some remarks respecting "the cause of this strange phenomenon; that even a man of discernment should write without meaning, and not be sensible that he hath no meaning; and that judicious people should read what hath been written in this way, and not discover the defect." The title of the chapter is, "What is the cause that nonsense so often escapes being detected both by the writer and by the reader?" and we invite the attention of the advocates for the *passive-power* system to the observations of that judicious author.

But it is high time for us to lay Dr. Williams's hypothesis before those of our readers, who have advanced with us in our account of the controversy. The hypothesis is decidedly brought forwards in the sermon itself; but as it appears in a more complete form in the notes, we shall quote the statement of it from them. Page 42.

"We assert, that the *origin of moral evil* is to be found in the *union* of two principles, neither of which considered alone partakes of a *moral* character. These two principles are *liberty* and *passive power*. Liberty, it is manifest, is morally neither good nor bad, but is a mere natural instrument, if I may so speak, and may be termed a *natural good* of which God is the author and decreer. On the contrary, passive power is a *natural evil* of which God is not the author or decreer, yet morally considered is not evil. But this term, being little understood, requires further explanation; at least it is incumbent on me to shew in what sense I use it. My design is not to vindicate the use of it by others, but I adopt it to convey a specific idea, for which I find no other word or phrase more appropriate. By "passive power," then, I mean, that which is of *unavoidable necessity* found in every creature, as such, in direct opposition to the self-existence, independence, and all-sufficiency of God. In other words it is that *tendency* to nihility, physically considered, and to defection morally considered, which of *absolute necessity* belongs to every dependent or created nature. That there is such a principle is self-evident, nor is it probable that any reasonable being will ever deliberately controvert its existence. Now, it is demonstrable that this, from the definition, cannot be the object of divine decree, or of will; for it is stated to be of *absolute* or *unavoidable* necessity; besides, it is absurd to suppose that God has decreed, or produces, any thing the existence of which stands in *direct contrariety* to himself. That it is not a *moral* evil is plain, for the *holiest* creatures are subjects of it—God alone is exempt.

"Let it be further observed, that the First Cause, being goodness itself, impels, whether decretively or efficiently, to *good only*; and of this character is even our being necessitated to exercise our volitions. Yet, when the exercise of liberty, in itself innocent, *unites* with passive power, the offspring of this union is moral evil. This I am fully persuaded, is the true solution of the question,

whence cometh moral evil? If any person shall think proper candidly to assign his reasons to the contrary, due regard shall be paid to them."

Respecting this singular hypothesis, we have ourselves only to remark, that, if it be admitted, as the believer in the doctrine of predestination to life surely will admit, that the Supreme Being *could* prevent the consequences of this tendency to moral defection, by predestinating all to life, the introduction of this principle of *passive-power* in no way whatever removes the difficulty respecting the existence of evil; and that, if the doctrine of eternal punishment be regarded as the doctrine of revelation, (as we suppose these gentlemen do regard it,) it cannot be shown to be consistent with the divine equity on Mr. Hill's definition of that attribute, that the Supreme Being should have brought into existence any creatures who should be *left* to the consequences of passive-power, viz. to eternal misery. We consider it as a futile attempt to solve a difficulty which presses upon every consistent believer in the existence of a Supreme Being; and which can yield only to sound and extensive principles respecting the laws and operations of the human mind, and to those comprehensive views of the moral administration of God which seem necessarily to result from an accurate acquaintance with those laws aided and guided by the light of revelation. We are fully convinced that neither Dr. W. nor his advocates have found the clue to the right examination of the question; that they have involved themselves in metaphysical subtleties, when they should have set out with an accurate examination of the mental structure; and that they have been led by them to notions as much in opposition to the dictates of revelation as to the deductions of philosophy. "I form the light, and create darkness; I make peace, and *create evil*; I the Lord do all these things," are words which, to us, appear subversive of all the doctrines which are modifications of *philosophical* liberty. "Since all the actions of men," says the eminently pious and philosophic Hartley, "proceed ultimately from God, the one universal cause, we must, according to this (the philosophical) language, annihilate self, and ascribe all to God. But then, since vice, sin, &c. are only modifications and compositions of natural evil, according to the same language, this will only be to ascribe natural evil to him; and if the balance of natural good be infinite, then even this natural evil will be absorbed and annihilated by it."

We shall close this article by soliciting the attention of the philosophic part of our readers, to the section of the Observations on Man, (vol. 11. prop. 15.) from which this extract is made. Hartley clearly shews that the grand difficulties on this abstruse subject, arise from mixing together the popular and the philosophical language; and his remarks on this particular topic, together with the more general principles detailed in prop. 4. and 14—16, furnish in our apprehension a system, which the more it is understood and embraced will the more unravel the perplexities of the enquirer, and gradually bring him to the most satisfactory and consoling conclusions respecting the dealings of Providence.

ART. XXXII. *Studies; Sacred and Philosophic: adapted to the Temple of Truth.* 8vo. pp. 656.

WE believe few persons of sound sense, at least of experience in life, wish to see an old friend in a new face; and we strongly suspect,

that a large proportion of those who imbibe, as Christian truth, that class of opinions which it is our anonymous author's intention to disseminate, will be dissatisfied with the fanatic form in which his sentiments are "proposed to common inspection — the public." In our official capacity as critics, it is not an object to us whether the opinions of an author accord with our own standard or not; and we hope that we shall always be disposed to view with impartiality all *arguments* on each side of the controverted questions: but we also hope we shall always be desirous of vindicating our common Christianity from mixtures of bigotry, and of warding off from those whom we consider as its steady friends (whether or not they regard us as such,) the fulminations of zeal without knowledge and charity.

The author of this singular work, (which for aught we know may strengthen the faith of those whom he would call faithful, but will certainly convert no one to his opinions,) seems to expect that the Reviewers will have no mercy upon him; and we have seldom met with a volume on which we can pronounce censure in so unhesitating a manner. We see such a spirit of narrow bigotry, such dogmatical assertions on points respecting which the Gospel is either silent or, (as it appears to numbers who as far as man can judge possess the spirit of Christ,) speaks a different language, such a disposition to attribute opposition to his peculiar tenets to unchristian views and feelings, and all this blended with such glaring and vain-glorious pedantry, often clothed indeed in a thin veil of self-abasement, that the book does not deserve mercy. We think however that its author deserves justice; and this we shall do him by stating, that he seems to be a man fully impressed with the truth and importance of his opinions; that they are unhappily such as prevent him from viewing those who differ from him on some of his leading tenets as in a state of salvation, however much it may be their uniform endeavour to submit their hearts and lives to the requisitions of the Gospel; and that in order to increase the conviction of his friends, to attract the notice of the luke-warm, and to alarm those who appear to him to be in a state of error and perdition, he has presented his sentiments to the public in a form which might have novelty and decision as its characteristic features.

We must give a specimen or two of the dogmatism and bigotry which we condemn; and then leave those readers who expect good things from the perusal of these studies, to read as we have done. We hope they will receive as little harm, and more profit than we have derived from our labours.

"Whenever people affect to treat with scorn or even slightingly the doctrines of revelation—by which it is *superemminently* distinguished—we are confident they are committing an act of impiety, and discover the most culpable ignorance, though they may be characters in other respects of liberal education and literary attainments; and may possibly pay some habitual regard to what *they* deem Religion and Virtue." page 129.

"We hear and read a great deal about practical goodness and moral virtue from persons who in *this* instance can satisfy their consciences in making a very easy surrender of all *mental integrity*. For will any honest and ingenuous mind assert that the Christian religion is intelligible, without the doctrines of the holy Trinity, the incarnation of Christ, his vicarious atonement, his obedience to the law for us, and the reality of the Spirit's influence on the human soul, are not all these interwoven in the very frame of Christianity?" page 135.

"In the knowledge, belief and im-

provement of the doctrinal facts already detailed, the whole of Christianity may be said virtually to consist. A plain simple thing which needs neither philosophy nor human erudition to comprehend, or to support its *principles*. If it did it would be an hypocritical barbarity to talk of "preaching the gospel to the poor" and illiterate. There is however a very large and mot'ey banditti of conspirators, who by ridiculous banter, satirical sneer, supercilious airs, vulgar abuse, artful insinuation, blustering language, haughty insolence, or serpentine sophistry, would laugh us out of them, or rend them from us." page 142.

"So far from being discouraged and repelled by the scorn, which may be poured on sentiments so unpopular, inelegant, or obsolete—and though the bitterness and rage of those who despise them, may swell to the highest pitch of indignation, I am deeply convinced in my own mind, that when *the doctrines* of Christianity are not sincerely and affectionately embraced, the experimental power of religion cannot be felt in the heart, nor can the sanctifying influence of them be exhibited in the life. All other piety, virtue and morals, may wear the tinsel appearance and dazzle the indiscriminating observer—but I seriously suspect that when it comes to be finally examined and analysed, it will prove but a wretched counterfeit—"the baseless fabrick of a vision." page 149.

We chearfully admit, however, that all is not thus; but that in several of his pages we can go hand in hand with our author. And we shall conclude this article by quoting one or two of the passages where practical Christianity seems to have divested the author's speculative principles of some of their obtrusive power, and prompted him to sentiments from which few Christians will dissent.

"To detail with any minuteness all the hurtful, and, in some instances, destructive prejudices which arise from an erroneous education, from the company with which we associate, from the fashions and vices of the times, from a vain conceit of our own reason, understanding or learning, from constitutional propensities, and from personal interest, would be an almost endless task. It will be more profitable to enquire whether any suitable remedies have been provided for this disorder of the mind and heart.

"Ingenious writers have recommended many; I would take leave to reduce them all to one, and that one adapted to every capacity, and no less so to every state and stage of life. It is, simplicity and godly sincerity. A good and honest heart is of far greater utility and value in this case than all the dialecticks of Aristotle, with the addition of all his commentators. The man who looks up to the "Fathers of Spirits," and says with an unfeigned uprightness of soul, "thy word is a lamp unto my feet and a light unto my paths," is much more likely to be cured of every prejudice injurious to his excellence and peace, than if he had written the most celebrated of essays on the human understanding. And why so? Consult 2 Tim. iii. 16, 17." page 90.

ART. XXXIII. *A Brief Apology for Quakerism, inscribed to the Edinburgh Review.* 12mo. pp. 49.

TOO much of this little tract is employed in defending peculiarities which are neither worthy nor capable of defence. Let the Quakers keep their dialect, if they like it; while they think it right, they are right in adhering to it; but it is absurd for them to attempt to prove that there is any thing morally or religiously wrong in the common language of their country. It is remarkable enough that their old ene-

my the Bugg, should have omitted to notice this when he recited the first commandments of George Fox. These commandments as he calls them, are

1. Thou shalt not pay tythes to the covetous priests, and antichristian impropriators.

2. Thou shalt not be married by or with a priest.

3. Thou shalt not put off thy hat in respect to thy superiors.

4. Thou shalt not shut up thy shop on the world's holy days or fast days, according to the worldly magistrates command.

5. Thou shalt not pay towards the reparation of steeple-houses, nor thy tax towards the trained-bands.

For each and all of these injunctions better reasons can be assigned than for their inveteracy against the inoffensive names of months and days.

The apologist defends George Fox from the charge of insanity.

"It is a fact, then, susceptible of entire demonstration, that the same doctrines, and no other than the same, which were so well defended by Penn and Barclay, were first promulgated by Fox. Our discipline too, in which this writer finds so close a resemblance to that of the kirk of Scotland, though certainly it was modelled, not after the latter, but after the new testament, was the institution of Fox, and long the favourite object of his care and vigilance. If the soundness of any man's mind may be inferred from the wisdom and efficacy of his plans for the moral government of others, Fox, though he had established nothing more than the rule for arbitrating all differences, merits a perpetual memorial in Westminster-Hall, rather than a niche in Bedlam. But he was extravagant, it seems, on many occasions, in his manner of promoting the reformation which he believed himself called to preach. So, in the view of phlegmatic observers, was Luther, and Calvin, and the apostle of Scotland himself. It would be quite as candid to avow, that the reasons of his conduct do not at once appear, and that it is not *convenient* to bestow much pains in enquiring after them. But our critic *suspects*, that when Fox *dwelt in a hollow tree*, in the vale of Beavor, he taught sublime absurdities; and I suspect, that when he himself shall have learned in what liberal criticism consists, he will be sensible of an absurdity, not very sublime, in the employment of such methods to depreciate Fox's character and doctrines. It will be to the purpose to produce here a passage in Fox's journal, which appears to have furnished this *innuendo*. "I fasted much, walked abroad in solitary places many days; and often took my bible, and sat in hollow trees and lonesome places till night came on." *Pa.* 6, *Edit.* 1765. Such retirements, for devout private meditation and prayer, were the common practice of the age; the most prominent feature of which was, that zeal and fervour in religion now called enthusiasm. This ought to be as good an apology, in the few cases needing one, for the conduct of the early Quakers, as for that of other reformers, to whom the practice of certain ceremonies has secured the title of *Christian*, together with a greater share of charitable allowance from the writers of ecclesiastical history. I have, perhaps, said more than enough on this topic: yet not so, if it may contribute at all to the disuse, among the professed followers of a meek and humble Saviour, of a stigma of reproach, which, however ready we may be in the wantonness or bitterness of dispute, to apply it to others, we should feel very keenly if fixed on ourselves."

More might have been said than this. Luther had his fits of delirium when he cracked coarse jokes upon the devil—Calvin betrayed Servetus and then burnt him,—a curse be upon his name for evermore! Knox was the most brutal of the religious revolutionists, and one who sees the handy-work of his disciples at Melrose, may well ask if that be reformation. There is no character in Christian history since the days of its divine founder, more pure from spot or stain than that of George Fox. It is not less absurd to pronounce him insane from his writings,

than it would be to pronounce Cromwell a fool from his speeches—by their actions they are to be judged. No form of civil polity so unexceptionable in its means and end, so beautiful in all its parts, so perfect as a whole, has ever been imagined in philosophical romance, or proposed in theory, as this man conceived and established, and reduced to practice. What he wrote displays the yeast and fermentation of his mind—its result is to be seen in what he did. And what lawgiver of ancient or of modern times is to be compared with him!

SERMONS.

ART. XXXIV. *Sermons, on several Subjects, by the late Rev.* W. PALEY, *D. D. Subdean of Lincoln, Prebendary of St. Paul's, and Rector of Bishopwearmouth*, 8vo. pp. 543.

BY the publication of these sermons the injunctions of the author, most clearly expressed in his will, have undoubtedly been violated; but the violation is amply justified by all the circumstances of the case. The printing and the distributing of a volume of sermons composed by Paley, inevitably lead to publication. No precautions whatever could prevent a more extensive gratification of public curiosity than that highly and justly celebrated writer had provided. His own intentions concerning this volume appear in a codicil to his will, as follow:

"If my life had been spared, it was my intention to have printed at Sunderland a Volume of Sermons — about 500 copies; and I had proceeded so far in the design as to have transcribed several Sermons for that purpose, which are in a parcel by themselves. There is also a parcel from which I intended to transcribe others; but the whole is in an unfinished state, the arrangement is not settled, and there are many things which might be omitted, and others which may be altered or consolidated." The codicil then goes on to direct, that, after such disposition should have been made respecting the Manuscripts as might be deemed necessary, they should be printed by the Rev. Mr. Stephenson, at the expence of the testator's executors, and distributed in the neighbourhood, first to those who frequented church, then to farmers' families in the country, then to such as had a person in the family who could read, and were likely to read them; and finally, it is added, "I would not have the said Sermons published for sale."

The editor goes on to inform us that,

"In compliance with this direction, the following Sermons were selected, printed and distributed by the Rev. Mr. Stephenson, in and about the parish of Bishop Wearmouth, in the year 1806.

"These Discourses were not originally composed for publication, but were written for, and, as appears by the Manuscripts, had been preached at he Parish Churches of which, in different parts of the Author's life, he had the care. It was undoubtedly the Author's intention that they should not have been published; but the circulation of such a number as he had directed by his will to be distributed, rendered it impossible to adhere to the other part of his direction; and it was found necessary to publish them, as the only means of preventing a surreptitious sale."

To attempt to give a character to this work, may by some be considered as altogether superfluous. They who are acquainted with the former writings of Paley (and who is not acquainted with them?) will make themselves sure of finding in this volume exalted views of the divine Being, of his works, and of his government, brought down to the level of ordinary capacities, and applied to the great purpose of promoting rational piety, and active virtue, and also clear, concise, energetic maxims of human duty, adapted to the actual state of mankind, and enforced by the most im-

pressive and awakening motives. Nor will they be disappointed. And so highly creditable is this volume to the author's judgement and piety, so honourable a testimony does it bear to him as a parish priest, so well adapted is it to convey the most important convictions to the most careless mind, and to rouse the sensual and the indolent to serious attention, that we rejoice in its more extended diffusion, and are happy that the great reputation of its author has rendered his wishes to limit its circulation nugatory.

The sermons are thirty-five in number, and chiefly of a practical nature. The subjects are: Seriousness in religion; The love of God; Meditating upon religion; The state after death; Purity of the heart and affections; Taste for devotion; The doctrine of conversion; Prayer in imitation of Christ; Filial piety; Thinking less of our virtues and more of our sins; Salvation for penitent sinners; Sins of the fathers upon the children; How virtue produces belief and vice unbelief; John's message to Jesus; Insensibility to offences; Seriousness of disposition necessary; The efficacy of the death of Christ; All stand in need of a Redeemer; The efficacy of the death of Christ consistent with the necessity of a good life; Pure religion; The agency of Jesus Christ since his ascension; Spiritual influence; Spiritual aid; The destruction of the Canaanites; Neglect of warnings; The terrors of the Lord; Preservation and recovery from sin; This life a state of probation; The knowledge of one another in a future state; The general resurrection.

The following passage selected from the sermon on conversion is deserving of more attention than, we fear, it will meet with from the enthusiasts of our day:

"It has been usual to divide all mankind into two classes, the converted, and the unconverted; and, by so dividing them, to infer the necessity of conversion to every person whatever. In proposing the subject under this form, we state the distinction, in my opinion, too absolutely, and draw from it a conclusion too universal: because there is a class and description of Christians, who, having been piously educated, and having persevered in those pious courses, into which they were first brought, are not conscious to themselves of ever having been without the influence of religion, of ever having lost sight of its sanctions, of ever having renounced them; of ever, in the general course of their conduct, having gone against them. These cannot properly be reckoned either converted or unconverted. They are not converted, for they are not sensible of any such religious alteration having taken place with them, at any particular time, as can properly be called a conversion. They are not unconverted, because that implies a state of reprobation, and because, if we call upon them to be converted, (which, if they be unconverted, we ought to do) they will not well understand what it is we mean them to do; and instead of being edified, they may be both much and unnecessarily disturbed, by being so called upon.

"There is, in the nature of things, a great variety of religious condition. It arises from hence, that exhortations, and calls, and admonitions, which are of great use and importance in themselves, and very necessary to be insisted upon, are, nevertheless, not wanted by all, are not equally applicable to all, and to some are altogether inapplicable. This holds true of most of the topics of persuasion, or warning, which a Christian teacher can adopt. When we preach against presumption, for instance, it is not because we suppose that all are presumptuous; or that it is necessary for all, or every one, to become more humble, or diffident, or apprehensive, than he now is: on the contrary, there may amongst our hearers be low, and timorous, and dejected spirits, who, if they take to themselves what we say, may increase a disposition, which is already too much; or be at a loss to know what it is herein that we would enjoin upon them. Yet the discourse and the doctrine may, nevertheless, be very good; and for a great

portion of our congregation very necessary. The like, I think, is the case with the doctrine of conversion. If we were to omit the doctrine of conversion, we should omit a doctrine, which, to many, must be the salvation of their souls. To them all calls without this call, all preachings without this doctrine, would be in vain: and it may be true, that a great part of our hearers are of this description. On the other hand, if we press and insist upon conversion, as indispensable to all for the purpose of being saved, we should mislead some, who would not apprehend how they could be required to turn, or be converted to religion, who were never, that they knew, either indifferent to it, or alienated from it."

The following passage from the same sermon is excellent and illustrative of the preacher's general manner:

"The truth is, in the way of Christian improvement there is business for the best; there is enough to be done for all.

"First, In this stage of the Christian life, it is fit to suppose, that there are no enormous crimes, such as mankind universally condemn and cry out against, at present committed by us: yet less faults, still clearly faults, are not unfrequent with us, are too easily excused, too soon repeated. This must be altered.

"Secondly, We may not avowedly be engaged in any course or habit of known sin; being at the time conscious of such sin, but we may continue in some practices, which our consciences cannot, and would not, upon examination, approve, and in which we have allowed the wrongness of the practice to be screened from our sight by general usage, or by the example of persons, of whom we think well. This is not a course to be proceeded in longer. Conscience, our own conscience, is to be our guide in all things.

"Thirdly, We may not absolutely *omit* any duty to our families, our station, our neighbourhood, or the public, with which we are acquainted, but might not these duties be more effectively performed, if they were gone about with more diligence than we have hitherto used? nd might not further means and opportunities of doing good be found out, if we took sufficient pains to enquire and to consider?

"Fourthly, Again; Even where less is to be blamed in our lives, much may remain to be set right in our hearts, our tempers, and dispositions. Let our affections grow more and more pure and holy; our hearts more and more lifted up to God; and loosened from this present world, not from its duties; but from its passions, its temptations, its over anxieties and great selfishness; our souls cleansed from the dross and corruption, which they have contracted in their passage through it.

"Fifthly, It is no slight work to bring our *tempers* to what they should be: gentle, patient, placable, compassionate; slow to be offended, soon to be appeased; free from envy, which, though a necessary, is a difficult attainment; free from bursts of anger; from aversions to particular persons, which is hatred; able heartily to rejoice with them that do rejoice, and, from true tenderness of mind, weeping, even when we can do no more, with them that weep; in a word, to put on charity with all those qualities, with which St. Paul hath clothed it, 1 Cor. xiii. which read for this purpose.

"Sixthly, Whilst any good can be done by us, we shall not fail to do it; but even when our powers of active usefulness fail, which not seldom happens, there still remains that last, that highest, that most difficult, and, perhaps, most acceptable duty to our Creator, resignation to his blessed will in the privations and pains and afflictions, with which we are visited; thankfulness to him for all that is spared to us, amidst much that is gone; for any mitigation of our sufferings, any degree of ease, and comfort, and support, and assistance which we experience. Every advanced life, every life of sickness, or misfortune, affords materials for virtuous feelings. In a word, I am persuaded, that there is no state whatever of Christian trial, varied and various as it is, in which there will not be found both matter and room for *improvement*; in which a true Christian will not be incessantly striving, month by month, and year by year, to grow sensibly better and better

nd in which his endeavours, if sincere, nd assisted, as, if sincere, they may ope to be assisted by God's grace, will not be rewarded with success."

The following introduction to the sermon upon "this life a state of probation," is also excellent. It is a specimen of the preacher's happy art of compressing into a small compass much information, and many important topics for reflection.

"Of the various views, under which human life has been considered, no one seems so reasonable, as that which regards it as a state of probation; meaning by a state of probation, a state calculated for trying us, and calculated for improving us. A state of complete enjoyment and happiness it certainly is not. The hopes, the spirits and the inexperience of young men and young women are apt, and very willing, to see it in this light. To them life is full of entertainment: their relish is high; their expectations unbounded; for a very few years it is possible, and I think barely possible, that they may go on without check or interruption; but they will be cured of this delusion. Pain and sorrow, disease and infirmity, accident and disappointment, losses and distress, will soon meet them in their acquaintance, their families, or their persons. The hard hearted for their own, the tender for others woe, will always find and feel, enough at least to convince them, that this world was not made for a scene of perpetual gaiety, or uninterrupted enjoyment.

"Still less can we believe that it was made for a place of misery: so much otherwise, that misery is in no instance the end or object of contrivance. We are surrounded by contrivance and design. A human body is a cluster of contrivances. So is the body of every animal: so is the structure of every plant: so is even the vilest weed that grows upon the road side. Contrivances therefore infinite in number, infinite also in variety, are all directed to beneficial purposes, and in a vast plurality of instances, execute their purpose. In our own bodies only reflect, how many thousand things must go right for us to be an hour at ease. Yet at all times multitudes are so; and are so without being sensible how great a thing it is. Too much, or too little of sensibility or of action, in any one of the almost numberless organs, or of any part of the numberless organs, by which life is sustained, may be productive of extreme anguish, or of lasting infirmity. A particle, smaller than an atom in a sunbeam, may in a wrong place, be the occasion of the loss of limbs, of senses, or of life. Yet under all this continual jeopardy, this momentary liability to danger and disorder, we are preserved. It is not possible therefore that this state could be designed as a state of misery, because the great tendency of the designs, which we see in the universe, is to counteract, to prevent, to guard against it. We know enough of nature to be assured, that misery, universal, irremediable, inexhaustible misery, was in the Creator's power, if he had willed it. For as much therefore as the result is so much otherwise, we are certain, that no such purpose dwelt in the divine mind."

We could with pleasure multiply such passages as these, did not our limits necessarily restrain us. But we feel ourselves compelled to observe, before we conclude, that in those discourses which have a controversial air, and turn upon some point of doctrine, the learned author has followed too much the practice of the vulgar; and quoted numerous texts from scripture, with more regard to the sound than to the sense of the words, connection, the circumstances of the original author, or of those to whom the words are addressed; every thing, in short, which is necessary to determine accurately the signification of the phraseology is omitted. A method much too common in the present day, and which ought to have been discountenanced rather than encouraged by such a man as Paley. Of this we subjoin one example, speaking of evil propensities encountered by the aid of the Spirit:

"And whence arises this alteration and improvement in our condition and our hopes; this exemption, or rather deliverance, from the ordinary state of man? St. Paul refers us to the cause. "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and

death," which words can hardly bear any other signification than this, viz. "that the aid and operation of God's Spirit, given through Jesus Christ, hath subdued the power which sin had obtained and once exercised over me." With this interpretation the whole sequel of St. Paul's reasoning agrees. Every sentence almost, that follows, illustrates the interpretation, and proves it to be the true one. With what, but with the operation and the co-operation of the Spirit of God, as of a real, efficient, powerful, active Being, can such expressions as the following be made to suit? "If so be that the Spirit of God dwell in you." "If any man have not the Spirit of Christ, he is none of his." "If the Spirit of him that raised up Jesus from the dead dwell in you." "By his Spirit that dwelleth in you." "Ye have received the spirit of adoption." "The Spirit itself beareth witness with our spirit." All which expressions are found in the eighth chapter, namely, the chapter following the text, and all indeed, within the compass of a few verses. These passages either assert or assume the fact, namely, the existence and agency of such a Spirit: its agency, I mean, in and upon the human soul. It is by the aid, therefore, of this Spirit, that the deliverance so earnestly sought for is effected; a deliverance represented as absolutely necessary to be effected in some way or other. And it is also represented, as one of the grand benefits of the Christian dispensation. "What the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit." Which passage I expound thus: a mere law, that is, a rule merely telling us what we ought to do, without enabling us, or affording us any help or aid in doing it, is not calculated for such a nature as ours: "it is weak through the flesh:" it is ineffectual by reason of our natural infirmities. Then what the law, or a mere rule of rectitude (for that is what any law, as such, is,) could not do, was done under the Christian dispensation: and how done? The righteousness of the law, that is, the righteousness, which the law dictated, and which it aimed, as far as it could, to procure and produce, is fulfilled in us, who walk not after the flesh, but after the Spirit; is actually produced and procured in us, who live under the influence and direction of the Holy Spirit. By this Holy Spirit we have that assistance, which the law could not impart, and without which, as a mere rule, though ever so good and right a rule, it was weak and insufficient, forasmuch as it had not force or strength sufficient to produce obedience in those who acknowledged its authority."

We do not hesitate to assert that every text here quoted is misapplied. Of the practical part of this volume we cannot speak in terms too high; the doctrinal part lies open to many objections.

ART. XXXV. *Sermons on various Subjects. By* JOHN BIDLAKE, *Chaplain to their Royal Highnesses the Prince of Wales and Duke of Clarence*, 8vo. pp. 329.

THIS is, upon the whole, a very respectable work, although it does not display any unusual reach of thought, or any striking beauties of composition. It is evidently the production of an enlightened and liberal mind, and one of those few publications which call to our recollection the days that are past, when the clergy of the church of England were almost universally distinguished as the enemies, not the advocates, of fanaticism, preachers of sound and useful morality, rather than incessant sticklers for abstruse and unprofitable dogmas of faith. The following passage will exhibit a fair and pleasing specimen of the author's sentiments and manner.

"Whoever examines the conduct of his intimates, or even the transactions of more casual intercourse, will see much to admire, and much to praise, in the conduct of individuals. The power of religion is therefore great, though gentle in its progress. If indeed we inquire into the state of civilized society in past ages we find much moral virtue even

before the existence of Christianity, and we may now discover much where it is altogether unknown. The gentle virtues, which form the bond of society, and the charms of existence, which soften the evils and reconcile the oppositions of life, were never unknown in a greater or less degree, in any period, and are still found in every state of mankind, that has experienced the least subordination. Benevolence, friendship, charity and other virtues, have been experienced even where the endearing precepts of our Redeemer have never extended, and long before their promulgation. We cannot but remark, that man was never left without a moral sense of rectitude. The religion of nature, founded on the common exercise of reason, must be considered as the work of God, who never left man without a distinction of good and evil. On this foundation Christianity builds; and we have the assurance of the apostle to this effect. Revelation was designed to confirm and strengthen the suggestions of natural religion: and therefore all that is excellent in reason, must be attributed to the Deity, and considered as his dispensation, not indeed so express, but as certain as that of revelation. As we cannot form a precise judgment of the comparative and practical advantages derived from the knowledge of Christianity, the disputatious have denied its utility, and that of the preachers of religion, because their instructions have not produced the total eradication of vice. But effects can never be greater than their cause. If there be much depravity in the world, who shall pretend to say it is not ameliorated by the labours of the pulpit? That vice is prevalent, is indeed to be lamented, but that its prevalence is naturally to be expected, our preceeding observations have established; and though our endeavours have not produced universal and irresistible conversion, who can assert with truth that they are not very beneficial? that a little leaven leaveneth the whole mass, is an observation of our Lord himself; and as the particles are imperceptible which produce fermentation, in the same manner the moral intellect of society is generally improved by religious instruction. Principles constant and uniform in operation, though not visible in process, are evident in effect. Moral improvement, like the progress of nature, is gradual. When we view the state of society, we are struck with horror at enormous evils, but we pay little attention to private excellence. There are in the moral, as in the natural world, frequent disorders which awhile derange without destroying the regular system. In the one we are affected with the account of the awful volcano, or the terrible earthquake; while the placid stream that gives constant fertility, the gentle dews which refresh the face of exhausted vegetation, are not regarded because calm and constant. In the other, we are reasonably alarmed at the recital of capital crimes, but hear little of the unassuming virtue of private persons, that constant light that cherishes life. Yet enquiry will enable us to find every where individual merit to counterbalance the general depravity. If then the catalogue of vices be at once numerous and dark, yet a bright contrast agreeably relieves the contemplations of the moralist. When we reflect on the nature of man, the variety of his pursuits, and the difficulties of his attainments; when we recollect that many errors spring even from an excess of virtue, that they are irregularities of desires implanted in him for wise and gracious purposes by an almighty providence; when we observe that even the pursuit of good will sometimes lead him into error; that the boundaries of virtue are sometimes not clearly defined, and sometimes deceptive; that the path of rectitude is often intricate, and that his abilities are naturally weak, and perpetually fallible; that the powers of virtue are as liable to fail as the strength of the body; we must conclude, that there is as much goodness to be found in the world, as can be hoped from the nature of things; and that it is reasonable to expect much peccability from beings, whose powers are finite and variable, whose understandings are contracted and indistinct, whose passions are vehement and intoxicating."

This volume contains sixteen sermons on the following subjects: The spring of the year; The summer; The autumn; The winter; The omnipresence of God; The

worship of God; The sabbath; The Pharisee and Publican; The attainment of salvation; A peaceable disposition; The one thing needful; A visitation sermon; A sermon on the occasion of a school meeting; On the education of childre; Against profane swearing; andon Discontent.

ART. XXXVI. *Sermons on important Subjects. By* DAVID BLACK, *late Minister of Lady Yester's, Edinburgh. To which is prefixed, an Account of the Life and Character of the Author,* 8vo. pp. 492.

THE author of these sermons, we are informed, was a native of Perth, and a descendant of some who attained to considerable eminence in the church of Scotland. He is said to have been a very exemplary minister, a character which is certainly not inconsistent with the moderate talents which he appears from his writings to have possessed. He died at the age of forty-four. This volume comes before the public with all the disadvantages of a posthumous work, and on that account claims indulgence; but from the general character of the discourses of which it is composed, we can readily believe that it would not have appeared with much greater advantage had it come immediately from the hands of the author. Its principal characteristics are plainness of style, seriousness of thought, and rigid orthodoxy. The sermons are fifteen in number, upon the following subjects; The deceitfulness of the heart; The evil of sin; Sin detected; Repentance; The gospel invitation; Christian benevolence; Justification; The law established by the doctrine of faith; Faith's victory over the world; The Christian character; The safety of believers; Christ's little flock; The improvement of affliction; The duty of seeking the things which are Jesus Christ's; and Support in God's covenant.

ART. XXXVII. *Sermons controversial and practical, with Reflections and Tracts on interesting Subjects. (Heretofore published in Ireland only.) By the late Rev. Philip Skelton, Rector of Fintona, &c. Republished by the Rev.* SAMUEL CLAPHAM, *M. A. Vol. the First.* 8vo. pp. 519.

MR. Clapham seems ambitious of being considered as purveyor general of sermons for the clergy of the establishment, and for private families; and although the articles he provides are not always so good as might be desired, his industry in the discharge of his office cannot reasonably be questioned. We have already four ponderous volumes, closely printed, collected from authors both major and minor; and are threatened with a fifth and even a sixth. These are to be succeeded by two volumes containing various tracts by the author of the discourses now before us.

Skelton was undoubtedly a man of a strong mind, and brilliant talents; capable of forming fine conceptions, and of clothing them in language well adapted to give them success. But he was deeply tinctured with bigotry, and occasionally could condescend to employ the lowest abuse. An arian, the religious bugbear of his day, as the unitarian in modern times, appears to be in his apprehension the legitimate subject of the severest calumny—"he is a wolf in sheep's clothing, a wily fox, a mimic ape,"—"passing for a Christian only because he wears the fleece"—shrowding himself in the simple and seamless garment of Christ, for which he hath cast lots with the more avowed enemies of that Master, whom it is his part to hail, as it is theirs to buffet; while the whole of his teachings,

exhibits, to a discerning eye, nothing better than a manifold patchwork of deistical shreds, artfully tacked together with a scriptural thread." "What but fallacy," he asks, "can be learned from teachers so false? As here the tree may be known by its fruit, so the fruit may as easily be known by its tree: No man in his right senses will go to such thorns for grapes, nor to such thistles for figs, from whence he can expect nothing but trash for his understanding, and a wound to his conscience." The same *truly Christian and liberal spirit* appears in his attack upon Hoadly, in reply to that venerable prelate's Plain Account of the Lord's Supper. Here he shews himself altogether unqualified for scriptural criticism, and as little entitled to the character of a gentleman as he is to that of a fair controversialist. With unparalleled effrontery he accuses that great man of artifice and falsehood, while he himself, in a paraphrase of the Bishop's tract, discovers the most culpable disingenuousness. Mr. Clapham would have been wiser had he kept these parts of his favourite author from public view; but so "enraptured with Skelton" is he that, like a true lover, every blemish seems to him a beauty, and every defect a grace. Nothing else indeed was to be expected from one who could presume to alter the works of the great Dr. Clarke, so as to suit his own contracted and mistaken views. But although we are not "enraptured" with this Irish preacher; we are not blind to his merits, and we have no hesitation in bearing our testimony to the general excellence of the volume of his works here presented to the public.

The following passage selected from a discourse on conformity to the world, and well adapted to prevailing manners, is a favourable specimen of the talents of this eccentric preacher.

"It is but fit, that we who neither can make, nor even wish to make, a long stay here, should follow a different rule, in most parts of our conduct, from that which those very wise people observe who look on this world as their only home, set death at defiance, and have no thoughts of ever removing. One acquainted with their actions only, and not at all with their bodily constitutions, must conclude, they know of no other world but this, have no other home but here; and hold possession of it by a tenure that can never expire; for why otherwise should men so *wise in their generation*, men capable of wisdom in any one thing, take so much pains, indeed lay out all their thoughts and endeavours, in improving, for such they think it, on the present spot? To make the most of what they have, an infinite deal of art is called in to help out nature, till at length nature is buried under an endless variety of refinements; the thing lost in the manner; and necessity itself set aside for mode and fashion. Who, in the genteel world, eats to satisfy his hunger, drinks to quench his thirst, cloaths himself to keep out the cold, or does any of the three, to support life? And who in the lower ranks aims not at an imitation of the higher, in these things, with all his little might, nay, beyond his power, and above his circumstances? Awkward ambition! Miserable rack! Whereon these wretches are stretched between want and pride, between poverty and splendor, till their scanty substance, and too often their feeble consciences, are put wholly out of joint. It is the tyrant, fashion, that thus inverts the order of nature among the people of this world, properly so called; that gives the night for action, and the day for sleep; that disgusts them with the wholesome and delicious food of their own country, only because it may be easily had; and whets their appetites for foreign poisons, only because they are far-fetched and expensive. It is in a great measure owing to this total departure from nature and necessity in the rich and great, that so many of the poor go half-naked, and pine for want of food:

while so many of their betters, who feed and dress only for the fashion, never consider, that food and raiment are still necessary things, nor that a man without meat, must be hungry, and without cloathing, cold. Nature, necessity, the laws of our country, the commands of God, and what is more with the men of this world, than all these, their visible interest pass for nothing in opposition to custom. An individual might as well think of encountering an army, as resisting this usurper, who never wants a bigotted crowd to encourage him. Supported by that, he conquers all, governs all, and persecutes all, who are so singular as to dissent, till they are scarcely thought fit for society; for he is not considered as mad, who acts against reason, but he who acts oddly; and he only is thought to act oddly, who acts as few others do. The power of this tyrant is derived from our pride, cowardice, and living together. He or she is greatest, who is soonest and highest in the fashion. Few have sufficient resolution and greatness of soul to bear up against the stream of custom, and contemn the ridicule of crowds, though known to be made up of fools, as long as living, dealing, and conversing with them, is necessary. The greatest slaves to custom therefore, are those who live most in the world; and they who submit least to his power, are such as spend their days in retirement. This tyrant can subdue a multitude together with more ease, than one person by himself. Contagions of all kinds are propagated fastest in places that are most populous; and custom may be called a contagion, because through corruption of our nature, it becomes the vehicle of little else but vice, which carried by example, flies from mind to mind, infecting souls, as the plague does bodies. Pity, that for so contagious a disorder there are too few good and wise examples to furnish us with an epidemic cure!"

"I know nothing wherein the tyranny of custom is so remarkably seen, as in the established rules and notions of honor. To debauch the daughter or wife of a friend is honorable. To run him through the heart in defence of these detestable actions, is still more honorable; more honorable though done with all the palpitations of a coward, who trembles between the opinions of men and the judgments of God, and of a fool, who prefers the former to the latter."

The subjects treated in this volume are: The origin of faith; Infidelity is of the heart; Belief in God dictated by reason; Standing fast in the faith; The true Christian both dead and alive; The benefit of meditation; The efficacy of example; Conformity to the world; The wisdom of the world; The punishment of profligacy; The seductions of arianism; A friendly remonstrance with the dissenters; Vanity of vanities; Marriage; How happiness is to be attained in marriage; Confirmation; The duty of bishops; Compassion to the French protestant refugees recommended; A charity sermon for the Magdalen Asylum.

To these are added "a reply to the bishop of Winchester's plain account;" twenty reflections upon various subjects, which are for the most part very uninteresting; and family and private prayers, which afford an additional proof of the great difficulty of succeeding in this species of writing.

ART. XXXVIII. *Sermons on several Subjects and Occasions. By the late* JAMES RIDDOCH, *A. M. One of the Ministers of St. Paul's Chapel, Aberdeen.* 3 vols. 8vo. pp. 400. 500. 411. The Third Edition.

THE public voice has declared in favour of these volumes, and we are not disposed to contradict it. Their intrinsic merit is not such as to render them altogether worthy of the distinction they have obtained; we must therefore attribute their popularity to the plainness with which serious admonitions are delivered, and the conformity they

exhibit with commonly received opinions. The sermons, which are fifty nine in number, discover throughout deep piety, and though strictly orthodox, are not generally uncharitable.

ART. XXXIX. *Sermons for the Use of Families. By W. Hazlitt. A.M. In two Volumes.* pp. 368. 367.

THE sermons here presented to the public are very unlike the generality of those which, in the regular discharge of our office, we are compelled to peruse. They possess some originality of character, are distinguished by liberality of sentiment, and occasionally display much critical acumen, and what an apostle perhaps would deem soundness of faith. The subjects upon which they treat are The marvellous greatness of the works of God; The wisdom, the justice of God; The goodness of God in the creation, constitution and preservation of man, in providing us with present necessaries, and in establishing us in families; The sentiments which should animate our minds when we address the great God as an heavenly father; The mystery of Godliness; The Rich fool; Prudence; Frugality; Conscience; The Christian Race; Nonconformity to the world; The Spirit of Truth and the Spirit of Error; The wisdom and dignity of remembering our Creator in the days of our youth; The character of Jeoahaz or Shallum; Peter's denial of his master; The character of Cornelius; The Publican and Pharisee; The preaching of John the Baptist; The superiority of Jesus Christ to John the Baptist; The truly pious capable of distinguishing between divine and merely human doctrines; The evidence in favour of the Christian Religion arising from testimony; The difficulty of understanding some passages of scripture, no just objection against them. Public worship; Prayer; The Resurrection of Christ; The Lord's Supper; The apostle's doctrine of eating and drinking unworthily; Why a woe is denounced upon us when all men speak well of us; and The fallen Angels.

We shall subjoin a specimen or two both of our author's manner and his opinions. In the sermon on the character of Cornelius which is throughout ingenious, and interesting, we have the following among other practical reflexions:

"We may learn from the history of Cornelius, and from the vision which Peter saw, that every man of every nation who fears God and works righteousness is accepted of him. It is astonishing, indeed, that any persons can speak so blasphemously of goodness, as contradictorily to represent it, as having in it the nature of sin, unless it be found in some peculiarly privileged persons. The God of all mercy must ever love mercy, and every other excellence in all his creatures. Honesty, integrity, piety, humility, and liberality, in a Jew, a Mahommedan, or a heathen, are so far from *having in them the nature of sin*, that they are necessarily pleasing and acceptable in the sight of God. Accordingly, it is very remarkable, that the character which is given of Cornelius in the text, did not arise *from the preventing grace of Christ*, but belonged to him before he was converted to the Christian faith. It was also before this period, as we are expressly informed, that his prayers and his alms went up as a memorial before God. The Holy Gospel, whatever be the conduct, the harshness, and uncharitableness of some of its professors, never vilifies goodness, nor the least branch of goodness, in any character whatever. For, it was purposely revealed to make men good, to make them better than they could possibly have been without it. It is also such in its own nature, and accompanied with such incontestable evidences of its

divine original, that none who fairly contemplate it, can avoid loving, embracing, and gratefully complying with the terms of it. But to substitute empty speculations in the room of the Gospel, to place those and it at absolute variance, to represent the best actions of those who never heard of the Gospel, or who are not what they call converted, as criminal and odious in the sight of God, and to make the salvation of men depend on enthusiastical conceits, and rhapsodical feelings and effusions, even on the rejection of reason and common sense, instead of the practice of that righteousness which the Gospel requires; these things are universally condemned in the Gospel, and could not, we should suppose, have ever been adopted by any one acquainted with the history which we have been considering. He that doeth righteousness is righteous, and will find acceptance with the Father of all mercies. But, to say that we are in *a state of grace*, and therefore that *sin in us is not sin*, and that *righteousness in all others is even worse than unrighteousness*, is a horrid doctrine, and without any foundation in the Scriptures."

He thus speaks of the much controverted passage, 1 Tim. iii. 16, Great is the mystery of Godliness, &c.

"Whilst thousands of texts of Scripture unequivocally and harmoniously declare, that there is but One living and only true God, that this Sovereign Jehovah is the alone God, as distinguished from all other beings in h aven and on earth, and that he is from everlasting absolutely perfect, without any variableness and shadow of turning; when this is the voice of the whole volume, in conjunction with the clear and loud voice of universal nature; if, at the same time we should meet with three or four texts of scripture, which look as if there were more Gods than one, or which ascribe deity to any other being, except the God and Father of all, and the God and Father of our Lord Jesus Christ; we may be certain that these texts are either interpolations, or that they have been corruptly translated, or transcribed; because, as the same fountain cannot send forth sweet water and bitter, much less can the God of all truth and perfection blend light and darkness together in the same revelation.

"But, notwithstanding these remarks, I do not mean to insinuate, that the text before us contains any strange or contradictory doctrines, supposing the beginning of it to be the same in the original that it is in our translation. For, as it would be absurd to say, because *God is manifest in the heavens*, that therefore the heavens are God; or as it would be absurd to say, because the Eternal power and deity are discernible from the works of the universe, that therefore these works of God, which proclaim the invisible things of him, are God himself; and it would be equally absurd to say that *the flesh* is God, because *God was manifest in the flesh*; as much so as it would be to call an image the original, a rainbow the sun that shines upon us, or the impression made upon wax, the seal that makes that impression.

"But, there are other and great difficulties which will be immediately removed by adopting the following reading of the text, which is justified by the best authorities. 'Without controversy, great is the mystery of godliness, which was manifested in the flesh, justified in the spirit, seen of angels, preached to the Gentiles, believed on in the world, &c.' This is the reading of the Syriac, which is reckoned the best of all the different versions of the New Testament. This reading is likewise found in the Arabic, the Latin interpreter, and the oldest Greek manuscripts. And this reading, indeed, seems evidently the genuine one, though it were not supported by the most respectable testimonies: for it conveys to us an easy and unembarrassed doctrine, and agrees best with the sense of the Apostle, who, in this, and in the preceeding verses, had fixed his chief attention upon the glorious Gospel.

"He had been instructing Timothy how to preach the Gospel. He had described the extraordinary privileges which Christians derived from the Gospel, by representing them as the *house of God, the church of the living God, the pillar and support of truth.* These reflexions led him to consider the wonder-

ful and exceeding greatnes of the Gospel Salvation. This he summarily and very emphatically expresses in the words of the text. And he afterwards breaks out into a strain of eloquence, upon the high lustre and full evidence of the Gospel.

"But, if the words of the text had been, that *God was manifest in the flesh*, though this could mean no more than that God was manifested, or made known to us, by Jesus Christ and his apostles, as he had been formerly manifested, but in an inferior degree, by the ancient prophets; and though this could not intimate that God became man, or that he was cloathed with flesh, like one of us, but only that his perfections were revealed to us by men; yet it could not have been said, without introducing a strange language, that *God was justified in the Spirit*, nor, without absurdity and impiety, that *he was received up into glory*; for *God is the same, yesterday, to day, for ever*, and can receive no glory from all the other beings in the universe."

We could with pleasure select other passages which evince deep and rational piety, and a strong sense of the nature and importance of Christian duty, but our limits charge us to forbear. They who worship the Father, by Jesus Christ, will find these volumes acceptable and useful in the communication of religious knowledge to the church which ought to be "in the house" of every professing Christian.

ART. XL. *Sermons on various Subjects, by* WM. CRAIG, *D.D. Late Minister of St. Andrew's Church, Glasgow. A New Edition with several additional Sermons, and a Life of the Author. In two Volumes.* 8vo. pp. 397. 447.

DR. Wm. Craig was born at Glasgow in the year 1709, and was early distinguished by superior talents, and great diligence in the acquisition of learning. When he had nearly finished his course of philosophical studies in the university of Glasgow, Dr. Hutcheson was elected to the professorship of moral philosophy. To this eminent person Dr. Craig was greatly indebted for the character he afterwards obtained as a preacher. In conformity with his judicious advice he neglected "the abstruse tenets of speculative theology and the mysterious doctrines inculcated by many popular clergymen in the church of Scotland," he insisted upon topics of a practical nature, and "preached to and from the heart." This style of preaching however was not generally pleasing, "and his audience was at no time so numerous, but especially during the last twenty-five years of his life, as those who valued good composition and liberality of sentiment apprehended that he deserved.

"But though he disdained every unworthy art to captivate popular applause, he was so sincerely attached to those who seemed to profit by his instruction, that he declined the proposals of Provost Alexander, and some of his friends in Edinburgh, who wished at one time to have removed him thither. He had the satisfaction also of knowing, that in another quarter, persons whose opinion he valued, were not insensible to his merits. He was proposed by his friends to be the successor of Professor Potter, in the Professorship of divinity in the university of Glasgow. Dr. Leechman, lately principal in that university, then minister of the Gospel at Beith; and the Rev. Mr. M'Laurin, brother to the celebrated mathematician, were also candidates. Dr. Leechman and Dr. Craig were united in the closest friendship: their religious sentiments were similar, and alike obnoxious to the popular clergy. Mr. M'Laurin was a man of worth, and sincere piety; he was believed to entertain religious opinions of a kind very agreeable to the multitude; and if both the other two had continued candidates, he would probably have succeeded. But Dr. Craig, appre-

hending that the interests of religion would be better served by the appointment of Dr. Leechman, and influenced perhaps by the intimacy subsisting between them, prevailed with his friends to transfer their voices to him, and withdrew from the contest. Accordingly, by the casting vote of George Bogle, Esq. of Daldowie, then lord rector of the University, a man of unblemished integrity and real zeal for the public good, Dr. Leechman was chosen. How much this measure contributed to promote the interests of religion, learning and classical taste, among the students in that seminary, is very generally known, and will be long remembered. In truth, through Dr. Craig's early attention to good composition, and to what was accounted liberality of opinion in religious matters, showed a turn of mind a good deal different from the spirit and improvement of the times, he was not altogether singular. Clerk, minister of the Gospel at Neilston, Paton at Renfrew, Fleming at Kilmacolm, Warner at Kilbarchen, Dr. Wishart, his predecessor in the Wynd Church, and Dr. Leechman, his contemporaries or intimate friends, were eminent promoters of true learning, correct taste, and such views of religion, as seemed to them more agreeable to the original form of Christianity, than those usually recommended by many popular Presbyterian Preachers."

Dr. Craig was first settled in the parish of Cambusnetham; he was afterwards removed to Glasgow, and there spent the greatest part of his life. He died at the age of seventy-five. His writings are few but excellent. In the year 1761, he published a sermon on the reverence due to the name of God, and in 1764 another sermon on the character and obligations of a minister of the Gospel. In 1767, he published his well known and admirable essay on the Life of Christ; and in 1775, a volume of twenty discourses on various subjects. "These sermons having been for some years out of print, and often called for, it was thought that a new edition of them would be agreeable to the public. An anonymous editor has undertaken this useful task, and added from Dr. Craig's manuscripts several sermons not before published, and making about a third of the present collection. The volumes now before us contain twenty-nine sermons, which the editor is justly confident will be found "profitable for doctrine, for reproof, for correction, for instruction in righteousness." The subjects treated in these volumes are the following: The Importance of Religion to the virtue and happiness of private life, and to the welfare of Society; The importance of believing in the Lord Jesus Christ; The deceitfulness of sin. The nature of uprightness and the character of the upright man; The character of Jonah; The conduct of Nathan and David; The character of Herod the Tetrarch; Of Judas Iscariot; Of Pontius Pilate; The scripture doctrine of regeneration. The one thing needful; Public worship; The disposition and conduct of our blessed Saviour at the grave of Lazarus; The temper and conduct of the Bereans; Religious education; The character and obligations of a minister of the Gospel; On the promiscuous dispensations of Providence; How the word of God is to be received; The deceitfulness of sin; On the nature of sobriety; God, a believer's portion; The service of the world inconsistent with the service of God; The house of mourning; The peculiar advantages of early piety; The importance of the message which Jesus brought from God, and the nature of its evidence."

It will be observed that in the above list, there appear two sermons with the same title, they are however perfectly distinct as to the instruction which they convey.

ART. XLI. *Sermons on various Occasions. By the Rev.* WILLIAM AGUTTER, *A. M. late of St. Mary Magdalen College, Oxford; and Chaplain and Secretary of the Asylum for Female Orphans.* 8vo. pp. 255.

THIS volume contains twenty-three sermons, of a fashionable length, upon the following subjects. "The Danger of striving to please Men; The Conduct of Joseph proposed for the consideration of Youth; The Excellence and Value of Truth; The dangerous Effects of Gaming; The Character and Conduct of St. Peter; The superior Excellency of the Redemption which is by Christ Jesus our Lord; The Character and Murder of Louis XVI. King of France; The Difference between the Letter and the Spirit of the Holy Scriptures; The Case of the Jews in the fulfilment of the prophetic Times; The Vices of Youth felt in old Age; The Necessity of penal Laws; The different Appearances of the Lord between his Resurrection and Ascension; The plurality of Worlds; The pastoral Care of Christ; The Difference between the natural and the spiritual Man; The Ascension of the Lord; The Effects of Bribery exemplified in the Character of Judas; The Necessity of putting away the evil Thing; The Shortness of Time; Persecution a sure Mark of a false Religion, on the Occasion of the Application for Catholic Emancipation; The eternal Excellency of the Word of God." Considering the situation of the preacher, we opened this volume with the expectation of meeting with some display of genius and eloquence, something beyond the ordinary cast of parochial sermons. Our disappointment was complete. We found only the most common-place topics, dressed in the plainest style. Occasionally indeed we met with an attempt to soar above the usual level, and congratulated the author upon his landing again in safety after so perilous an undertaking. The following is an instance of such an attempt, and will certainly be an ample justification of our apprehensions.

"Jesus was seen of angels, when wrapped in fine linen, and laid in the silent tomb; angels guarded the sepulchre; the spot was most sacred. Had they seen the first man rise up to life in the Garden of Paradise? They now beheld a more wonderful sight, the second Adam; the Lord from heaven, recover the life which he had seemingly lost. The God of glory, rise up in that glory, which to appearances had been concealed in the dust of death. The principle of life, the fullness of divinity re-animates the inward recesses of life in the human frame. The heart moves, the lungs dilate, the will receives all the fire of divine love, and the understanding, all the light of divine wisdom. The face which was once marred, more than any man's, on which the shadow of death was once overspread, in which the pains of hell had made deep furrows, now began to beam with everlasting beauty. His eyes are unclosed to look the tenderest compassion on man; his ears are again opened to hear the cry of the poor destitute; and his lips to utter such words as never man spake. They saw until the fullness of the Deity manifested itself bodily in Jesus, risen from the dead; until every pore was beaming with eternal life; every hair resplendent with heavenly glory; from the crown of his head unto the soul of his feet, he was most glorious. The grave became the palace of his glory, shining with the uncreated light. Out of that Sion did God appear in perfect beauty; angels saw and wondered, and adored humanity thus restored. God so stupendously glorious; the Lord rich in mercy."

Our readers, it is probable, will desire no more.

ART. XLII. *Sermons on various Subjects and Occasions, by the Rev.* J. NUNCE, *M. A. Fellow of Worcester College, Oxford.* 8vo. pp. 331.

THE sermons of which this volume is composed, are of unequal merit. Some of them are intended to recommend the rites, others to defend the doctrines of the Established Church; but this preacher has not proved himself an able advocate. Some are chiefly, if not wholly, of a practical nature; and these, although they are not by any means distinguished by superior judgment or energy, from the ordinary class of compositions of this nature, may be productive of good. The language is in general chaste, elevation either of style or sentiment appears not to have been the aim of the preacher. Upon the whole, this volume will be read with pleasure by those who can subscribe to the writer's creed, and adopt the same religious practices. The following subjects are here treated.—Confirmation; Divine Meditation; Peter's Denial of Christ; The Death of the Soul; Anger; The Conduct of St. Paul; The Necessity and Benefits of Baptism; Our earthly Pilgrimage; The Divinity of Christ; The Conduct of Job; Patriotism; Perverseness; The Propagation of the Gospel; Contentment; Indifference; The Service of God; Before a Sacrament; Penitential Affection; The Resurrection of Christ; and, The Signs of the Times.

ART. XLIII. *Sermons on the Practical Obligations of a Christian Life, (for the Use of Families). By the Rev.* THEODORE ROBERTSON, *L. L. B.* 2 vols. 8vo. pp. 373 and 352.

THESE volumes being intended by the author to supply private families with the means of religious instruction, contain fifty-two sermons, corresponding with the number of Sundays in the year. The professed design of their being published is highly laudable, but Mr. Robertson is not the first who has formed that design, nor the first who has failed in its execution. Sermons for the use of the domestic circle, require peculiar talents in the composer. It is not enough that the subjects upon which they treat be important, they should have an almost constant reference to the particular situation of those to whom they are to be addressed, and treat, for the most part, of the duties of social and domestic life. It is not enough that the style be correct and elegant, it should be plain, intelligible to very moderate capacities, and adapted to reach and affect the heart. It is not enough that the different discourses have all been acceptable to the mixed audience at a place of public worship; they should be capable of being applied particularly to the respective characters of masters and servants, parents and children, and of conveying that peculiar instruction, which the younger and the lower branches of a family require. They should be written for this sole purpose, and not selected from the miscellaneous discourses composed for the use of the mixed assembly of attendants in a parochial church, or a dissenting meeting-house. In such compositions also, the greatest plainness and simplicity of language should prevail: all laboured disquisitions, all studied ornament of style, are more than misplaced. Imparting no information to the uncultivated minds which must necessarily form a considerable part of a domestic audience, they excite disgust at a religious exercise, which might, if properly conducted, be both instructive and pleasant.

The subjects treated in these

volumes, are—The Pharisee and the Publican; Gratitude for every Blessing; Resignation to Providence; Forgiveness of Injuries; Victory over Sin; Hypocrisy; Deception; Breach of Trust; Miracles, particularly that of feeding the Multitude; The Kingdom of God; The Transfiguration; Desertion of our Faith; The Rock of our Salvation; Consequences of yielding to bad Propensities; The Ascension; Circumspection; Preference of Virtue *over* Vice; John the Baptist; Perseverance; Affection; Vain Excuses; Immortality; Self-examination; Effect of virtuous Resolutions; The Joy of a religious Life; Happiness the Design of Revelation; The Death of Christ; Warning against Disobedience; God's universal Protection; God's moral Government; Remorse; Moderating the Passions; The Resurrection of the Soul; Separation from Christ; The Duty of acquiring pure and virtuous Motives; The Vail of the Temple; The Power of Christ; The Crucifixion; The coming of Christ; Of falling short of our Duty; Uncertainty of Human Life. The Analogy of Nature with the Soul; Good Example; Disinterestedness; Restitution for Wrongs. The frequency of religious Instruction; A due Regard to a religious Life; Evasion of Falsehood. The Necessity of a Mediator; Filial Affection; The Effect of religious Communication; Family Union. Of these subjects, we willingly acknowledge there are few which are not of importance to persons of every condition in life; but they are thrown together without order, and want that connection which is necessary to the communication of knowledge, that shall be permanent and effectual.

To the style in which these sermons are composed, we must strenuously object. It wants, for the most part, that simplicity which is the greatest ornament of such compositions, and without which the most important truths will not reach the hearts of those, for whose benefit these volumes are peculiarly intended. What ideas can servants or young persons affix to such phraseology as the following? "the brilliant radiance of the stars still following the course of corresponding revolutions round the centre of light."—"the example of Christ though firm in the progress of virtue, yet mellowed by the tears of sensibility, and the compassion of unaffected friendship."—"The splendid baubles of gingling folly."—"the overbearing thirst of pride would not be seen to roll down her tide of power, upon the diligent effects of the humble."—"Example is at once the union of the action and the precept, the integrity of this life, with the rewards of the next:" with many others of a similar nature?

Many such pompous nothings may be found in these volumes; which we regret the more, on account of the sincere and earnest desire, which the preacher appears to have of doing good.

ART. XLIV. *Sermons for the Use of Families; selected by* JAMES HEWS BRANSBY. 2 vols. 12mo. pp. 257 and 245.

WE learn from the preface that "this publication is designed to supply Unitarian Christians with some serious impressive discourses, unexceptionable to them in point of religious doctrine, and calculated to assist in forming and strengthening habits of enlightened devotion and active virtue."

There are two grand divisions of those persons who make religion a primary concern, the one can bear nothing, either from the pulpit or the press, which does not complete-

ly square with their own peculiar views of Christian doctrine, and these they bring forwards on every occasion; the other may have the culture of holiness in heart and life equally their object, but they think that they are to be judged according to their works, and are thankful for any aid which may be afforded them, in acquiring right views of Christian requisitions, from whatever quarter it comes. To *all* this latter, and very respectable, though we presume less numerous class, we recommend these sermons; and we do this the more decidedly, because the editor, as though he thought none but the unitarians could relish practical discourses, seems to limit their utility to them.

For the information of our readers we shall copy the titles of these sermons, mentioning as we proceed the name of the author when given. The pleasantness of a religious life, by Dr. W. Prior. The connection between sin and misery, (now first printed,) by Timothy Kenrick. The danger of bad company, by the same. The necessity of speedy reformation, by John Holland of Mobberly. The deceitfulness of sin. The end of the wicked, (now first printed) by William Turner, of Wakefield. The hope of the righteous, by the same. The final separation of the righteous and the wicked. The subjection of the young. Sober-mindedness explained, and recommended to the young. The dangerous consequences of youthful sin, by Bishop Hurd. The nature and importance of sincerity, by Dr. John Clarke. The folly and nature of pride. The right improvement of prosperity and adversity, by John Mason. The true uses of life. A diligent attention to the proper business of life, recommended from the mortality of man, by John Alexander. The tendency of religion to enlarge the mind of man, by Dr. Priestley. The peculiar importance of religious principles to minds which possess a high degree of sensibility. The nature, reasonableness, and importance of prayer. The connection between the fear of God and religious wisdom. Hope in God the remedy for a dejected mind. The goodness of God acknowledged in recovery from sickness, (two sermons, now first printed) by William Turner. Paul's preaching before Felix, by Bishop Hurd. The language and conduct of Christ, with regard to little children. The imitation of Christ enforced. Christians not of the world, by Dr. J. Clarke. A holy and useful life the best recommendation of the Gospel, by Dr. John Gibbs. The final prevalence of Christianity. Contrast between the Christian's mortal and immortal life.

Of these thirty sermons, twelve are selected from the printed works of their respective authors; four are taken from manuscripts of deceased authors; and the rest are contributed by different dissenting ministers. We like the plan very much; it secures variety of manner, and enables us to have sermons which suit our wishes, without being burdened with many which have no relation to the object in view. At the same time we must remark, that these sermons, in general, are rather more adapted to individual perusal than for families; and that though they assist to fill up the chasm, they do not do it completely. We want for our Sunday evening circle of servants and children, something lower in the scale of *literary* merit, something which if it do not rivet their attention, shall reward it by being intelligible to them, and which, while it explains to them and enforces the grand leading truths of religion, shall enter with considerable minuteness into the different branches of it, particularly

into the duties of the domestic and social relations. We think that from the works of Secker, very valuable assistance might be derived for such an undertaking; and we recommend to the editor to follow up his present work with one of the kind we have spoken of, gaining similar assistance from his friends, and avoiding every thing which will prevent his labours from being well received by any person of our second class.

The anonymous sermons constitute a very valuable part of the selection. We shall not attempt to discriminate their respective merits, but we cannot avoid recommending in strong terms the second and third sermons of the second volume, to the perusal of all persons who possess cultivated understandings and lively affections; we mean those on Sensibility and Prayer, which, we suppose, proceeded from the same pen.—They mark a mind of no common culture and comprehension; and must be productive of highly beneficial effects.

SINGLE SERMONS, &c.

ART. XLV. *A Sermon preached before his Grace John, Duke of Bedford, Lord Lieutenant-General and General Governor of Ireland, President, and the Members of the Association incorporated for discountenancing Vice, and promoting the Knowledge and Practice of the Christian Religion, in St. Peter's Church, on Thursday 9th April, 1807. By the Right Rev.* CHRISTOPHER, *Lord Bishop of Clonfert.* 8vo. pp. 116.

THE object of the Right Reverend preacher, in this very excellent sermon, is to prove that, "to form the public mind by education is the only mode of laying a foundation on which societies for discountenancing vice, can rear, with the assurance of stability and permanence, the edifice of national reform." Nothing can be more satisfactory and interesting than the manner in which this important proposition is established. The observations are, of course, for the most part peculiarly applicable to the Association for the encouragement of which the discourse was delivered; but they are not exclusively adapted to that institution; the societies formed in the metropolis of this kingdom, and in some provincial towns, may find in them much wholesome counsel, to which they would do well to take heed. Instead of conniving at the rich, and harassing the poor, encouraging informers, making feeble and ineffectual endeavours to punish gross vice, and discharging all their zeal upon sunday-hucksters, let them learn from the bishop of Clonfert how to employ their energies with success, and in imitation of the Incorporated Association of Dublin, let their efforts be directed "to incite men to religion and morality, by opening the channels of information, and pointing the way to virtue and happiness, rather than to oppose and punish the violations of the laws."

The Irish Association was formed in the year 1792, and at its commencement consisted of three persons only. The number rapidly increased, and it now, according to the words of this eloquent prelate, embraces "whatever in the country is most elevated by office, most illustrious from rank, most dignified by virtue, and most ennobled by talents." It has distributed 23,925 Bibles—36,608 Testaments—12,016 Prayer-books—and 397,663 religious and moral books and tracts: and to 9,198 children it has awarded upwards of 800*l.* in catechetical premiums.—Such a Society as this must do good.

ART. XLVI. *The Stability of the Reformed Christian Church; a Sermon preached in Lambeth Chapel, on the 4th of October, 1807, at the Consecration of the Right Rev. John Luxmore, D. D. Lord Bishop of Bristol; and published at the Command of his Grace the Lord Archbishop of Canterbury. By* JOHN ROBERTS, *A. M. F. A. S. Fellow of Eton College, Vicar of Burnham, in Bucks, and Chaplain to the Earl of Carlisle*, 4to. pp. 16.

IN sermons upon such occasions it is vain to look for argument. Declamation suits the preacher's purpose full as well, is equally acceptable to the casual audience, and has, at the same time, the advantage of being more easily provided. We believe it is customary for consecration harangues to be printed, by order of the archbishop;—his Grace's judgment, therefore, ought not to be questioned, because this discourse comes before the world with his *imprimatur*.

ART XLVII. *The Glory of Zion; a Sermon preached before the Baptist Western Association, at Horseley, in Gloucestershire. By* ISAAC TAYLOR, 8vo. pp. 34.

FOR the publication of this exquisite rhapsody we are indebted to "several citizens of Zion, who heard it from the pulpit;" whence, as from a spiritual observatory, Mr. T. "looked through the glass of the gospel upon the New Jerusalem, and what he saw and learnt he declared unto them." He had the honesty, indeed, to tell them, that his "observations must needs be imperfect, and that while reporting them, like a crane or a swallow, he could but chatter," (see p. 9.) Yet, as his chattering pleased themselves, they thought they must be equally pleasing to others. It would have been no discredit to Mr. Taylor's judgment had he thought it his duty to give these citizens of Zion any other testimony of his regard of their generous esteem than that of sending his "Observations" to the press.

ART. XLVIII. *The Wisdom from above: a Fast Sermon, preached at St. James's Church, Bath, on Wednesday, Feb.* 17, 1808. *By the Rev.* RICH. WARNER, *Curate of St. James's.* 8vo. pp. 34.

THE words of the apostle James are chosen for the subject of this discourse. "The wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy, and good fruits, without partiality, and without hypocrisy." "There are many," says this conscientious and Christian preacher, "who may think

"That a more appropriate subject than this might have been chosen for the occasion on which we are at present assembled together; and who regard a public *fast-day*, as a season for the priesthood (like the Levites of old) "to blow up the trumpet in Zion;" to add fuel to the flames of war; to infatuate a sinful people with vain imaginations of their own dignity and excellence; and to increase their sentiments of contempt, and sharpen their feelings of detestation, against their political enemies. But far be such abomination from *this* sanctuary! Far be it from *me* to sacrifice *duty* at the shrine of *popularity*; or to pay a deference to any prejudices, however inveterate or widely-spread, which my conscience whispers are INCONSISTENT with CHRISTIANITY. No!---Let gazettes announce to you the triumphs and disgraces of your country; let senates echo with declamations on patriotism; and camps resound with exhortations to slaughter; but never will *I* sound the horn of battle in the house of GOD, nor utter aught from this pulpit, but what may inspire my hearers with the love of holiness, virtue, and peace."

In conformity with this declaration, he deduces from the words of the apostle many useful and impor-

tant reflections, tending to encourage the growth and exercise of a pacific disposition, essential to the Christian character, and highly honourable, and becoming a minister of the benevolent Jesus.

ART. XLIX. *The Church of England incompletely Reformed; a Sermon preached on the Occasion of the General Fast, Feb.* 17, 1808. *By* GEO. SOMERS CLARKE, *D. D. Vicar of Great Waltham, in Essex.* 8vo. pp. 39.

THE learned preacher, having selected for his motto the words of the prophet Jeremiah. "Amend your ways." Thus opens his discourse:—"Not so much to you, my hearers, as to myself and the clergy, but more particularly to the compilers of the Form of Prayer for this day, and also to those who are in authority over them, I take the liberty of addressing the words of the text; which appear to belong in the first instance, more to the priests and rulers of the nation, than to the people at large." He then immediately proceeds to the main object of his discourse, which is to shew the necessity of a new translation of the scriptures. In doing this, he examines the Psalms appointed for the service of the day; and proposes a version of them by himself, in which he differs very materially from all who have preceded him.—We admire his learning, and sincerely applaud his zeal, but we cannot give him credit for much taste. With all its faults, the common version is more pleasing to ourselves; and would be much more satisfactory and intelligible to ordinary readers than the specimens which Dr. Clarke has here offered. Yet his discourse is deserving of the serious consideration of the higher ecclesiastical powers.

ART. L. *The Origin of Naval Architecture: a Discourse, accommodated to the General Fast. By* PHILOPHAROS, 8vo. pp. 52.

THE substance of this discourse does not correspond to the title. It is briefly stated that the ark of Noah was the first ship, and that all our arts, as well as all our religious knowledge, are derived from the Bible. The great business of this anonymous preacher, is to inveigh against the vices and follies of the times, for which he has unfortunately too wide a field; and from the various circumstances which distinguished the deluge, to deduce some warning and practical lessons, which we fear, however, will be slighted and despised.

ART. LI. *Human Laws best supported by the Gospel: a Sermon preached in the Cathedral Church of St. Peter, York, before the Hon. Sir Soulden Lawrence, Knight, One of the Justices of the Court of King's-Bench, March,* 6, 1808. *By the Rev.* FRANCIS WRANGHAM, *M. A. F. R. S. of Trinity College, Cambridge. Published at the Request of the High Sheriff, and the Gentlemen of the Grand Jury.* 4to. pp. 31.

AN eloquent panegyric upon the British constitution, and the administration of British laws, and a forcible persuasive to add to our criminal code, inevitably, to a certain degree, defective, the authority of religion. The preacher has gone a little out of his way to censure those perverse heretics of our days, who will read the Bible for themselves, and reject established creeds and confessions; and to compliment Mr. Wilberforce, and the body of self-created gospel preachers. A long appendix is attached to this discourse, to recommend village libraries, and to justify some charges which he had advanced against the Bartlett-Buildings society.

ART. LII. *The Regard which we owe to the Concerns of Others: a Sermon addressed to the Members of the Devon Union, at their Annual Meeting, Exeter, 4th May, 1808. And published at their Request.* By SAMUEL GREATHEED. 8vo. pp. 47.

ABOUT eleven years ago an Association was formed in Bedfordshire, and some neighbouring counties, in consequence, we believe, of the suggestion and exertions of Mr. Greatheed, of six different religious sects, for the avowed purpose of "restoring the universal church of Christ, to some measure of its primitive harmony and unity, and of spreading the knowledge of the gospel among mankind." All who believe those metaphysical doctrines, the profession of which has been arrogantly asserted by creed-makers to be essential to salvation, were deemed eligible, and were invited to co-operate in providing for the preaching of orthodoxy, usually called the gospel, in the towns, villages, and hamlets, where such a gospel is not taught, as well as for the extension of it to other nations.

A similar union appears to have been since formed in Devonshire, to promote which is the object of this discourse. However widely we differ from some of the principles which the preacher has brought forwards, we cannot but commend the liberality which he has displayed, and the zeal which he has manifested in the cause of piety and virtue.—An Appendix contains a very just but temperate rebuke of Dr. Shepherd, archdeacon of Bedford, for his strictures on the publication to which we have above alluded, and which, at the same time, he confesses he never read.

ART. LIII. *A Sermon preached at the Lord Bishop of Winchester's Visitation, May 12th 1807, in the Church of the Holy Trinity, in Guildford. By the Rev.* W. WILLIAMS, *Curate of Hamildon and Hascomb, Surrey,* 8vo. pp. 60.

A STRANGE rhapsody, designed "to shew why the labours of his sincere diligent servants" (evangelical preachers) "are grateful unto God; the importance attached to their ministry, and the difficulties attending it."

ART. LIV. *Discourses delivered at the Solemn Separation of the Rev. John Bruce to the Pastoral Office over the Congregational Church, assembling in St. James's-street, Newport, Isle of Wight, on the 25th of May,* 1808. *By the Rev.* J. P. SMITH, *D. D. Homerton; Rev.* S. BRUCE, *Wakefield; Rev.* J. BENNET *Rumsey. To which is added, a Sermon preached in the Evening of the same Day, by the Rev.* ROBERT WINTER, *London.* 8vo. pp. 87.

THESE services are in the ordinary strain—the most interesting of them is the address of the elder Mr. Bruce to his son. His advice is, upon the whole, deserving of the attention of young preachers; but it is not marked by all that feeling which might have been expected on such an occasion. Mr. Bennett is a poor imitator of the quaintness and low religious wit which disgraced the discourses of the 17th century. And Mr. Winter, neither in style nor sentiment, rises even to mediocrity.

ART. LV. *The Everlasting Fire of the Athanasian Creed: a Sermon preached on the Sunday after Ascension Day,* 1808. *Dedicated to the Rev. Francis Stone, M. A. &c. and his Prosecutors. By* GEORGE SOMERS CLARKE, *D. D. Vicar of Great Waltham, in Essex.* 8vo. pp. 40.

THE object of this very extraordinary discourse is, to shew that those phrases in scripture, from which the author supposes that the

clauses in the Athanasian creed, relating to future punishment, were derived, such as *hell fire, everlasting* fire, &c. signify compleat destruction; that they all arise from the prophecy of the destruction of Sennacherib and his army, in the valley of Hinnam, and are all to be interpreted as denoting utter extirpation. In this sermon, but especially in the curious dedication to the prosecutors of Mr. Stone, he has again vented his indignation upon the Septuagint version, to which he attributes many corruptions of the New Testament, and almost all the errors in faith now prevailing. His opinion concerning the interpolated passages of the Christian scriptures, is such as must cause every orthodox believer to tremble: upon the head of a heretic such merciless excision would have brought down loud and general anathemas. In this respect, indeed, Dr. Clarke is a heretic of the highest order; but he does not choose to bear the consequence. He offers these speculations to the notice and attention of the world, but if his ecclesiastical superiors declare them heretical, he will bow to the superior learning of a convocation or a consistory:—"He is not ambitious of modern martyrdom in a consistorial court, which shall be welcome to have the whole of the matter, and every other, precisely as it pleases—and he will read *sumpsimus* in any way it shall be pleased to direct."

ART. LVI. *Serious Attention to personal Holiness and Soundness of Doctrine, considered, in a Sermon preached June* 1, 1808, *at the Visitation of the Rev. Andrew Burnaby, D. D. Archdeacon, in the Parish Church of St. Martin, Leicester, and published at the request of the Clergy. By the Rev.* THOMAS ROBINSON, *A. M. Vicar of St. Mary's, Leicester.* 8vo.

MR. ROBINSON is so well known by various religious publications, that we need not here state what he means by soundness of doctrine. His notions, it appears, were satisfactory to the majority of his audience, and will be so to the majority of his readers: yet, we fully believe that had the apostle Paul, in his day, heard any teacher comment upon his advice to Timothy as this preacher has done, he would have repeated, with increased earnestness, his solemn admonition:—"From such turn away." Mr. Robinson is, no doubt, a pious, well-meaning man, but he needs instruction upon the first principles of the gospel, and is extremely deficient in Christian charity. In the censure he passes upon Mr. Stone, we very nearly agree with him, but look for a different result of the enquiry which his very objectionable sermon, but the far more objectionable, the totally unjustifiable prosecution against him, have excited. Many, indeed, we also expect, "will be roused to consider what are their principles:" and, perchance, many may discover that they are "wood, hay, stubble."

ART. LVII. *The Conversion of God's Ancient People, the Jews; an Address delivered at Worship-Street, October* 2, 1808, *upon the Baptism, by Immersion, of Mr. Isaac Littleter, one of the Israelitish Nation, on his Profession of Christianity. To which is prefixed, an Account of his Conversion. By* JOHN EVANS, *A. M.* 8vo. pp. 34.

WE apprehend there are few, if any, serious Christians who do not look to the conversion of the Jews, as an event of great moment in the future history of religion. Till this be accomplished, the Christian system, notwithstanding the lapse of eighteen centuries since the birth of the founder, must be considered as in its infancy. Although the con-

version of an individual will not justify any expectation or hope that the fulfilment of the ancient prophecies is at hand, yet we think the circumstances of the case before us, such as to demand a notice somewhat more extended than is usually allowed to single sermons.

Mr. Evans, in the spring of the year, preached and published a discourse on "The propriety of the Time of Christ's appearance in the World:" in which he entered into the leading prophecies of the Old Testament, respecting the advent of the Messiah: more particularly those passages which refer to "Shiloh:" to the "Seventy Weeks:" and to the "Shaking of the Nations." This sermon fell into the hands of Mr. Littleter, an English Jew, a plain working man, if we understand rightly, who, in the midst of his various avocations, found time to exercise the high privilege, for which the ancient Bereans were formerly applauded, viz. of searching the scripture prophecies, respecting the Messiah. To his own enquiries, and Mr. Evans's discourse, he acknowledged himself indebted for that degree of light which pointed out to him that Jesus of Nazareth was the Messiah.—With an ingenuousness that does him the highest credit, he followed up his convictions by an open and undisguised profession of his faith, and demanding baptism, as a consequence of that faith.

Mr. Littleter, it seems, had been in the habit of occasionally frequenting Christian places of worship, but "he found their doctrine of the plurality of persons in the Deity, destructive of the divine unity, and could not think of embracing Christianity:" adding, with an emphasis, "that the unity of God is as much the doctrine of the New, as it is of the Old Testament." To this representation Mr. E. agrees most cordially, and offers some reasons, and deduces some facts which go to prove that the doctrine of the Trinity has been, and must be, a stumbling block to the conversion of the Jews.—From the hints thrown out, it should seem that the converted Jew, and his new minister, are not quite agreed in the nature of the person of Christ, the former regarding him only as a man, a prophet sent from God, and the latter holding the pre-existence of the Saviour, on the low Arian system, refusing, we imagine, all divine honours to any but God, or to acknowledge Christ as the maker of the world, which is destructive to Unitarianism, under the banner of which Mr. E. seems desirous of ranking himself.

In the discourse, delivered at the public baptism of this honest and worthy descendant of Abraham, the preacher entered briefly into the history of the Jews: shewing, that they are the people of God, selected from an idolatrous world, to maintain the great doctrine of the divine Unity: that they were distinguished by peculiar privileges, with regard to their deliverances, their country, and their government; which latter was under the immediate guidance of the Deity. He next shews, that they were treated by God according to their character and condition, and that their economy was an economy of temporal rewards and punishments. The whole strain of the address is as excellent, as the occasion was interesting. The writer adverts to historical facts, which, though well known, claimed, in such a service, to be brought forward: he points out the different theories with regard to the conversion and restoration of the Jews, leaving the reader to form his own judgment. Having quoted some pointed passages from the Old Testament, he says,

"From these, which intimate their captivity and restoration, it follows that

their present dispersion is on account of some sin they have committed, and the guilt of which still lies heavy upon them. That this sin is the crucifixion of the *Son of God,* there can be no doubt; at least, the most judicious commentators of every denomination are of this opinion. HIS BLOOD BE UPON US AND UPON OUR CHILDREN, were ominous expressions! They are awfully illustrated by the present degraded condition, and wide dispersion of the Jews throughout the world." "Hence," he adds, "We may be assured, that some valuable purpose is to be answered. The Jews are the depositaries of the Old Testament records, and these records describe the Messiah with every token of triumph and glory! Received by them, and read in their synagogues, they are permanent and energetic attestation of the *truth* of Christianity. Besides, their existence as a distinct people in every nation under heaven, is an irrefragable proof of the authenticity of the sacred records. It is a species of protracted miracle. Go where you will, into Europe, Asia, Africa, or America, you meet the descendants of Abraham; you instantly recognise them by their features, and find them scrupulously attached to the religion of their forefathers! They are, notwithstanding the lapse of eighteen centuries, the same as they were in the time of our Saviour—tenacious and superstitious—perverse and obstinate to a proverb. All this is an argument for the truth of the gospel of Jesus Christ. They are reserved to the glorious æra, when the *fulness of the Gentiles* shall come in, and ALL ISRAEL shall be saved."

The inferences drawn from these discourses are such as we might expect from the candid author of the "Sketch:" "Let us treat the Jews with kindness:"—"Let us not throw obstacles in the way of their conversion, by our faith or practice."

"The only confession of faith required in the primitive times, was, that the converts should acknowledge that JESUS was *the Christ—the Messiah—the Son of the living God!* Every other requirement is of human addition. We have no concern with it. Acknowledging this fundamental truth, we are bound by the laws of CHRIST: we dare not slight his authority; he is *the power and wisdom of God unto salvation.* Admitting this fact, that JESUS is *the sent of God,* it includes every thing necessary to salvation. Hence we acknowledge the justness of his doctrines—the equity of his precepts—the completeness of his example—the efficacy of his sacrifice—and the reality of his resurrection from the dead. These solemn truths penetrate the mind—rouse the conscience—and impel to *every good word and work.*"

ART. LVIII. *Errors respecting Unitarianism considered, &c: a Discourse delivered at Bristol. By* L. CARPENTER, *L. L. D.* 12mo. pp. 68.

IT is well known to the public that various societies of Unitarian Christians exist in different parts of England, whose object is the promotion of Christian knowledge and the practice of virtue, by the distribution of books which they consider as adapted to that purpose. It was on occasion of the annual meeting of one of these associations (that established in the West of England) that the present sensible sermon was preached, of which the society testified their approbation by expressing a desire that it might be printed. The preacher takes his text from John xviii, 37. "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." The objects which he proposes in illustration of his subject, and the application of it to the purposes of the meeting, are, the examination of some errors into which the opponents of unitarianism have fallen respecting its doctrines,—a brief statement of the motives which should induce those who have adopted unitarian tenets, to steady and active exertions to disseminate them, and the consideration of the

means by which this object may be effected. These topics are all well selected for the attention of the body of Christians to whom they are particularly addressed; the first of them has claims on the notice of Christians at large. The popular errors respecting the tenets of unitarianism which Dr. Carpenter combats, are the following; unitarians are often regarded as lightly esteeming the scriptures, partly by denying their inspiration, partly by refusing to admit any opinions, however expressly taught in them, which they think not accordant with reason, and partly by rejecting or altering texts, merely because they do not square with their own sentiments. Unitarians are also often considered as laying the chief stress on external virtue, without inculcating holiness of heart; they are supposed to have in view to lower as much as possible, the rank and dignity of Jesus, and systematically to reject some of his titles, as not agreeing with their own sentiments; their scheme does not admit love to Jesus as part of its system of morality, it provides no remedy for the repenting sinner, and leaves out of view the character of Jesus as a Saviour. These popular notions Dr. C. successfully combats, and shews at least that unitarianism is something very different from what many of its ill-informed opponents imagine it to be. We shall transcribe his remarks on the importance of critical investigation, for the purpose of ascertaining the true reading and sense of scripture.

"It is true that it is our earnest endeavour to know what Jesus and his Apostles really did teach; and in this endeavour we cannot shackle ourselves by the opinion of James's Translators, nor by the Judgment of Robert and Henry Stephens; and calling no man master on earth, we cannot bend our understandings or our faith to the creeds of Councils and Fathers, or even of those persons whom we may highly revere for their Christian practice and undisputed learning and science. If to give up an interpretation which, after comparing scripture, with scripture, appears to us to have no sufficient foundation in the text; if to alter the translation of a passage, because, by means of aids which the royal translators did not possess, we have been led to believe that the common one is not correct: if to reject a word or a passage of the received Text, because, after weighing the evidence for the different readings by the rigid rules of sound criticism, we are led to believe that such were not the words of the Writers of the New Testament;—if these things are what is meant when we are charged with altering or rejecting to suit our system, we cheerfully plead guilty to the charge, and humbly leave ourselves to the authority of a tribunal where for *this* we feel secure that we shall not be condemned. Our wish is to know, not what the translator, not what the copyist may have given us as the doctrine of life; but what the writers of the New Testament really wrote for Christian edification. We cannot see why a text formed with no great care, and while the principles of criticism were very little known, upon the authority of a very small number of generally unimportant manuscripts, should, though in almost all *important* points correct, be received in opposition to one founded upon the comparison of all the Manuscripts yet known, and of the testimony of the ancient versions and fathers, guided by principles which will bear the most rigid examination. We cannot perceive why a translation, which though generally sufficiently correct, was formed upon the less valuable text, and under circumstances which rendered perfect correctness impracticable, should be considered as infallible when we have had advantages which were unknown two centuries ago, the result of minute and critical examination of the genuine force of the original, and of investigation as to the customs and opinions prevalent in the New Testament age. As to this point we think we stand upon very high ground; and we cheerfully leave it to unbiassed sense to decide, which shews the greater reverence for the

scriptures, to rest satisfied with what has been handed down to us by the Stephenses and the English Translators as the genuine gospel, or to endeavour, by all the means which critical and religious research has put into our power, to know what really were the words and the meaning of those who, through divine providence, were led to commit to writing, records of that most invaluable revelation of the will of God of which Jesus was the means of communication.'

The whole sermon is composed in a strain of manly sentiment, as remote from indifference to what the author deems to be the truth of revelation, as from the implicit adoption of prevalent opinions concerning it.

ART. LIX. *The Nature, Origin, and Effect of the Creation by Jesus Christ, considered in a Discourse delivered at Ditchling, in Sussex, before a Society of Unitarian Christians, established in the South of England, &c. &c. on Wednesday, July* 13, *by* RUSSELL SCOTT. 12mo. pp. 47.

THE object of this discourse is clearly set forth in the title: and the occasion afforded the preacher an opportunity of inquiring into the nature of the new creation, which, as applied to Christians, he says means, that they were brought into a state in which they enjoyed peculiar assistance for cultivating religious dispositions and virtuous habits. Its tendency was to lead them to the practice of that righteousness which constitutes the chief dignity of man, and is the source of his highest happiness. In this part of his discourse, Mr. Scott takes the opportunity of explaining various passages of scripture, that have been called into the defence of what is termed orthodoxy, in conformity with the unitarian doctrine, for which he appears a zealous advocate. Speaking of the deplorable situation of the heathen world, previous to, and at the time of Christ's mission, and of the provisions made for their recovery; he says,

"This provision was made, and Jesus appointed to be the highly honoured instrument of accomplishing it. With singular appositeness, therefore, was their recovery from this most dreadful state of idolatry, corruption and depravity, said to be a *new creation* of God through Jesus Christ. And in describing the high sense he felt of the honour hereby conferred on Jesus, and the mercy and kindness which God manifested towards the Jews and Gentiles, in this moral creation, the apostle expresses himself in the bold figurative language of his nation."

And farther on having occasion to quote the passage "the image of the invisible God;" our author adds,

"The apostle could only mean to speak of Jesus, as the highly honoured messenger or representative of God, in making known his will to mankind. It cannot necessarily imply an identity of person, existence or attributes with God; the likeness cannot be the reality; the representation cannot be the substance; the image cannot be the essence."

ART. LX. *The Dissemination of Unitarian Principles recommended and enforced in a Sermon preached on Wednesday, June 8th, 1808, in the Chapel, Parliament Court, Artillery Lane, at a General Meeting of the Unitarian Fund, by* JAMES LYONS. 8vo. pp. 56.

AS the society before which this discourse was delivered is of recent formation, and probably not known to many of our readers, we shall insert here the account of its rise and objects, which is appended to the sermon. Its establishment is dated March 4th, 1806.

"It has long been a subject of complaint among Unitarians, and a topic of

reproach to their adversaries, that so few active measures have been taken to diffuse among the lower classes of the people the doctrines of rational religion. A knowledge of this, together with a conviction of the necessary connexion between truth and righteousness, has prevailed upon a number of individuals, zealously concerned for the spread of scriptural Christianity, and the promotion of the happiness and improvement of the poor, to institute a society for the encouragement of popular preaching on Unitarian principles. The society is not insensible of the laudable efforts that have been made to instruct the public mind in the knowledge of pure Christianity by the distribution of books. Those efforts its members have witnessed with pleasure, and have, as individuals, assisted. They are persuaded, however, that addresses from the pulpit are more suited to the habits of the poor, than addresses equally excellent from the press, and that the encouragement of Unitarian worship is one of the best means, as it is the natural consequence, of disseminating the Unitarian doctrine. Under this persuasion they have formed themselves into a society to be regulated according to the following rules:

I. This society shall be denominated THE UNITARIAN FUND for *promoting Unitarianism by means of popular preaching.*

" II. The uses to which the fund raised by this society shall be applied shall be,

" *First*, to enable poor Unitarian congregations to carry on religious worship:

" *Secondly*, to reimburse the travelling and other expences of teachers who may contribute their labours to the preaching of the gospel on Unitarian principles; and

" *Thirdly*, to relieve those Christian ministers who by embracing Unitarianism subject themselves to poverty."

Next follow the rules for the management of the society, for which we must refer our readers to the work itself: we insert the 14th, however, because it is closely connected with the immediate object of the institution stated above.

" XIV. Every individual wishing to receive assistance as a preacher from the Unitarian Fund, shall produce ample testimonials to the committee of his moral character and ministerial qualifications; and every congregation desirous of assistance from the fund, shall produce a recommendation signed by two or more subscribers, not members of such congregation."

We feel happy in every opportunity afforded us of bearing our testimony of approbation to the conduct of individuals or societies of men who exert their talents, or apply their property, to promote the advancement of learning and the consequent amelioration of their species. In this class, those who labour in the cause of religion, and apply themselves to diffuse the light of religious truth through the regions of ignorance, of superstition and enthusiasm, hold out, in our estimation, a distinguished claim to our applause. If Christianity be of importance at all, it must be of importance to be known and practised, *as it is*, in its native and genuine purity. Whatever of error in any instance adheres to it, must weaken its efficacy, and, whatever isolated instances may seem to militate to the contrary, it will, we apprehend, appear evident, that the efficacy of Christian principles upon the temper, the habits, the actions and the happiness, of men is weakened in direct proportion to their deviation from its genuine doctrines and principles.

Various societies have long been formed in this country for the laudable object of disseminating religious truth, by the distribution of such books as appeared to the members most conducive to the purpose; and by this means thousands of valuable tracts have been put into the hands of the uninformed, the best adapted to give them just and rational views of the divine system on which they are to found their hopes of future felicity. But how great

and extensive soever the benefits may be which have resulted from these societies, we are convinced, with the founders of the unitarian fund, that something more is necessary to secure the reception of rational religion among the lower orders, the great mass of the people, and our opinion is, that this institution promises, if rightly conducted and properly supported, to supply the very desideratum which every true Christian must rejoice to behold. How have the enthusiasts of every country, our own not excepted, gained their hold on the minds and the feelings of the community? Not surely by sitting calmly in their closets, and issuing forth their learned or their familiar disquisitions, on their several systems of opinions; but by penetrating into the society of those whom they aimed to convert, and viva voce urging upon their adoption their formularies of faith. The progress of methodism is among ourselves a thing of sufficiently recent occurrence to be adduced as a striking example in illustration of this remark. We are ourselves satisfied that rational views of religion can be communicated to the poorer classes only in this way. We do not forbid the introduction of books among them, but we contend that something must be done before their attention can be drawn to the publications which the book-societies so laudably distribute. An interest must be awakened in the subject of them, which we conceive will be best done by the conversation and preaching of men properly qualified, who will mix with them with freedom and familiarity, treat their scruples with tenderness, and apply with judgment their reasonings to the particular points which oppose the strongest obstacles to their success. If error has been in this way so successfully propagated, why may not truth? We feel convinced that the experiment, judiciously tried, will prove that it efficaciously may. If the self denominated evangelical professors of our day are to be counteracted in their labours to mislead the public mind, it must not be by appeals to the legislature to bring in the aid of civil power, or by venting against them the language of scurrility and abuse, but it must be by opposing them when they appear in the field of letters with the honourable arms of reason and scriptural argument, and principally by meeting them in humbler walks, among the poor and the ignorant, with weapons like their own, opposing zeal to zeal, diligence to diligence, in preaching the sublime truths of the gospel. If all due care be taken in the choice of the instruments, the result may safely be left to the decision of Him whose cause it is the object of our solicitude and wish to promote.

The sermon now before us, which has drawn our attention to this subject, was preached, as the title states, before the members of the Unitarian Fund at their annual meeting, and the great object of the preacher is to recommend the institution, and to stimulate the exertions of its supporters, by pointing out the importance of communicating just views of the Christian religion to the poor, by fairly stating the difficulties attending their undertaking, and lastly, holding out to them the animating motives which should encourage them to encounter all obstacles "with firmness and patient perseverance." His text is Gal. vi. 9. "Let us not be weary of well doing, for in due time we shall reap if we faint not." We lament that we cannot fully detail the merit of this discourse. The preacher manages his subject with a masterly mind, his address abounds with strong and conclusive reasoning, as well as with much feeling and pathos, and throughout breathes a

spirit of candour and benevolence, which bears unequivocal testimony to the sincerity and upright intentions of the preacher: we must conclude our notice of it by recommending it to the attentive perusal of every friend of truth and free enquiry, whether or not he accord with the founders of the Unitarian Fund in the whole of their sentiments: and with extracting as a specimen a passage which reflects equal honour on the speaker, and the society to which he could apply the observations.

"Did we attempt to insinuate ourselves into the good opinion of the multitude by arts of cunning, flattery, and deception; did we address ourselves to their passions or prejudices; did we endeavour to promote our principles by pomp and ostentation, or were it in our power to bribe by worldly allurements, or force by usurped dominion, the consciences of men, our conduct would be dishonorable to our cause, and would betray our want of confidence in the truth and excellence of our principles. But we submit our opinions to free and impartial discussion, we appeal to the sacred records of eternal life, we address ourselves to reason and common sense, we "commend ourselves to every man's conscience in the sight of God." We wish to oppose, by fair argument, what we deem the corruptions of Christianity, while we cultivate a spirit of candour and liberality towards Christians of all denominations. We disavow and abhor the detested maxim, that the end sanctifies the means, and therefore we are as anxious to be fully persuaded in our minds, as we are to prove to the world, that the means which we adopt for the promotion of the truth are fair and honourable, for we are convinced that it is only when with the Apostle we can say, "the weapons of our warfare are not carnal," that we have any reason to expect they will be "mighty through God to the pulling down of strong holds." We endeavour therefore to imitate his example whose whole life was one continued exertion for the promotion of truth, who went about pouring light and instruction upon the benighted minds of the children of ignorance, prejudice and superstition, and we conceive this to be the best method of proving our attachment to the truth, and our confidence in those religious principles which we profess to believe."

ART. LXI. *Two Sermons on Religious Establishments, preached before the University of Oxford, at St. Mary's, the first on Sunday, May* 29, 1808, *the Anniversary of the Restoration of King Charles II. the second on Wednesday, June* 29, 1808, *being St. Peter's Day. By* ROBERT DICKENSON, *M. A. Fellow of Queen's College, and one of his Majesty's Preachers at Whitehall.* 8vo. pp. 64.

THESE sermons contain a very temperate, but not a very powerful, defence of religious establishments. The preacher confesses that he can appeal to no example or precedent in apostolical times, to no direct authority of holy writ: he is satisfied however because such establishments are not prohibited or discountenanced there; and grounds all his arguments upon expediency. But he concedes so much, and proves so little, that our national church will not derive much assistance from his labours in her service.

ART. LXII. *Religious Intolerance reprobated. A Sermon, delivered at the Unitarian Chapel, in Lincoln, June* 29, 1808. *By* JOHN GRUNDY. 8vo. pp. 28.

THE positions advanced in this discourse are the following: that religious opinions are not amenable to a human tribunal, nor cognizable by human laws; that men may interfere with religious opinions, in a manner which is to be censured, from a conviction that they are doing right, or in other words, that men may be persecutors from prin-

ciple; that some doctrines naturally tend to encourage a persecuting spirit; that one or other of such opinions forms an article in the creed of almost every sect existent in this country; that as long as these opinions are in alliance with the civil power, there is reason to fear that men will consider themselves justified in the exercise of some degree of religious intolerance and dictatorial interference; that a principal reason why a greater degree of persecution does not exist is, that the natural feelings of the heart counteract the mistakes of the judgment. That Unitarianism alone, contains no principles at all favourable to persecution, which is primâ facie, a presumptive evidence of its truth, and lastly that benevolence amongst other reasons should induce Unitarians to give all possible publicity to their opinions. These positions are defended with ability, and, generally, with moderation, and in the spirit of Christian charity.

ART. LXIII. *Christian Liberty advocated. A Discourse delivered June* 29, 1808, *at the Unitarian Chapel, in Lincoln. By* HENRY HUNT PIPER. 8vo. pp. 27.

CHRISTIAN liberty, according to this advocate in her cause, consists of "freedom from the dominion of sin,—from those slavish terrors of superstition which are caused by mistaken notions of the character and government of God; and, in religious concerns, from the restraint of civil authority and the fetters of ecclesiastical tyranny." Each of these particulars is successively illustrated in a manner which is creditable to the preacher. We regret that towards the conclusion of his discourse he thought it necessary to pass an encomium upon Mr. Stone, and to hold him up to admiration as a martyr in the cause of religious liberty. "From this time the name of the Rev. F. Stone must be enrolled amongst the names of those who have been willing to sacrifice every thing for truth's sake and their conscience." The whole history of the proceedings in his case demonstrates that he has *voluntarily* sacrificed nothing. Honour to whom honour is due. The rector of Cold Norton must ever stand at a distance from the vicar of Catterick.

ART. LXIV. *The Importance of Educating the Poor. A Sermon preached July* 17, 1808, *at the Black Friars, Canterbury, in behalf of the Royal Free School, recently established in that City. To which is added the interesting Letter of Sir Richard Phillips, Sheriff of London, on the present State of the Prisons of the Metropolis, as illustrative of this Subject. By* JOHN EVANS, *A. M. Preached and published at particular Request.* 2nd Edition, 8vo. pp. 36.

WE cannot applaud too highly the spirit by which this discourse is animated, and making allowance according to the reasonable request of the preacher for the shortness of time unavoidably allotted to the composition of it, we deem the execution deserving of praise.

ART. LXV. *A Sermon against Witchcraft, preached in the Parish Church of Great Paxton, in the County of Huntingdon, July* 17, 1808. *With a brief Account of the Circumstances which led to two atrocious Acts on the Person of Ann Izzard, as a reputed Witch. By the Rev.* ISAAC NICHOLSON, *A. M. Curate.* 8vo. pp. 35.

IT is scarcely possible to find terms sufficiently strong to express our abhorrence of the transaction to which this excellent discourse is

owing. We could not without indisputable proof have believed that at the present enlightned period, such extreme ignorance and barbarism could exist in the remotest and least civilized part of this country. The inhabitants of Paxton appear to be two or three centuries behind the rest of their countrymen in civilization. Mr. N. complains of the number of fanatics which are to be found in his parish, and attributes the idle superstition which led to outrage, and in fact to murder(one poor woman having died in consequence of the terror occasioned by the menaces of the Paxton mob,) to their influence. We can easily believe this to have been the case, as we have often observed with astonishment and disgust in a magazine, which is most widely circulated, stories of witchcraft, the tendency of which is to strengthen and extend the dominion of superstition. But these men know that they cannot govern the mind till they have destroyed or weakened its powers.

ART. LXVI. *The Gospel best promulgated by National Schools. A Sermon preached in the Cathedral Church of St. Peter, York, before the Hon. Sir Alan Chambre, Knight, one of the Justices of the Court of King's Bench; and the Hon. Sir George Wood, Knight, one of the Barons of the Exchequer; July* 31, 1808. *By the Rev.* FRANCIS WRANGHAM, *M. A. F. R. S. of Trinity College, Cambridge. Published at the Request of the High Sheriff and the Gentlemen of the Grand Jury.* 4to. pp. 55.

WE have perused this Sermon, because our duty required us to do so, but a more wearisome task we have seldom been compelled to perform. Such an exuberance of false oratory, pedantry, and bigotry, is rarely to be met with. An appendix is added to show that the Αποστατης is the answer to the Apocalyptic riddle of the number 666.

ART. LXVII. *Two Sermons on Christian Zeal, and on the Progress of the Gospel. By* CHARLES LLOYD. 8vo. pp. 43.

THESE Sermons are the productions of an enlightened and liberal mind, and contain many just and important sentiments, according more with sound reason and the word of God, than with human creeds and confessions. The preacher however is not fortunate in the style of composition which he has formed. It is marked by a brevity and abruptness not pleasing in themselves, and detracting in some degree from the impression which his doctrine ought to make.

ART. LXVIII. *A Discourse on the Being or Existence of God, (as discoverable by natural, unprejudiced Reason;) intended as a popular Antidote against the pernicious Influence of modern Infidelity. By the Rev.* CHRISTOPHER HODGSON. *LL. B. &c.* 8vo. pp. 22.

THE antidote, we fear, will prove too weak effectually to counteract the poison.

ART. LXIX. *The Goodness of God acknowledged in Recovery from Sickness. Two Discourses, by the late Rev.* W. TURNER, *of Wakefield.*

THESE discourses, like all the productions of this author, breathe a spirit so eminently serious, and are written in a style of such engaging simplicity, that, as the editor judiciously observes, "no one can peruse them, without being gratified and improved."

ART. LXX. *A Charge delivered to the Clergy of the Archdeaconry of Middlesex, at the Visitation in May and June,* 1808. *By* GEORGE OWEN CAMBRIDGE, *A. M. F. A. S. Archdeacon of Middlesex, and Prebendary of Ely.* 8vo. pp. 34.

THIS charge contains an accurate detail of observations upon the state of churches, church-yards, parsonage houses, and glebes, parish officers, and registers which occurred in a personal visitation of every parish of the extensive archdeaconry over which Mr. Cambridge presides. It discovers a very laudable and judicious attention on his part to the duties of his station, and is upon the whole highly creditable to those who are under his jurisdiction. We know many clergymen in the same station who might be essentially benefited by a careful perusal of this charge.

ART. LXXI. *Religious Education, as it constitutes one Branch of the Discipline of the Church of England, considered in a Charge delivered to the Clergy of the Archdeaconry of St. Alban's, at the Visitation, holden June* 8, *A. D.* 1808. *By* JOSEPH HOLDEN PITT, *A. M. Prebendary of Lincoln, and Archdeacon of St. Alban's. Published at the Request of the Clergy present.* 4to. pp. 44.

ONE great object of the archdeacon in this charge is to controvert the system of Rousseau, and to establish the importance and necessity not only of early education in general, but of religious education in particular. So far this author is successful. The great difficulty consists in pointing out the mode by which instruction of this kind may he most advantageously conveyed. The archdeacon, of course, recommends the catechism of the established church, parts of which are indeed excellent; but the greater portion of it is not level to the capacities of children; not always, we believe, understood by those who are called to teach it, catechetical instruction is far from being the best mode that can be adopted.

ART. LXXII. *A Sermon occasioned by the Death of the Rev. Theophilus Lindsey, M. A. preached at the Chapel in Essex Street, Strand, November* 13, 1808, *to which is added a brief biographical Memoir: by* THOMAS BELSHAM, *Minister of the Chapel.*

ART. LXXIII. *The Duty and Reward of sacrificing Temporal Interests on the Altar of Truth, exemplified in the Character of Abraham. A Sermon preached at the Gravel-Pit Meeting, Hackney, Sunday Morning, Nov.* 20, 1808, *on Occasion of the Death of the Rev. Theophilus Lindsey, M. A. including a Memoir of the Deceased, by a Friend. By* ROBERT ASPLAND.

ART. LXXIV. *The Christian Hero: A Sermon preached at the Meeting House, Wolverhampton Street, Dudley, Nov.* 13, 1808; *on Occasion of the Death of the Rev. Theophilus Lindsey, M. A. By* JAMES HEWS BRANSBY.

THE death of few men has excited so much attention as that of the venerable Theophilus Lindsey. In our own day we recollect nothing like it, with the exception only of Mr. Fox: the memory and virtues of that illustrious man were celebrated in sermons by many in and out of the established church, as well as by Messrs. Belsham and Aspland, whose discourses on the occasion are before the public: and if we are rightly informed, a very learned and celebrated divine of the church of England is at this moment busy in collecting all the various tributes of respect that were written and published on occasion

of his lamented death. Some future biographer of the excellent Mr. Lindsey may, perhaps, follow the example. We have seen many, but as our business is only with those before us, we shall confine ourselves to their contents, and instead of attempting an analysis of these sermons, we shall lay before our readers a few biographical particulars collected from them of the venerable man by whose death they were called forth.

Theophilus Lindsey was born at Middlewitch in Cheshire, June 20, 1723 old style, he was named after his godfather, Theophilus Earl of Huntingdon, by whom and by other branches of the same family Mr. Lindsey was afterwards patronized. Theophilus received the greater part of his early education under Mr. Barnard, master of the grammar school at Leeds; and at the proper age was admitted of St. John's college, Cambridge, at which place he was distinguished by exemplary diligence and piety. When he had finished his studies and taken his degrees, he was elected a Fellow of the College. He did not long remain at Cambridge, for in his 23rd year he was nominated to a chapel in Spital-square, London; and in a short time afterwards he was received into the family of Algernon, duke of Somerset, as a chaplain and friend. After this he accompanied the present duke of Northumberland to the continent. On his return, about the year 1753, he was presented with the valuable living of Kirby Wisk in Yorkshire; this he exchanged for another at Peddletown in Dorsetshire, which was in the immediate gift of the Huntingdon family. While in this situation, he declined an offer made by the duke of Northumberland, upon his appointment to the Lord Lieutenancy of Ireland, of being his principal chaplain, and to reside in the castle of Dublin till such preferment should offer as he would choose to accept. The person, says Mr. Belsham, (Dr. Dodgson) who was chaplain upon Mr. Lindsey's refusal, was first appointed bishop of Ossory, and afterwards of Elphin, and there can be no doubt that Mr. Lindsey, if he had desired it, would have risen at least to an equal station in the church. In 1763, he by the interest of his patron obtained permission to exchange his living in Dorsetshire for the vicarage of Catterick in Yorkshire, in order that he might be near many valuable friends, among whom archdeacon Blackburne is particularly mentioned. While Mr. Lindsey continued the minister of Catterick, the difficulties, which he had long felt in a small degree upon the subject of clerical conformity, began to revive, and in a dangerous sickness he felt much trouble by the apprehension of appearing in the presence of God, under the character of one who had *prevaricated* in the most solemn acts of worship. He now determined to relinquish his situation in the church, which he accomplished in the year 1773. This act, which was most honourable and praise worthy, drew upon him a host of enemies, and caused him to be deserted almost entirely by his former friends. He was however firmly supported by the testimony of his conscience, and could look with emotions of pity and compassion upon his enemies, persecutors and slanderers. After a short interval he removed to London, and in the following April opened at Essex House a place of worship upon principles avowedly Unitarian. Here he continued to officiate as sole pastor about ten years, and for ten other years with the assistance of the Rev. Dr. Disney. In 1793 he resigned his connection with the congregation, but continued to vindicate the cause of religion by his pen till he attained his eightieth year, viz. till the year 1802, when he published his work

entitled "Conversations on the Divine government." After this his health declined almost gradually till his death, November 3rd, 1808.

Such was the life of Mr. Lindsey, as chiefly described by his successor Mr. Belsham; the sermons preached on the occasion of his death would all afford passages animating and highly interesting, but our limits will allow us only to transcribe one, which we shall take from Mr. Aspland's discourse.

"As if to crown the happiness of this eminent servant of God, an object to which he had long looked forward with peculiar ardour, and which alone seemed wanting to complete the success of Unitarianism, was triumphantly accomplished a little before his death: and his last days were employed in studying the books of the Christian covenant, which had ever been his delight, in the most faithful translation of them that was ever given. This volume, (the Improved Version,) may be said to have been the pillow on which his mind rested in its decline; and on which, in an intellectual sense, he fell asleep in Jesus.

"Measuring the march of truth by the term of years of the ever-memorable promoter of it, whose labours in the work of the Lord have been recently terminated by Providence, an animating, soul-inspiring vision bursts upon our view! What may not have been the progress of the Unitarian doctrine when the youngest here present shall have attained to the venerable age of Mr. Lindsey! if it proceed only as it has of late proceeded, great indeed will at that period have been its advances. But knowledge moves, like a falling body, with perpetually increasing velocity, and the obstructions which it meets with accelerate its speed. The everlasting gospel, in its purity, beauty and sublimity, is now flying abroad in the earth on angel-wings; and possibly before all that hear me have ceased in the course of nature, to worship the Father of the Universe in temples made with hands, the long predicted æra may already have arrived, when "Jehovah shall be king over all the earth; when there shall be one Jehovah, and his name one."—(Zech. xiv. 9.)

PRACTICAL THEOLOGY.

ART. LXXV. *Spiritual Gleanings: or, Select Essays, with Scripture Mottoes.* 8vo. pp. 366.

THE author of this volume seems so truly desirous of doing good, that it gives us real concern that we are not able to bestow much praise upon the means he has adopted. It is not by such effusions of religious sensibility as every page of this work displays, that "the disciples of Shaftesbury and Voltaire, (Introd. p. vi.) and *mere students* in the schools of fiction and romance," are to be silenced, and the cause of truth promoted. It is not by a chain of texts formed without any regard to their proper connection, that sceptics are to be satisfied, or infidels converted, or respect obtained for the oracles of divine wisdom. The following is not an unfair specimen of this *sweet* work.

"The flowers and the fields assist us by a thousand sweet similitudes: is it less than a mystery that the rose and the violet pour their fragrance, and breathe their grateful perfume thro' the scented air? Can we explain how the plant grows, and yet owes its attraction to the sun? or what power belongs exclusively to the tree, which spreads its graceful foliage over every leafless branch? No: we see these beauties with our eyes; but as we cannot "enter into the treasures of the snow," no more can we explain the phenomenon of nature which smiles around us in all its sweet varieties; how much less can we explain the attraction of the 'sun of righteousness!' what power is imparted to the creature, and what belongs to 'him, in whom we live, and move, and have our being!' It is sufficient that we embrace that divine truth,

'every good gift, and every perfect gift, cometh from above;' but we must also remember it is promised, 'those that sow in tears *shall* reap in joy.' It becomes us to believe, 'the gift of God is eternal life; and that life is in his Son:' but the same Spirit assures us, 'whatsoever a man soweth, that shall he also reap; for he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.'—Whilst in the use of those means of grace which are appointed for the growth and nourishment of the divine life, divine influences are as freely pledged as the return of 'seed-time and harvest, day and night;' else, wherefore is it said 'I will be as the dew unto Israel; he shall grow as the lily; they shall revive as the corn, and grow as the vine?' The beautiful and excellent effects of industry are visible in our fields and pastures; are they less encouraging when we dig for wisdom as for hidden treasure? The husbandman is not deterred from the prosecution of his labours by that striking interrogation, 'canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?' Nor should the Christian be weary and faint in his mind, because it is written, 'the Son quickeneth whom he will.'

The volume contains thirty-two essays, or sentimental Sermons, in the same style; from the titles of which we select the following, as they will serve to shew more fully the temper of the work: The Lilies; The Divine Watchman, suggested by an enigmatical text in Isaiah; The Watchman said, the morning cometh, &c. Comfortable Words; Token of Love; Christian Twilight irradiated; The Christian robbed; Female Followers; The Voice, &c. &c.

The essays are generally concluded by *a copy of lines*. These we suspect are not all by the same hand. Some of them are pretty; others truly ridiculous. We subjoin the shortest specimen:

"Hail, glorious
Consummation of eternal bliss! The
Ultimate desire, and animated
Hope, which gilds the Christian's prospect with
Unfading lustre and triumphant joy!"

ART. LXXVI. *The Way to Heaven delineated; or, a Discourse upon that Plan of Salvation, which is exhibited in the Gospel through Jesus Christ. By* SAMUEL MOORE, 8vo. pp. 63.

WE were just upon the point of perusing this tract for the purpose of gaining such a knowledge of its contents as should enable us to discharge our duty both to the author and the public, when we were, for a moment, checked by the following most extraordinary request. "Now, reader, whosoever *thou* art, I hope *you* will not take up this discourse to criticise; if you have taken it up in this view, pray lay it down again, for it is not my desire to have any thing to do with you!" We felt it, however, incumbent upon us to proceed; but we had not gone far before we found our labour perfectly useless, and gladly followed our author's counsel. We put down the book with feelings of almost unqualified disgust, excited by the senseless rants with which every page appears to be filled. But what else could be expected from one who looked up to Mr. G. Burder as one of the best writers of modern times!

ART. LXXVII. *Divine and Moral Precepts, for the Conduct of a Christian towards God and Man. By* JOHN HAMOND: *supposed to have been the Father of Dr. Henry Hamond, Author of the celebrated Annotations on the New Testament, and other learned Works. And written for the Instruction of his Grandson. Published by the Rev. John Plumptre, Prebendary of Worcester.* 12mo. pp. 176.

IN a short preface to this little work we are informed by the editor that

"The Manuscript from which the following pages are printed, is entitled, 'A Sweete Poesie of variety of Flowers, composed of divine and moral Precepts for a Christian and civil carriage towards God and Man;' and was lately met with by the Editor, in Worcestershire; where it is well known that the learned Dr. Henry Hamond passed the later years of his life, under the protection of Sir John Packington, at Westwood, during the time of Charles II. by whom he was intended for the Bishoprick of Worcester. — In this county it has probably been preserved from that time to the present.

"The Father of the said Dr. Henry Hamond, was Dr. John Hamond, physician to Henry, prince of Wales, (the son of our James I.) who was godfather to Henry, and who gave him his own Christian name.

"It appears probable that the same Dr. John Hamond was the Author of this little work, and that he designed it for one of his grandchildren, a John Hamond also. — But however this be, there is so much useful advice contained in it, as may very properly recommend it to further services; for which purpose it is now printed."

These precepts relate to almost all the duties of life, and are in general distinguished by justness of sentiment, and energy of expression. They are not all original. We select a few for the purpose of shewing our readers the nature and form of the instruction which they will here meet with. We take them without any regard to arrangement.

"Worldly men purchase reputation by the sale of desert; wise men buy desert with the hazard of reputation."

"To speak well and much is a hard task; it is more than the work of one man; for those who abound in words are often barren in good speech."

"Climb not too high, lest you fall; nor lie upon the ground, lest you be trod upon. Consider yourself as safest when your own legs bear you."

"He that liveth according to nature, shall never be poor; if according to opinion, never rich. Nature desireth little; opinion much, and is beyond measure craving."

"If your present situation prove not suitable to your mind, make your mind suitable to your condition."

In general the aphorisms are not constructed in so pointed a manner; but consist of plain directions expressed in plain sententious, but not epigrammatic language, as in the following examples:

"Be more careful in the keeping of your word and promise, than of your purse and property; and of what money is committed to you in trust, be as careful also. For honest and good men ought so to conduct themselves, that men should have more confidence in their honesty than in their oaths and obligations."

"Be not too anxious in desiring riches; nor too covetous in retaining them; nor too much affected by the loss of them."

The instruction which is conveyed in this little work, is generally of great importance; and Mr. Plumptre deserves well of the public for putting it into their hands.

ART. LXXVIII. *Posthumous Essays, by* MR. ABRAHAM BOOTH. *To which is annexed, his Confession of Faith, delivered at his Ordination in Goodman's Fields, Feb.* 16, 1769. 12mo. pp. 105.

THE subjects of these essays are, the love of God to his chosen peo-

ple, a conduct and character formed under the influence of evangelical truth. Evidences of faith in Jesus Christ, both negatively and positively considered. The character of Mr. Booth and his writings has long been known: we shall therefore be content with giving our readers a slight specimen of the sound and comfortable instruction which they may find in these pages.

"The love of the Most High is perfectly free, in regard to the choice of its objects. Not being under the least obligation to love any of our apostate race, it would be absurd to suppose him obliged to love them *all*." Very absurd, indeed, to suppose a wise parent under any obligation to love all his children. They whose minds are in such a state as to be convinced of the absurdity of this, will receive much pleasure from the perusal of these tracts.

WORKS OF DEVOTION.

ART. LXXIX. *A Selection of Psalms, adapted to the Service of a parochial Church. From various Authors.* 12mo. pp. 84.

THIS selection, we are informed, was prompted by the distracted choice of the singers in a country church, who sometimes selected from the old version, sometimes from the new, from Dr. Watts, and from other authors, without order or judgment. Imperfect as this little work may be, it cannot be useless if it corrects such an evil.

ECCLESIASTICAL HISTORY AND CHURCH DISCIPLINE.

ART. LXXX. *A Concise History of the Christian Church from the Birth of the Saviour to the present time. By* JAMES SABINE 12mo. pp. 491.

THIS being avowedly an abridgment from larger works, would have required from us a mere notice, had the author confined himself to "facts as facts," as he at first professed to do. But as he has gone out of his way to misrepresent some facts and to suppress others, we think it our duty to warn the reader of these circumstances, that he may be on his guard with respect to other parts of the volume, and that he may, if the opportunity present itself, examine the authorities whence Mr. Sabine has derived his history. One of his objects in the publication, and perhaps that the principal one, is to serve and exalt the party which is most popular, and which arrogates to itself the title of Evangelical. In conformity to this, Mr. Sabine represents those who are not of that class in the most degrading manner: which the following page will sufficiently demonsrate:

"The old presbyterian churches are in such a state of decay that their original form of government is completely at an end, having for the greater part sunk down into Arianism, and their preachers become literary corpses; the whole system is very unpopular. Some congregations in the larger towns continue to maintain a name, and some few others, by endowments, are just kept in existence, and have only breath enough to say 'Here religion was once, and here preached a Bate, a Baxter, a Flavel, a Fleming, a Howe, and a Burgess."

That this is a gross libel, a very small knowledge of that respectable class of dissenters is sufficient to prove; and we think, if Mr. Sabine is a resident in the neighbourhood of the metropolis, as from his preface we may infer, he must have known that he was hazarding an

assertion that existing facts could not justify. In speaking of the academies at which ministers are educated Mr. Sabine wholly omits that conducted by Mr. Coward's Trust, which has existed much longer than most, if not all of those which he has noticed, and that at York, of a more modern date. It is the duty of an historian to mention the truth, and the whole truth; he has no right to disguise and suppress facts that do not correspond with his own views.

ART. LXXXI. *The Object and the Conclusion of the Christian Minister's mortal Life; A Sermon preached at the New Meeting House in Birmingham, Sept, 25, 1808, on Occasion of the Death of the Rev. John Edwards. By* JOHN KENTISH. 8vo.

WE have often had occasion to notice with applause the judgment and zeal displayed in Mr. Kentish's printed discourses. That before us, is written in his best style: it is manly and very judicious. His biography of his deceased friend is neatly drawn up, and exhibits in a forcible manner the zeal which Mr. Edwards ever manifested for the profession in which he had engaged. This pamphlet before us is enriched with some affecting and some brilliant passages extracted from the works of the deceased, and also with a valuable *directory of conduct*, which Mr. Edwards addressed to his young friends at Birmingham after he had declined to minister among them. We wish that our limits would allow us to transcribe the whole, but we must content ourselves with selecting a few only of his directions.

"There is a difference in conduct. It may be righteous or unrighteous. Resolve in spite of all temptations to the contrary, to observe, in every situation, righteous conduct.

"Not only be sincere, but serious and reverent whenever and wherever you worship God.

"If you behave better in one place than in another, let it be at home.

"Devote your first gains to God, that is, to the relief of the distrest.

"Visit the honest and laborious poor in their afflictions.

"Temperance is friendly to health, and makes chastity easy, without which none can arrive at, or continue in, the true dignity of their rational nature.

"If any man should ask me what is first in religion? I would answer, Sincerity; what is second? Diligence; and what is final? Perseverance."

ART. LXXXII. *The Nature and Guilt of Schism considered with a particular Reference to the Reformation. In Eight Sermons, preached before the University of Oxford, in the Year 1807, at the Lecture founded by the Rev. John Bampton, M. A. Canon of Salisbury. By* THOMAS LE MESURIER, *M. A. Rector of Newnton Longville, Bucks; and late Fellow of New College, Oxford.* 8vo. pp. 443.

ACCORDING to the plan which the Bampton lecturers appear invariably to pursue, the first of these sermons is occupied in bringing forward a variety of introductory matter, and in announcing the subject which the preacher means to discuss, and the method in which that discussion is to proceed. The introductory matter relates to the progress of schism, and its guilt. Dissentions were foretold by the first preacher of the Christian doctrine, and his words have been, from a very early age, fatally verified. And although the inference drawn from this fact by unbelievers be unfounded, yet the preacher observes,

"We must not suffer ourselves to be deluded into an idea, that it is a matter indifferent in itself, or not an evil of the

greatest magnitude. Still less must we imagine, that it is an act against the commission of which we have no need to be guarded; or which, when committed, requires not to be deplored and repented of. We must regard it as, what in truth it is, what it has always in the church, until very late years, been taken to be, a very grievous sin. It is one, of which every congregation, as well as every individual, looked upon themselves as particularly concerned to stand clear. Whenever, therefore, a separation took place in any church, or community of Christians, great anxiety was shown by every one of the parties to account for their conduct; and to shew that the guilt, which was universally allowed to follow the act, did not belong to them and to their friends, but to those of the other side. It was wisely reasoned that, although our Saviour had foretold consequences which would follow from his doctrine, this did in no degree operate as a recommendation or approbation of them; that his having declared, that 'he was not come to give peace upon earth, but rather division,' would no way excuse the individuals, by whose means peace should be driven away, and division brought in. It was remembered, that in the very same breath with which he had at another time declared that, 'It must needs be that offences should come,' he had added, 'Woe to that man by whom the offence cometh.'

He is aware, indeed, that there are

"Many who will be surprised, and who will revolt at any argument which tends to shew, that it is not left to the arbitrary will or caprice of any man to worship God after that mode which is most agreeable to his imagination. They will look upon it as a novelty to be told (what yet is the old and true doctrine) that to that sound part of Christ's church, which is established in the country where he was born, or where the providence of God has fixed him, he is bound to adhere; that to all its ordinances in indifferent matters, all those rules, which it has directed to be observed, for she purpose of edification, it is his duty to conform; that he who separates from such a particular church, does it at his peril; that he is committing an act, for which he must be seriously and deeply accountable at the day of judgment; that, in short, schism, independently of all considerations of doctrine, though it should be no part of its object to work any express corruption of the truth, is in itself a grievous and a heinous sin; hurtful in the greatest degree to the general interests of Christianity, and big with the most serious consequences to the individual."

He afterwards remarks:

"I shall perhaps, before I go farther, be called upon to state what I mean, whether I would set up an 'absolute' authority in the church; whether I would contend that under no circumstances whatever, a man may lawfully separate from the established communion? Undoubtedly, I claim no such infallibility for any church: undoubtedly, there may be circumstances which will not only excuse but justify such a separation. The case of the Reformation alone would suffice to establish this point. But then, whenever such a separation takes place, there must be guilt somewhere. If he who separates is innocent and justifiable, then he who has so acted as to oblige his brother to separate from him is the person guilty and liable to the judgment. It is not therefore and cannot be strictly true, that (always understanding the case of there being a national church established) there can be a separation which is not schismatical and sinful, and for which there will not be some one or other to answer as a criminal."

The avowal of these principles, he knows, may expose him to the charge of uncharitableness, but he "can see no difference in the main between the sin of schism and any other sin." And this, he contends, is no novel doctrine, but consistent with the uniform language of the ancient church, and generally held in this country before the days of Hoadly. The controversy which that prelate occasioned, the writings of Whiston, Clarke and Blackburn, the rise of methodism, both out of

the church and within its pale, have produced a laxity of sentiment on this subject, which the preacher contemplates as highly alarming to the friends of the establishment.

"Such (he adds) being my individual persuasion, I intend, with God's help, to lay before you in some detail the argument against schism, as it is to be collected from scripture; both as it is found in express reasoning and precept, and also as it is supported by facts and examples. Upon this certainly, as upon the corner stone, do I propose to build; feeling that 'no other foundation can man lay.' I shall however confirm this by shewing the manifest tendency of schism, not only to disturb the peace of the church, but also to corrupt her doctrine; this too made more plain by instances, which the history of Christianity will amply supply.

"And, because it has been a favourite topic with dissenters of all sorts to insist upon our separation from the church of Rome as if it precluded us from objecting to their, or any other separation from our church, I shall pretty much at large shew the difference of the two cases; and prove that not only our church was fully justified in what she then did, but that the reformation can be a precedent only in cases where to have remained in communion with those from whom the separation is made would be sinful. That this therefore can never justify those men, who can allege no actual sinfulness in the terms of our communion: and still less those whose cause of complaint against us consists only in this, that we will not so enlarge the platform of our establishment as to comprehend all possible denominations of Christians, whatever their tenets may be.

"I shall moreover corroborate my position by shewing most strongly the difference of the two cases in another point of view; and protesting that the assertion and vindication of the independence of our national church, which is the first and great feature of the reformation in England, has, and can have nothing to do with justifying individuals, in their separation from the established communion within whose limits or pale they have their abode, and of which they properly form a part.

"But, further, I shall the more enlarge upon the subject, because I conceive that the circumstances of the times do particularly require that you should be reminded of what are the doctrines and principles by which the church of Rome is distinguished: and, when they have been thus brought to your recollection, it will be for you to consider whether they be not such as are subversive of the very foundations of Christianity: whether therefore they ought not in every country to be specially guarded against: and whether there be not still a broad distinction and peculiar line of separation which should be allowed to subsist between the Romish church on the one hand, and the great body or aggregate of protestant churches on the other.

"I propose after that, to revert to the present circumstances of our church for the purpose of considering more particularly (as however I shall have occasion to do through the whole of these discourses, and in connexion with my subject) the reasonings upon which the different bodies, who separate from her, attempt to excuse or to justify their schism; and hope from thence to be enabled to inculcate the more forcibly into those who hear me, the necessity of adhering to the precepts of our Lord and his apostles in maintaining the unity of the faith by continuing in close fellowship with one another."

Agreeably to this plan he labours in the second sermon to prove that the Scriptures, both of the Old and New Testament, enforce the necessity of conformity, and reprobate the sin of schism. In the antediluvian dispensation, as well as in the dispensations which succeeded it, either by direct precept, or by striking examples, this sin is expressly condemned or awfully punished. From the Scriptures of the New Testament he infers that "the disposition which is principally and indeed wholly required in a Christian, is that of being humble, teachable and unpretending; particularly disposed to submit to authority, and to obey them that are set over them." An infe-

rence highly grateful to the audience at St. Mary's!

The third sermon is designed to combat the charitable doctrine of Hoadly and others, that the favour of God follows sincerity, and to show that truth alone was the promise of that favour; that heresies are censured in unqualified terms by the apostles, and that error is uniformly connected with schism. This latter position is exemplified in the case of the heretics of the early ages of the church: whence the preacher is led in his fourth discourse to trace the further progress of error in the usurped domination and corrupt tenets of the Romish church, and to charge the schism which took place at the Reformation wholly upon the Romanists. Here he observes,

"The protestant dissenters, indeed, (and I might have alleged this also, as making their present alliance with the common adversary more monstrous,) are or have been fond, as I before mentioned, of justifying their separation from us by the example of our predecessors. They say, that they have an equal right to separate from our church, as our church had to separate from the church of Rome. I have already stated, or rather hinted certain grounds, upon which it will appear, that the cases are very different; I affirm, now, that it is incumbent upon those who thus argue, to shew that our church requires such terms of communion as are actually sinful; because we and every protestant church do most positively declare and hold, and it will be my business, and is part of my professed design, to shew that this is most strongly the case with the church of Rome. This once shewn, it follows, of course, that, if the church of Rome had ever so much or so entirely been our church, if we had been born indeed within her pale and under her jurisdiction, still the terms of her communion being contrary to the true faith, and, of course, endangering our salvation, it would have been our duty to withdraw ourselves from her fellowship, to break off her yoke from our necks. The fact is, however, that it cannot, with any shew of reason, be pretended that the Roman pontiff ever had a right to exercise any sort of jurisdiction in this kingdom, that he was the head, or in any way the governor of this church. At the reformation, therefore, the church of England did only reassert that independence which belonged to her in the beginning, and which, neither to her nor to any national church, can be denied. Again, in recognizing the king of this realm for her head, as supreme in ecclesiastical as well as temporal causes, she only followed the example of the primitive church, which, from the moment that it pleased God to give her Christian emperors, submitted herself to their authority, and owned them for her sovereigns. And this lasted for several centuries, without any pretence to the contrary advanced by any one pope."

The fifth and sixth sermons are intended further to justify the English reformation, upon the plea that the church of Rome did and does exact from all her members, such terms as are both sinful and dangerous; and that therefore every man is bound at his peril "to come out of her:"

"First, because she is idolatrous.

"And this idolatry is shewn not only in the invocation of the saints and the honour paid to images and relics, but most avowedly and directly in the adoration of the bread and wine at the celebration of the mass.

"Secondly, because she derogates in various ways from the sufficiency of our Lord's atonement, and so as much as in her lies, she 'makes the cross of Christ of none effect.'

"And this she does by the efficacy which she attributes to the merits of her saints, as well as by the ability which she declares to be in every man to effect even more than his own salvation.

"Thirdly, because she entertains notions and inculcates ideas of Christian perfection, not only erroneous in themselves, but in their consequences highly pernicious: as they almost inevitably lead to great dissoluteness of manners, and at least divert the attention of mankind from the real and essential duties of faith and charity, to practices the most useless and trifling, and even ridiculous.

"And this is shewn in the peculiar and extravagant honour which she ascribes to virginity: in the consequent denial of marriage to the clergy; in the institution of monastic orders; and in the extraordinary efficacy which she attributes to a punctual compliance with her rules and ceremonies, and more especially the submitting to extreme and painful acts of voluntary penance and unnecessary mortification."

Having with much labour endeavoured to substantiate these charges, the preacher proceeds in the seventh and eighth discourses to shew, that notwithstanding the various opinions which were adopted by the reformers in different parts of Europe, they all maintained that schism was an evil, and expressed an anxious wish for union; to add something to the history of the origin and progress of that indifference respecting schism, which has since prevailed, and lastly to consider "the actual state of the different, or at least the most prominent sects, which at present divide this country, and set themselves up in direct hostility to the establishment." These he ranks under two heads, the first comprizing those who differ from the established church upon essential points of doctrine, namely, Unitarians and Quakers; and the second, those who have no such cause for separation, or, in other words, Independents, Methodists, &c. &c.

A little abuse of all these, but especially of the first *sect*, forms the prominent subject of the greater part of the seventh and eighth sermons, and a recapitulation of the whole, we were going to say the whole argument, concludes the volume—A volume as weak as it is uncharitable, founded upon an utter misconception of the terms *schism* and *heresy*, as they are employed in Scripture, and supported by misinterpretation of almost every passage produced from the sacred writings, by confident assertion, and by an arrogant assumption that the creed to which he himself has subscribed, is in every respect infallibly true. It was our intention to state a few general principles, for the purpose of shewing the fallacy of his reasoning, and to offer some remarks upon the leading texts which he has pressed into his service, but, upon further consideration, we determined that the subject was not worth even the little labour which this task would have required. We moreover recollected that this task had been, in fact, already performed by the late learned principal of Marischal College in Aberdeen. Let any one read with an unprejudiced mind the third and fourth parts of the ninth of Dr. Campbell's dissertations, and he will not be misled by a Bampton lecturer, or suffer any alarm from the bugbears Heresy and Schism, with which the priests of our days are attempting to deter men from the investigation of religious truth, and the exercise of the right of private judgement.

ART. LXXXIII. *Zeal without Innovation: or the present State of Religion and Morals considered: with a View to the Dispositions and Measures required for its Improvement. To which is subjoined, an Address to young Clergymen; intended to guard them against prevalent Errors.* 8vo. pp. 375.

THIS work is the production of one who is anxiously desirous of the virtue and happiness of mankind, and uniting with much religious zeal soundness of judgement, and, in general, moderation of temper. Although the author positively denies that he belongs to that class of clergymen now commonly denoted evangelical, he appears as their advocate, dwelling largely on their merits, and defending them

from some charges to which they have been generally exposed. At the same time he candidly points out and freely censures some of those faults with which they are justly chargeable, and offers them, with much apparent sincerity, and a zealous desire to promote their respectability and influence, much judicious and necessary advice. If they will lay aside the pharisaic arrogance which they have generally assumed, and condescend to listen to instruction, they will receive much benefit from the work now before us.

In the first chapter the author, by way of introduction to the main subject of his work, briefly considers the state of the times with respect to religion. In doing this he confines himself to two topics, the visible decline of attendance on public worship, and the increase of separation, from the latter of which especially he fears the greatest evils will result; the annihilation of the established church, and the diffusion of a spirit of democracy. This leads him to expatiate, in the second chapter, on the necessity of encouraging an earnest piety among the ministers of the church, and he is thus naturally conducted to the great object of his work—"An enquiry into the character and views of the class of clergymen called evangelical ministers."

"In considering how much the present times require earnestness in the clergy of the church of England, it is impossible not to think of a certain description of them, to whom none deny the credit of this virtue; but of whom an opinion has gone forth, relative to their sentiments and designs, of too serious a nature to be slightly treated.

"The full congregations by which many of them are attended show, that their influence is considerable; and this circumstance obliges us to go into a deliberate enquiry into the truth of what is alledged against them: inasmuch as wherever there is manifestly a powerful agency, there it is our duty to ascertain, what it is that operates, and what effects it be likely to produce.

"It may, therefore, be no useless undertaking, to go into a detailed view of the character of these persons; and to state, what it is they are attempting, by that zeal for which they are remarkable. For if the representations of their accusers be just, it is not to clergymen of this class that we are to look for any instrumentality that shall lessen public evils; their operation, on the contrary, is to be considered as one of the evils we have to remove: and being one which resides and acts within the very bowels of the commonwealth, it claims extraordinary attention. If, therefore, I should be a little prolix in this enquiry, let my reader remember the importance of ascertaining in a time of danger, whether we have got a *friend*, or an *enemy* in our quarters.

"Of my competency to this enquiry, I have only this presumptive argument to offer; that my intercourse has lain much, though not exclusively, among clergymen of this description. I hereby conceive myself better qualified to speak to the sentiments and habits prevailing among them, than they can be, who keep aloof from their society. Nor am I anxious to conceal, that, though far from approving of many things found among them, though no member of any of their associations, and considered by some of them as standing at rather a low point in the scale of orthodoxy, I am one who might probably be classed with them by many. To hold forth the Saviour as the only hope of fallen man — to shew the necessity of a much higher degree of holiness than that which satisfies the bulk of Christian professors — and the impossibility of attaining this without the influence of the Holy Spirit, being in my view duties of the first consequence in the discharge of the sacred function, the importance I attach to them may be discerned in my humble ministry. On this account, the clergy of whom I am about to speak admit me into their pulpits; and some of them, possessing in an eminent degree the excellencies of their profession unmixed with any appearance of sectarian peculiarity, I rejoice to see in that which I have in charge."

Of this class of clergymen he then observes, that,

"Taking it in the gross, he does not think that the persons of whom it consists, can be justly said to have made up by the perfection of their character, what they wanted of importance, through the smallness of their number, and the inferiority of their station. Some of them appear to him to deserve a place among the brightest ornaments of their profession. But truth obliges him to acknowledge, that there are many, who have so little beyond honest intention to entitle them to commendation, that all *claim* in their behalf to honourable distinction must he waved. Their cause must be referred to that charity, which '*thinketh no evil*' either of men, or things, wherever it can consist with a due regard to truth and goodness to think otherwise."

The first part of his enquiry relates to their doctrines. Are they universally Calvinists? How do those of them who may be considered as Calvinists, hold the doctrine of election? What are the sentiments of the clergy in question respecting the doctrine of justification? In what sense do they insist upon the necessity of a change of heart? With respect to Calvinism he asserts, what we fully believe to be the truth, that the clergy of this class are divided into two parties, the one holding, the other rejecting, the Calvinistic doctrine. He contends also that "whatever objections lie against the Calvinistic doctrine of election, those of them who hold it maintain at the same time the necessity of personal holiness. As to their preaching justification by faith alone, it is not, he asserts, to the exclusion of the necessity of good works also. Their practice comes next to be considered. These good meu have, by some of their adversaries, been identified with the puritans; their advocate, therefore, in order to refute this charge, draws a parallel between them and the ancient disturbers (as he represents them) of the reformation, and at their expense pronounces not only an acquittal of his clients from the charge, but a high panegyric on their steady attachment to the church. The character of their preaching comes next under consideration; and here he acknowledges, that in avoiding the extreme into which they suppose some have run, by insisting almost entirely on subjects of moral duty, they may have occasionally gone into the other: he adds:

"We perceive, however, that a more unexceptionable way of discharging the preacher's office is gaining ground in our Church. There are men among us, not less convinced of the importance of evangelical doctrines than were the clergymen who first received the stigma of Methodism, nor less devoted to their propagation, but more attentive, than some of them were to the *entire system* of Christian truths. Let me add, that we have evangelical preachers among us, who are more sensible than some of their predecessors seem to have been, of the necessity of inculcating, as a ground-work requisite to the support of a *pious* orthodoxy, a regard to those great moral principles, which, (though not expressing every thing necessary to be known for the salvation of fallen creatures) are the fundamental parts of all true religion; and by which, therefore, whatever claims respect under the name of orthodoxy, illumination, experience, or spirituality, must be tried; in order to determine whether it be any thing better than high sounding pretension."

The next point of accusation is that they seclude themselves from the rest of the clergy, connect themselves with each other, and thus form a sect in the very bosom of the established church. But this seclusion, their advocate contends, is not their own act so much as that of their brethren, who, on account of their reputation for methodism, are unwilling to associate with them. Their connection with each other extends, it is said, to something more than friendly intercourse, they *act together* as a body distinct from the profession at large, they hold at regular pe-

riods synodical meetings for the purpose of enquiring into the state of religion in their respective situations; of detailing the encouragements, or the difficulties they meet with in the discharge of their duty; of discussing the merit of religious publications, and of enquiring into the most likely way of promoting good, or of establishing some charitable institution in a parish. The writer has evidently a great struggle before he can bring himself to condemn this practice; he does, however, object to it on the ground of these associations being confined to clergymen of one description, and of having a tendency toward the formation of what writers call an Imperium in Imperio. He does not however consider this practice as entitling them to the charge of sectarism.

" ' But is no notice to be taken of an establishment formed among them, for the purpose of getting possession of the churches; — of a fund raised among their favourers for the purchase of livings, to which, when vacant, they are to be presented?' In reply to this, it might be sufficient to observe, that no proof has yet been given to the public of the existence of such an establishment. Let them who make the assertion name the treasurer, or the secretary, or the collector, or any one subscriber, to such a society. It is not, however, enough for me to say, I know not of any such society: I solemnly aver that there is no such thing in this kingdom; and I would have it understood, that all who assert the contrary, are hereby challenged to substantiate their affirmation. A well-known fact here presents itself, as a presumptive proof that there is no such establishment in being; which is this, that almost the whole of the clergy called evangelical, are in the dependant and precarious condition of curates. A few advowsons indeed, purchased in the life-time of a late opulent merchant, out of his own purse, are devised to clergymen of this description. These, of which the number is only six, constitute the whole of that provision which is exclusively intended for the clergy in question. The rest of them must seek preferment through the ordinary channels: where, excepting the incumbents provided for by the patronage abovementioned, the few of them already benefficed have found it: Not one is there, that is indebted for his preferment, to any such association as is affirmed to exist."

Having, according to the preceding plan, endeavoured to show that these persons stand clear from the charge of intended hostility to the church of England, he proceeds to state such things as justly deserve censure. And here he admits that the charge of enthusiasm is not groundless, that they are guilty of exciting and encouraging an ill opinion of the clergy; that it is not easy " to silence those who accuse them of vanity, of courting popularity, of effrontery, of coarseness, of the want of that affectionate spirit which should breathe through all the ministrations of a Christian teacher, of their commonly appearing before a congregation with an abjurgatory aspect, as if their minds were always brooding over some matter of accusation against their charge." The matter of which the sermons delivered by some of this class is composed, he allows is contemptible in the extreme, and the affectation of humour in the pulpit, which some display, he treats as an outrage upon piety and decency which nothing can excuse. This bitter pill, however, must be gilded:

" There is a concern for the good of mankind visible in them; a surrender of their ease; an unwearied diligence in their vocation; a giving up the world. We see them, with talents sufficiently popular to carry the prize of emolument or honour, were they to become candidates for them, sacrificing such prospects, by honestly refusing to accommodate themselves to the taste of their times; making a stand against what they think wrong in those who have favours to bestow, though fully aware that inferiority of rank, and straitness of income, are the certain consequences of their fidelity. And, to conclude the mention of what is praiseworthy on their side, there is a circumstance of great notoriety

to be recollected: they call the attention of the age to some truths of prime importance in the account of all the writers, who are acknowledged in our Church as the most distinguished defenders of her doctrine. They are the determined and ever active opposers of those, against whom, as the great corrupters of Christianity, all these writers have with one voice warned us. Whether they conduct this opposition with temper, or with ability, some may question. But it is indubitable matter of fact, that the Scripture doctrine respecting man's fallen state, the divinity and atonement of Christ, and the necessity of the grace of God's Holy Spirit to sanctify our hearts and rectify our lives, are topics, in which they labour to instruct and establish their hearers. Nor can we doubt, that to their endeavours herein, we must ascribe some portion of that increased regard to these points, which has of late appeared in the discourses of the clergy at large."

To some, however, this encomium will appear in a very questionable shape, and their zeal for what they presumptuously call the fundamental doctrines of the gospel, mingled with much arrogance of spirit, and excessive illiberality, is a quality to be deprecated rather than praised, not by those only against whom its efforts are unceasingly directed, and upon whom its destructive weight will assuredly fall if they ever gain the power after which they are striving, but by those also who see no inconsistency between orthodoxy and charity, and are not unaware of the evils of religious intolerance.

Our author proceeds, in the fourth chapter, to enquire whether there be any individuals of unexceptionable character among them, and by what means these are to be discovered. Such he appears to think there are, and by a laboured delineation of "the true church of England pastor," he endeavours to point out the marks by which they may be discerned. And this leads him, in the next chapter, with studied caution indeed, to recommend to the constituted authorities the patronage and support of those whose character corresponds with that which he has delineated, in other words, those who are truly evangelical clergy. The same design of conciliating favour towards them is also apparent in the succeeding chapters, which treat upon cultivating a spirit of devotion, and its probable effects on the ministers of religion in this period, upon some obvious means of ameliorating the state of religion, amongst which he reckons the frequent preaching of the bishops, and a particular attention to students in the universities, designed for the ministry, and, lastly, upon the duty of prayer for a revival in religion.

The address to young clergymen breathes the same spirit. It is intended to form them upon the model of those amongst the evangelical clergy, whom the author deems unexceptionable. We wish we could approve of the whole of what he has here advanced, and that we had no reason to censure the temper which he has recommended to others, and of which he has exhibited in himself a pattern towards such as cannot subscribe to his creed. But if students in theology will read it with proper discrimination, they may gain from it some useful admonition.

The whole volume manifests a sincere desire to serve the cause of religion, and is deserving the serious perusal of those whose character and pretensions have been the immediate causes of its publication.

ART. LXXXIV. *Hints to the Public and the Legislature on the Nature and Effect of Evangelical Preaching. By a* BARRISTER. *Part the First.*

ART. LXXXV. *A Letter to a Barrister, in Answer to Hints to the Public, &c. By* ROBERT HAWKER, *D.D. Vicar of Charles, Plymouth.*

ART. LXXXVI. *Hints to the Public and the Legislature. By a* BARRISTER. *Part the Second.*

ART. LXXXVII. *A Second Letter to the Barrister, in Reply to the Second Part of his Hints to the Public. By* ROBERT HAWKER, *D. D.*

ART. LXXXVIII. *A Vindication of the Nature and Effect of Evangelical Preaching; in a Letter to a Barrister: occasioned by the First Part of his Hints to the Public and the Legislature. With a Postscript, containing Strictures on his Second Part. By* JOHN STYLES.

ART. LXXXIX. *The Legislature alarmed, and the Barrister unmasked! occasioned by Hints to the Public and the Legislature, on the Nature and Effect of Evangelical Preaching, by a Barrister. By* VIGIL.

THE controversy which the Barrister's Hints have excited will not, it is probable, be very soon laid to rest. The combatants consider the cause for which they are contending of the utmost importance. The Barrister affirms, that the salvation of his country depends in no small measure upon the sort of encouragement that is given to evangelical preaching: on the other hand, Dr. Hawker and his fellow-labourers aver, that the doctrines which they teach are those only which can secure to man the favour of heaven, and that they are the genuine doctrines of the established church of England. That the doctrines of those who style themselves evangelical preachers are the same as those contained in the articles and liturgy of the national church, cannot, we imagine, be easily contradicted, if the comparison be made by a person in the possession of common sense: but it is equally certain that they are hostile to the sentiments of the great majority of our clergy. Attempts we know have been made again and again to reconcile the articles to Arminian sentiments, but we think without any appearance of success. Dr. Hawker claims the appellation of an evangelical preacher, and the honour of being a true son of that church of which he is a member. The Barrister however maintains, that the tendency of Dr. Hawker's discourses and writings, and those of his coadjutors, is evidently to extirpate all morality, and to encourage idleness, debauchery, and every species of wickedness. This unquestionably is a serious charge, and if the mind of the Barrister be deeply impressed with its truth, we cannot wonder that he should wish to warn his countrymen against the mischief which has of late increased, is increasing in a mighty ratio, and which, he may well think, ought to be checked. For this he would not be blamed if he recommended such means only to be used, as the spirit of free enquiry, and of our constitution would justify. If he intended, as one part of his pamphlet affirms, only to rouse the attention of the clergy and people to a proper sense of their danger from the increase of these evangelical preachers, it would be all well, and he might merit the thanks of that public for whom he has thrown out his "Hints." But if by "Hints to the Legislature" he means to call forth the arm of power in defence of what he advocates as the cause of order and morality; if he wish to draw from her accursed cell the fiend persecution; if he would si-

lence and eject from their livings those who conscientiously and zealously preach what they denominate the free doctrines of grace, in that case we affirm he has very ill studied the constitution which his profession should lead him to understand, cherish and adore, and that his "Hints" should be reprobated by every honest man as they are by Dr. Hawker, Mr. Styles, and Verax. We trust, however, that the Barrister has been calumniated in supposing him a friend to persecution; still it must be admitted that he has given room for the supposition. The quotation from the Antijacobin, p. 73—4, and its application to evangelical preaching, and the motto which he has selected for his second part of the "Hints," will almost justify the suspicion that he is not a true and sincere friend to the principles of toleration in their best sense. The latter of these passages we will transcribe, precisely as it stands in the Barrister's title page.

"What remedies are fit for this disease—whether the fault be in the LAWS, or in the MEN—whether the cure be a work of time and patience, or of zeal and diligence, or whether any new expedient can be found to secure the ship from that storm which the swelling of two contrary tides seem to threaten—IS WHOLLY LEFT TO YOUR ADVICE."

We know full well what "new expedients" the legislature generally hit upon: if the old laws are not sufficiently strict and formidable, the enacting of others, suited to the case, is a matter of no great difficulty; and to this exercise of their functions the Barrister broadly hints in many parts of his pamphlets, and in so doing has laid himself open to such attacks as the following which we take from Mr. Styles' "vindication."

"The greatest blessing this country enjoys is the *Toleration act*, which suffers every man to hear the teacher he most approves, and which defends his teacher from opposition and injury, and preserves him in his situation, without his being liable to be torn from his people by any common exigency of the state, which may demand the presence and co-operation of other men. The Toleration act justly supposes, that if I am a fool, and like to hear another fool, I have a natural right to do it; and will you dispute this? Yes, Sir; you cannot tolerate self-appointed teachers; you wish some plan to be adopted to prevent their increase. However, we apprehend no danger from a government, which, for above a century, has beheld the charming effects resulting from a free and universal toleration. May this toleration never be infringed or trampled on! and may we never be destitute of self-appointed teachers! Woe be to that country which cannot boast of such men. Every author that publishes a book is self-appointed; every man that stands up to enlighten an auditory in any of the branches of science, is self-appointed. Would you bring back again the Star-chamber, and the triers, and licences of the days of despotism? Would you feel happy in the thought of committing your previous manuscripts to the care and scrutiny of an individual, or a committee appointed by government, and, to wait for his or their "imprimatur," before you would announce your invaluable productions to the world? No; but you would willingly subject the friends of evangelical religion to this violation of their liberty, as men and as Christians. But remember, if you admit the principle, you can never control its operation. If you acknowledge a right in the legislature to deprive the evangelical clergy and dissenting ministers of what you are pleased to call "special immunities and exclusive privileges," you give birth to a principle, which in the end may be fatal to yourself; unless you have wisely resolved, that on the subjects of religion and politics you will always maintain the sentiments of the ruling powers."

The barrister we suspect has not carried his enquiries to any con-

siderable extent, or has not exercised his usual powers of discrimination in admitting as facts all that has been stated by Mr. Colquhoun, and yet upon these facts he lays much stress. We feel that the state of society is bad in the metropolis, particularly among the lower classes, but we cannot admit the conclusions of Mr. C. nor do we believe that he ever took sufficient pains to ascertain the facts which ought to have been stated as the data of those important and alarming results which he deduces from them. The barrister, however, assumes that crimes are annually committed to the extent described by the police magistrate, and is desirous of throwing the blame on evangelical preaching:

"In what, let us ask, does all this mass of evil originate?—Does it not originate in the breach of those *moral* duties which are the sum and substance of *true religion*?—It is utterly impossible that government can be long held together if this dreadful catalogue continues to increase. But increase it *will*, increase it *must*, if the inhabitants of that great city in which this system of profligate immorality prevails, instead of being taught to shudder at the transgression of those *moral duties*, the neglect of which it is that produces this shocking catalogue of crimes just now brought under our view; if instead of being taught that the reward of eternal life is promised only to those who persevere in well-doing, and that unless they strive by obedience to merit that reward, they will assuredly lose it in that day when God will judge the world in righteousness, and give to every man according to his works: if, I say, instead of this, they are to be told and assured from the *press* and from the *pulpit*, that no qualification of *merit* is necessary, that they may multiply their offences to what degree they please; that the seducer, the gambler, the drunkard, the prostitute, the sharper, the robber, may all proceed in their career of infamy, that their lives cannot be too impure, or their offences too many or too aggravated; for that when once the weapon of sin shall fall from their hands, (and this it must do when thus worn out in the service of sin they are too weak to hold it) they will not be precluded, by this their long catalogue of crimes, from the offered rewards of the gospel, for that the gospel does not suspend its favour on the performance of any *moral* duties whatever."

In this and many other passages the barrister would insinuate, that an almost indefinite quantity of evil is produced in society from the tenets of evangelical preachers.

"If," says he, "those who term themselves evangelical preachers, instead of enforcing the moral duties of men in society, preach to all the lower orders, doctrines which go directly to destroy them, which I shall proceed to prove their doctrines must do, if they have any practical influence at all, can it be wondered that the morals of the rising generation should grow worse."

To these charges Dr. Hawker replies

"You say that evangelical preaching is the great inlet to sin. It is to the want of it that I ascribe the abounding of iniquity. You contend that the doctrines of grace lead to licentiousness. I assert, that it is that grace alone which bringeth salvation, which can teach us, or when taught, enable us to practise the divine lessons of denying *ungodliness and worldly lusts, and living soberly, righteously, and godly in this present world.* In your calculation, a system of morality is competent to the full correction of the minds and manners of the people. According to my creed, nothing short of a change of heart can accomplish a reform."

"We contend, sir, and upon the most convincing evidences we prove also, in the lives and conversation of all that are the real partakers of grace, that it is a *doctrine after godliness.* Every thing that is amiable is included in it, as referring to all the great branches of moral and religious practice. And we challenge the world to the strictest scrutiny into the conduct of those who really, and truly, and heartily receive the doctrines of grace, so as to live under their blessed influence, whether

they are or not *examples of the believers, in a word, in conversation, in charity, in spirit, in faith, in purity.*

"It is impossible, indeed, it should be otherwise, for it cannot fail of its effect in a single instance. If a saving change from God's Holy Spirit hath passed upon the heart, the sure consequence must follow. And you will be pleased, sir, to remember, that to the accomplishment of this one great design, the whole tendency of evangelical preaching, as an instrument in the hand of God, is directed."

We have selected these passages from the barrister and his principal opponent, as being admirably adapted to exhibit the nature of the controversy, and the hinges upon which the chief arguments in the several pamphlets enumerated at the head of this article, turn. The dispute is far from new, but the barrister, as well from his talents, as from his mode of discussion, has given a considerable degree of interest to a very hacknied topic, which we plead in justification of ourselves should we transgress the bounds usually allowed to controversial pieces.

We are not insensible to the rapid progress which evangelical preaching is making among us — we cannot be ignorant of the methods which are taken by the leaders of this party to increase the number of their proselytes, and to augment their influence in every part of the kingdom, yet we do not, and cannot impute the increase of crimes as the effect of these exertions; we are ready to believe, and we suspect facts, as well as Dr. Hawker's assertion, will bear us out in the supposition, that those who associate themselves with the self-stlyed saints, will in general be free from those vices and enormities described by the police magistrate, and of the increase of which the barrister complains. In saying this we do not mean to give them credit for a jot more of the virtues recommended in the gospel than is to be found among the members of other sects and the followers of other doctrines. That they possess a sufficient portion of what is aptly called spiritual pride must be evident to any observer; and that they are equally, with their fellow Christians, desirous of wealth, of distinction, and influence, will not be denied, we should hope, even by themselves. We might indeed go much farther and assume, that no religious party in this country exhibits half, or if the Wesleian methodists be excepted, even the hundredth part of their ambition in gaining followers; they will tell us, perhaps, their only view is to save souls, but their writings and their discourses savour of something else: they work themselves up to believe that they only are the elect of God, and there is every reason to believe, that if they possessed the power, the will would not be wanting to compel others to come into their church. They insolently assume to themselves exclusively the title of *evangelical*, though they are perpetually preaching doctrines which are as remote from what is to be found in the four gospels as light is removed from darkness. Let them examine all the discourses of their master, Christ, and let them, if they can, point out any sanction to the doctrines which they impiously denominate evangelical: they go and must go to prophecies which they do not understand, and which they readily misinterpret; or to some obscure passages in the epistles which are hard to be understood, and which they pervert, for a justification of their leading and favourite tenets. This, we admit with the barrister, may often be productive of real mischief, but by no means to the extent which he imagines.—The

outcasts of society will not go to chapel to be there told the viler the sinner, the more is he the object of God's mercy: the great mass of those in the lower classes of society who are living on the plunder of their neighbours are probably ignorant of all or any of the motives which the gospel holds out to men to become virtuous and good:—and are not on that account so much the objects of punishment, as they are of pity and commiseration: and we could wish, notwithstanding what we have said, that such could be induced to frequent the tabernacle, or the churches where such men as Dr. Hawker officiate. The chances for reformation would be much in their favour: such characters would be more likely to be affected by the vehemence and terrors displayed at these places, than by the moral discourses, however excellent, delivered by the generality of the clergy. In this view of the subject we deprecate the interference of the magistrate with evangelical preachers; they are on the whole useful men, and valuable members of society; and merit the protection, not the punishment of the civil magistrate. It is right, however, that their conduct, where it offends against candour and moral propriety, should be exposed, and the barrister will inform multitudes of what they were before ignorant, and if he excite the clergy, who do not call themselves evangelica but who are really more so than those who assume the title, to more vigilance and circumspection, and to a more zealous performance of their duties, which are of the utmost importance to the well being of society, he will have reason to rejoice that he has not laboured in vain.

If the clergy would exert themselves in the cause of religion; if they would preach with the same zeal as the barrister writes; if like him they would take pains in instructing their parishioners in the leading and fundamental doctrines of the gospel, and shew their several "bearings," they would have no cause to be alarmed at the snarls and ignorant sarcasms of certain preachers, who in the pulpit frequently display more of the buffoon, than any hired fool in the pantomime. The English clergy are not in so low a state of degradation as to dread a similar fate to that which was experienced by their brethren in France: they have but to assume their proper character, to manifest a becoming and dignified zeal in the best cause in the world, to become respected by all, and to obtain the affection of their several flocks.

We have been led to these observations from the perusal chiefly of the two first pamphlets in this controversy, we must not however wholly pass over the others. The second part of the barrister's hints contains a more full exposition of the methods made use of by the evangelical preachers for disseminating their doctrines; but displays gross ignorance of the history and institutions of the dissenters. In Dr. Hawker's second letter the charge of unitarianism is brought against the barrister. This discovery unravels all the mystery which before attached to the "Hints."

"We are no longer at a loss to explain the cause of that high displeasure you have shewn, both at the doctrines, and preachers of evangelical truth. All astonishment ceaseth with this discovery. It can be no more the subject of surprise, that the trinitarian hypothesis (as in the lightness of your mind, you presume to call that sacred doctrine of the Bible,) should offend you. The public and the legislature will now be fully prepared, to look at any further exhibitions you may think rpoper to bring before them of divine

truths (if they are so disposed) through an *unitarian* perspective."

The Doctor now selects various charges containing as he says as many falsehoods which must attach either to himself or his opponent: these charges he examines, and we need not say to whom he refers the guilt. It must be observed, that as the controversy proceeds there is in all the parties a manifest want of that Christian temper which ought to be found in professing Christians. To interest the reader's attention they all freely use what Doctor Horsley denominates the "high seasoning of controversy."

Mr. Styles, to whose work we have already referred, sometimes condescends to low abuse, which can do no good to his cause: "your book," he says, referring to the "Hints," exhibits a Christian without faith, a moralist without integrity, a critic without acumen, and a polemic without argument." For these and many other assertions to be found in his vindication, Mr. Styles must know he had not the smallest foundation, they are, however, to be reckoned the "seasoning" made use of to excite the reader's attention, but with the candid enquirer, they will go for nothing, they will even injure the other parts of the writer's argument in which he displays considerable energy, and a becoming indignation against the spirit which occasionally pervades the "Hints."

The remarks of Vigil are in general desultory, but he has succeeded in shewing, by quotations, that the doctrines of the established church are in unison with those taught by the evangelical preachers.

ART. XC. *Puritanism revived, or Methodism as old as the Great Rebellion, in a Series of Letters from a* CURATE *to his Rector.* 8vo.

THE author of these letters, like the barrister, seems to be alarmed at the rapid increase of the methodists. The "Hints" were levelled chiefly against the Calvinistic methodists: but the curate aims his blows at the followers of Wesley. He tells us he was led to these strictures from accidentally meeting with Doctor Grey's edition of Hudibras: that he pretends to give his rector no new facts, but only to carry the comparison between the puritans of old and the modern methodists, much farther than it has yet been done. He seems to be well acquainted with the town of Reading, which according to his account is as much divided into sects now as it was in the times of Butler: by Doctor Grey it is recorded "that if Augustine's and Epiphanius's catalogue of heresies were lost, and all other ancient and modern records of that kind, yet it would be no hard matter to restore them with considerable enlargements from that place." The curate adds, "Reading, if I mistake not, would supply as copious a catalogue of heretics and schismatics: and the late bishop of Sarum had reason to be satisfied, that the Babel of Sectarism was erected in his time, as well as formerly, at no great distance from Salisbury Plain."

The authorities from which the curate professes to have derived his information, are the notes of Doctor Grey in his edition of Hudibras; Mr. Hampson's Life of Wesley; Mr. Myles's History, and Mr. Nightingale's "Portraiture of the Methodists." To the last he is chiefly indebted for his anecdotes of the followers of John Wesley. By a detail of these anec-

dotes he has set forth in a very striking point of view the absurdity and enthusiasm of the votaries to methodism: in this we conceive the author fully justified: those who make use of such methods as are here described to work upon the passions, and to delude the judgment of the young, the weak and unwary, cannot complain that their own weapons are turned against themselves.

ART. XCI. *Free and Impartial Thoughts on the Dangers to be apprehended from the Increase of Sectaries in this Kingdom, and Evils arising from the Want of Places of Worship for the lower Orders of the Community. By a cordial Approver of the Doctrines, and Well-wisher to the Prosperity of the Church of England.* 8vo. pp. 84.

THESE thoughts turn chiefly upon the character and progress of Methodism, and the expediency and practicability of providing better and more abundant instruction for the large and daily increasing parishes in the north-western district of the metropolis. Although we cannot unreservedly commend the manner of this author, nor in every instance give him the credit for the impartiality he claims: yet upon the whole we think his publication deserving of the attention both of those against whom it is directed, and of those in whose interests he appears to feel a very lively concern.

ART. XCII. *A Letter to the Right Rev. the Lord Bishop of London, occasioned by a Rumour that his Lordship had prohibited the Rev. Dr. Draper from preaching in any of the Churches of his Diocese; also a few Remarks upon the Rev. W. B. Williams's Appendix to a Funeral Sermon preached for Mr. John Bayley, of Hackney, in which are contained some unkind Reflections upon the Character and Conduct of his Predecessor, the Rev. John Eyre, of Homerton.* 8vo. pp. 67.

XCIII. *Remarks on a Letter, &c. &c. To which is added, An Observation on the Bible Society, and a few Hints to Evangelical Clergymen.* 8vo. pp. 24.

THE subject of these publications is, we understand, the son of a lay preacher belonging to the connection established by the late G. Whitfield; he is said also to have begun his academical education at the *Calvinistic college* at Homerton, and to have compleated it at a hall in Oxford, notorious for Methodism. It is not surprising therefore that he retains an affection for principles in which he has been thus instructed, and feels no very warm respect for those strict forms of ecclesiastical discipline which his diocesan must consider it as his duty to enforce. Although he holds preferment in the church, he has accepted the office of theological tutor in a dissenting academy at Cheshunt. This is the charge advanced against Dr. Draper, and in consequence of its being proved, he has been silenced by the Bishop of London. The letter writer complains of this, and laments the great loss which the public must sustain in being deprived of his evangelical instructions. He thinks that the Bishop might have overlooked so trifling a breach of ecclesiastical discipline, and advises him to remove the prohibition.

The remarker takes up the cause of the Bishop, which he manages with some wit, but in a style not quite becoming his character.

We do not see how the Bishop could have acted otherwise than he has done, and the good Doctor must try some other diocese, or hold his peace: but if he must preach, he can follow the example of his father, and exercise his gifts in a *Conventicle*.

ART. XCIV. *Necessity for Universal Toleration, exemplified in the Speeches on the Catholic Question in* 1805 *and* 1808, *by Mr. Henry Grattan, M. P. Lord Hutchinson, K. B. the Earl of Moira, the Bishop of Norwich; and in the Sentiments of Sir J. C. Hippisley, Bart. M. P. carefully revised and corrected from authentic MSS. To which are subjoined a succinct Expression of the Bishop of Landaff's Opinion relative to the Policy and Expediency of the Question at this momentous Crisis, and the last French Imperial Decrees respecting the Papal Dominions; with preliminary Observations. By a "Protestant Layman."* 8vo. pp. 202.

THE speeches which are here republished ought undoubtedly to be preserved from oblivion, and committed to some more permanent repository than the ordinary and daily registers of parliamentary debates. The Protestant Layman therefore has rendered a service to the public which entitles him to their warmest thanks. It would be a needless task to give any particular account of the speeches of which this volume is composed; they have been widely diffused, and universally read: we shall observe only that they exhibit in the most striking manner the sound and irrefragable principles upon which the cause of religious liberty is firmly established; and contain a fund of the most liberal and noble sentiments. The preliminary observations appear to have been written by some person not much accustomed to composition, but they abound with just and manly thoughts, and form a suitable introduction to the excellent papers which succeed them.

ART. XCV. *A more extended Discussion in Favour of Liberty of Conscience, recommended by the Rev.* CHRISTOPHER WYVILL. *The Second Edition.* 8vo. pp. 22.

THIS little tract proceeds from one who has long proved himself an enlightened and zealous advocate of civil and religious liberty, and it is designed to excite those who are friends to the same great cause, to seize the present occasion, which he considers as highly favourable "to extend the field of discussion, to reinforce the arguments which seem calculated only to obtain from the prudence or the humane feelings of the legislature, some small and partial boon, and with all becoming deference to state to parliament the duty of the legislature to repeal every law, by which the misguided zeal of former ages has infringed that most sacred right to the free choice and free profession of religion." We agree with Mr. Wyvill, that every opportunity should be employed for the purpose of drawing attention to this important subject, but with respect to any immediate success, we are less sanguine than he appears to be.

MISCELLANEOUS.

ART. XCVI. *An Introduction to the Geography of the New Testament, &c. &c. By* LANT CARPENTER, *L. L. D.* 12mo.

IT is well observed by the author of this little work, that "it is agreeable to well known laws of our frame, and to direct experience, that by forming a regular connected view of the transactions of Jesus, we must gain a more vivid impression of their reality. When they are bound together by the customary connections of time and place, they are no longer loose and floating in the mind, but are brought into view regularly and readily, like the passing events of life."

He has therefore with great propriety made it an important object of his public labours, to communicate to his catechumens, as far as the subject will admit, correct views of the geography and chronology of the New Testament, not only as subjects of interesting information, but as tending in a considerable degreé to produce that lively feeling of the truth of the facts contained in the sacred history, which will be most favourable to the practical influence of the great doctrines which those facts were intended to establish. This treatise consists of two parts; the first of which gives a clear view of the geography of the countries mentioned in the New Testament, proceeding in the usual order of Europe, Asia, and Africa. The second part is employed in the difficult object of forming a harmony of the four gospels, and ascertaining the chronological order of the principal events recorded in them. Dr. Carpenter adheres to the opinion of the ancients, which has also been embraced by several eminent critics of modern times, and seems to be gaining ground, that the ministry of Jesus lasted at most only one year and a few months. The chief obstacle to this opinion has arisen from John vi. 4. which makes mention of a passover, commonly supposed to have intervened between the passover which succeeded the baptism of Jesus, and that at which he was crucified. Embarrassed by the difficulty which this text presents, some critics have been inclined to consider the word πασχα, and others the entire verse, as interpolated. Dr. Carpenter regards neither of these suppositions as necessary, and thinks, that as John does not appear to have observed the series of time in his narration of the events of Christ's ministry, the passover of which he here makes mention as approaching, is that which immediately preceded the crucifixion of Christ. The hypothesis certainly deserves consideration.

The whole work is correctly executed and perspicuously arranged. It is closed by a series of appropriate questions, and will certainly prove useful in the hands of the diligent teacher, for the objects which it was intended by the author to promote.

ART. XCVII. *The Curate Catechising: or, a Familiar Exposition of the Church Catechism, addressed to the Children of a Country Parish: with suitable Questions for their Examination therein. By the Rev.* W. THISTLETHWAITE, *B. A.* 12mo. pp. 68.

THIS little tract appears to be the production of a serious, well-meaning friend of the establishment. Its object is, as it professes, to explain the catechism in order to render it practically intelligible. Those whose religious sentiments respecting the authority of the church of England, agree with Mr. T.'s will doubtless find it a useful manual for the elder catechumens among the poor. We decidedly object to several sentences, which appear to us to direct to wrong sources of doctrinal proof: we know of nothing which ought to supersede the *Bible* as the foundation of the religion of Protestants. Among others we notice the following:— "The catechism should be learned, not merely to be repeated, but to be understood: and you should study it principally with this view, that from it you may learn *what are the true doctrines of the word of God*, and what is your own duty to God and to your neighbour." p. 1. "Christ is described in his relation to God as his 'only son;' therefore he is infinitely superior in

dignity to any created being, '*God of God, Light of Light, very God of very God*,' yea, over all, 'God blessed for evermore.' Hence you will reverence him as God, you will pray to him and praise him, worship and adore him," &c. &c. p. 13. Here however we must remark, that the reference in the margin to the part in Italics is expressly to the Nicene creed, but we suspect that those who use this manual will be very apt to have fixed in their minds the impression, that the quotation rests upon scriptural authority.

CHAPTER VIII.

EDUCATION AND SCHOOL BOOKS.

ART. I. *An English Grammar, &c. in Two Volumes.* 8vo. *By* LINDLEY MURRAY.

MR. Murray's English grammar and Exercises have long maintained their reputation, as the works best adapted for the initiation of students in the principles of the English language. They have accordingly been introduced into general use, and have passed through numerous editions; but have hitherto appeared as separate works, and only in a form adapted to their current circulation as school books. They are now united in an improved edition, printed with a larger letter, and on a finer paper, in a form suited to the library. The additions, it is stated, occupy more than ninety pages of the first volume; and are interspersed throughout the book. The whole is well deserving of the careful perusal of every student of our language, containing a copious and skilful analysis of its principles, and many just and acute remarks on the peculiarities of its idiom and construction, the orthography and accentuation, and the whole is well adapted at once to interest and improve young scholars.

ART. II. *The Preceptor and his Pupils: or Dialogues, Examinations, and Exercises on Grammar in general, and the English Grammar in particular. By* GEORGE CRABB. 12mo. 2 vols.

THE preface to the second of these volumes opens thus: "Agreeable to the plan laid down in the former little volume, the writer has here drawn up the syntactical rules," &c. &c. With what substantive does the adjective *agreeable* agree? Mr. Crabb is, doubtless, prepared to defend his construction, which however does not appear to us to be consistent with the ordinary rules of grammar. Stumbling at the threshold, we nevertheless recovered our step, and proceeding to the interior found ourselves walking on more even ground. The advantage which this grammar has over any other with which we are acquainted, is in the more frequent notice which is taken of the analogies and discrepancies between the idiom of our own and other languages. This will be of service to the learner who is already acquainted with any of the languages referred to, but is of questionable utility to English children, who learn the English language before they learn any other.

Mr. Crabb has taken great pains with his subject, and it is very far from our intention to speak of his labours in terms of disparagement. We have looked through this grammar with care, and if those of bishop Lowth and Lindley Murray were out of reach, we should certainly have no objection to the use of Mr. Crabb's more elaborate performance.

ART. III. *The British Cicero; or a Selection of the most Admired Speeches in the English Language; arranged under their distinct Heads, of Popular, Parliamentary, and Judicial Oratory: with Historical Illustrations; to which is prefixed, an Introduction to the Study and Practice of Eloquence. By* THOMAS BROWNE, *LL. D.* 3 vols. 8vo.

IT has been the aim of the editor of these volumes to present the public with a collection of the most polished orations of our public speakers, on different political and judicial subjects, as calculated, at once, to infuse the spirit of true eloquence, and the genuine principles of the constitution: to attain this object he has made choice, he says, of those speeches on different subjects of legislation and jurisprudence which have chiefly occupied the attention of the public, during the last forty years, and have added great celebrity to those members of the senate and the bar who delivered them.

With this exposition of the editor's plan, and the title, which we have transcribed, we might rest satisfied if this were a common compilation, such as the press in these times too much abounds with, or executed in the usual manner. As this, however, is not the character of the volumes now before us, we shall enter more at large into their merits.

The design of the introduction to the work, which consists of about twenty pages, is to point out the chief obstacles to the progress of eloquence, and the principal causes of its decline. Having referred to the orators of ancient times, our author says,

"It is enough to have traced its most memorable revolutions in ancient Greece and Rome, without plunging into the darkness of ignorance and barbarism, which overspread Europe for so many ages after. The dawn or revival of letters is commonly dated from the beginning of the sixteenth century; but though Italy and France may boast of having taken the lead in various works of taste and genius, yet neither of them produced a Demosthenes or a Cicero. This honor was reserved for England, whose sons, animated by the spirit of liberty, rose to the utmost heights of oratorical eminence, and have regularly consigned the elevated post to their successors for a longer period than ever before had been known in the history of Man. It was not however till the close of the seventeenth century, after domestic tyrants had been expelled, and the pride of foreign enemies humbled in the dust; —after proper checks had been imposed on the abuse of royal authority, and the rights and privileges of the people distinctly ascertained; that the freedom of the press and the still more uncontroled freedom of speech in parliament gave to British Eloquence that fire, energy, and grandeur for which it has ever since been so justly admired and distinguished.

"If we take a view of Cicero's highly finished gallery of oratorical portraits, and, after doing ample justice to the painter's exquisite art, come to consider the small collection of proper subjects that he discovered worthy of notice from the beginning to the termination of the Roman republic, we shall be astonished to find the first twenty or thirty years of British liberty producing a far greater number of illustrious orators than the eminent Historian of Eloquence, with all his accuracy of research and his ardent zeal for the honor of his country, could discover in its most brilliant annals for a series of five centuries. In the short reigns of King William and Queen Anne, we may proudly mention the names of a Somers, a Holt, an Ashley, a Montague, a Harley, a St. John, a Coningsby, a Jekyl, and many of their cotemporaries, [contemporaries] whose speeches and whose writings may be opposed, without the least dread of inferiority, to any of those so highly extolled by the Roman panegyrist."

Hence Dr. B. examines particularly the pretensions of lord Somers and lord Bolingbroke to the character of orators, and, as well

from his own opinion, as from the decision of the earl of Chesterfield and other excellent judges, he renders a just homage to their genius and talents. He next notices the writings of Locke, Addison, Pope, &c. and the efforts of all the distinguished members in both houses of parliament, to those of William Pitt, Charles Fox, and Edmund Burke, whom he denominates the oratorical triumvirate of the present reign. Such is the general introduction to the study and practice of eloquence: that which is more particular and appropriate, and which consists in hints that may be useful to preceptors, or to young persons who would be their own instructors, is discussed in three chapters on grammar, rhetoric, and logic. The observations in this part of the work are generally illustrated by examples from ancient or modern authors which at once explain the use of technical terms, and interest those by whom such terms would otherwise be deemed tiresome.

The British Cicero, independently of the introduction, consists of three parts: the first contains Mr. Burke's speeches to the electors of Bristol: Mr. Fox's addresses and letter to the electors of Westminster, with historical illustrations: some speeches of Mr. Sheridan and lord Moira, and military harangues, including general Wolfe's speech to his army before Quebec; and the general orders issued by the duke of York, Oct. 12, 1803. The second part is devoted to the eloquence of the Senate, as displayed by the most celebrated orators of modern times, on the subjects of parliamentary reform: of economical reform: of the influence of the crown: of the American and French wars: of toleration: of India affairs, and of many other topics of great national importance.

In order to give our readers an idea of the manner in which this work is executed, we shall transcribe the commencement of the fifth chapter which is entitled "American War."

"From the passing of the stamp act in 1765 to the actual commencement of hostilities in 1775, as well as during the subsequent continuance of the war, a strenuous opposition was kept up by the patriotic party in both houses of parliament to all measures of a violent or coercive tendency; and the debates were frequent and animated. They fill several volumes. We can select only a few of the most remarkable speeches.

"In January 1766, his majesty having previously changed his ministers, and appointed the marquis of Rockingham first lord of the treasury, parliament met for the dispatch of business, and their attention was immediately engrossed by the disturbances and tumults which had taken place in almost all parts of the continent in America, in consequence of the stamp act passed in the last session. The speech from the throne was dictated by mild policy. In the debate on the motion of address, Mr. Pitt (afterwards earl of Chatham) rose to offer his sentiments on the present alarming situation of affairs. He pronounced every capital measure taken by the late ministers to have been entirely wrong. As to the present ministers, though he acknowledged them to be men of fair characters, and such as he was happy to see engaged in his majesty's service, he professed that he could not give them his confidence. "Confidence," said he, "is a plant of slow growth in an aged bosom: youth is the season of credulity. By comparing events with each other, reasoning from effects to causes, methinks I plainly discover the traces of an over-ruling influence. I have had the honour to serve the crown, and could I have submitted to *influence*, I might still have continued to serve; but I would not be responsible for others. I have no local attachments. It is indifferent to me whether a man was rocked in his cradle on this side or that side of the Tweed. I countenanced and protected merit wherever it was to be found. It is

my boast that I was the first minister who sought for it in the mountains of the north. I called it forth, and drew into your service an hardy, an intrepid race of men, who were once dreaded as the inveterate enemies of the state. When I ceased to serve his majesty as a minister, it was not the country of the man, by which I was moved, but the man of that country held principles incompatible with freedom. It is a long time, Mr. Speaker, since I have attended in parliament. When the resolution was taken in this house to tax America, I was ill in bed. If I could have endured to have been carried in my bed, so great was the agitation of my mind for the consequences, I would have solicited some kind hand to have laid me down on this floor, to have borne my testimony against it. It is my opinion that this kingdom has *no right* to lay a tax upon the Colonies. At the same time, I assert the authority of this kingdom to be sovereign and supreme in every circumstance of government and legislation whatsoever. Taxation is no part of the governing or legislative power: the taxes are a voluntary gift and grant of the commons alone. The concurrence of the Peers and of the Crown is necessary only as a form of law. This house represents the commons of Great Britain. When in this house we give and grant; therefore we give and grant what is our own; but can we give and grant the property of the commons of America? It is an absurdity in terms. There is an idea in some, that the colonies are virtually represented in this house? I would fain know by whom? The idea of *virtual* representation is the most contemptible that ever entered into the head of man: it does not deserve a serious refutation. The commons in America, represented in their several assemblies, have invariably exercised this constitutional right of giving and granting their own money: they would have been slaves, if they had not enjoyed it. At the same time this kingdom has ever possessed the power of legislative and commercial control. The colonies acknowledge your authorities in all things, with the sole exception that you shall not take their money out of their pockets without their consent. Here would I draw the line, *quam ultra citraque nequit consistere rectum.*"

"Mr. George Grenville, the author of the obnoxious tax, entered into a vindication of the justice and policy of the measure. He asserted, that the tumults in America bordered upon open rebellion; and if the doctrine promulgated that day were confirmed, he feared they would loose this name to take that of revolution. He affirmed taxation to be a branch of the sovereign power, and that it had been frequently exercised over those who were never represented; it was exercised over the East India and other chartered companies; over the proprietors of stocks; and over many great manufacturing towns. It was exercised over the palatinate of Chester and the bishopric of Durham, before they sent representatives to parliament. He appealed for proofs to the preambles of the act, which gave them representatives, and which, by his desire, were read to the house. He said that when he proposed to tax America, the *right* was by no one called in question. Protection and obedience were reciprocal: Great Britain protects America; America is therefore bound to yield obedience. "If not, tell me," said, "when were the Americans emancipated? The seditious spirit of the colonies owes its birth to the factions in this house. We were told we trod on tender ground; we were bid to expect disobedience; what was this but telling America to stand out against the law?—to encourage their obstinacy with the expectation of support from hence? Ungrateful people of America! The nation has run itself into an immense debt to give them protection: bounties have been extended to them: in their favor the act of navigation, that palladium of the British commerce, has been relaxed; and now they are called upon to contribute a small share towards the public expence, they renounce your authority, insult your officers, and break out, I might almost say, into open rebellion."

Afterwards we have Mr. Pitt's very animated reply. In this way Dr. Browne interweaves a certain portion of historical knowledge with the efforts of our most illustrious statesmen. In general, though not in all cases, he gives as many facts as are necessary to supply the deficiencies of those who have neg-

lected to inform themselves upon the topics on which the principal epochs of the history depend.

The third part which occupies the whole of the last volume, is devoted to the speeches and pleadings in our courts of law, with the exception of Mr. Fox's and Mr. Erskine's speeches in the house of Commons, on the law of libel. The subjects discussed are of high importance, in a moral, political, and constitutional point of view, and the speeches made on the several occasions by Mr. (now lord) Erskine, Mr. Curran and Mr. Mackintosh in behalf of their clients; and by John Horne Tooke in justification of himself when prosecuted for a libel, will be long regarded as some of the finest specimens of forcible reasoning, and of the most powerful eloquence. The length of these precludes us from presenting our readers with any one: they have all been read with delight in separate publications, but we think Dr. Browne has executed a good work, and deserves the thanks of the public, for bringing them together in his British Cicero.

We cannot take our leave of this publication, without expressing our high approbation of its design and execution, and of recommending it to the perusal and study of all who wish to form a just estimate of the oratorical talents of the eminent men, whose speeches it exhibits, or to improve themselves in the noble art of eloquence.

ART. IV. *Rays of Genius; collected to enlighten the Rising Generation. By* THOMAS TOMKINS, 2 vols. 12mo. about 650 pages.

THIS is a very judicious and useful compilation, which, with pleasure, we recommend to all who have the care and instruction of youth, as calcutated to form their taste, and establish their virtuous principles, by bringing before them in the most agreeable manner some of the best moral lessons, and at the same time, some of the finest specimens of elegant composition, both in prose and verse, in the English language.

ART. V. *Collectanea Oratoria; or the Academic Orator: consisting of a Diversity of Oratorical Selections, appertaining to every Class of Public Orations, appositely arranged, and calculated for the Use of Schools and Academies. To which is prefixed, a Dissertation on Oratorical Pronunciation or Action; mostly abstracted from Professor Ward's System of Oratory. By* J. H. RICE. 12mo.

WE are not informed by Mr. R. why he undertook this compilation; nor do we think that the original peculiarities of it are of any great importance. However, it contains a great variety of matter, and a considerable proportion of the selections, many of which we are glad to see accessible to the young, are not, as far as we recollect, to be found in similar collections.

The most *striking* part of the book is "the morning and evening service of the church, with the punctuation so adjusted, and the *emphatical words so distinguished*, as to exhibit the whole import and force of the composition." We do not think that any careful, sensible, reader of the Liturgy, can be benefitted by this guide; though it may preserve from gross blunders, those who do not feel interested in what they read. It may however answer the useful purpose of leading the ecclesiastical cadet to pay attention

to emphasis and punctuation; and thus of lessening the almost profanation of public worship, which is so glaringly notorious in many churches.

ART. VI. *Domestic Recreations: or Dialogues illustrative of Natural and Scientific Subjects. By* PRISCILLA WAKEFIELD. 2 vols.

WE do rejoice when sensible women, and such Mrs. W. is, of correct moral principles, employ the pen in the service of the young; and we hope they will always find us as mild as we are aged:—We cannot put the books of this author on a footing with the minor productions of Miss Edgeworth, as to talent and composstion; but we suppose that they are more generally satisfactory to the public; and we can always give them the praise of utility. We put them into the hands of our young friends with the security that they will find good sense, unexceptionable morality, and useful information, conveyed in a pleasing, if not in a fascinating, manner, and affording sufficient sources of gratification to those whose minds are not made sickly by the novels of childhood.

We should have rejoiced to have met with these volumes in our younger days; and we hope that they will have an extensive circulation. The second volume contains some outlines of anatomical knowledge. This we are much pleased with; and only wish they had been fuller, and accompanied with neat plates.

ART. VII. *Lessons for Young Persons in Humble Life, calculated to promote their Improvement in the Art of Reading; in Virtue and Piety; and, particularly, in the Knowledge of the Duties peculiar to their Stations.* 12mo. pp. 336.

WE are truly and greatly delighted with this little collection, and consider the editor, whoever has the merit of the compilation, as having rendered a very important service to the lower classes of society. We do not however wish to limit its utility to them; it will answer very valuable purposes if introduced among children in the higher stations of life. We shall make no selections from it; for we are persuaded that few families in which the culture of religious morality is an object, and which can bear on the one hand an occasional admixture of controverted tenets, or on the other a want of greater particularity and frequency in the introduction of them, will hesitate in the purchase of this cheap book. The sentiments of the compiler seem to be those of moderate orthodoxy; but they are not thrust in without reason, and his (or her) object obviously is, the inculcation of practical Christianity, and not the dissemination of any peculiarities of belief.

As gain, if an object at all, can only be a very subordinate one, we beg leave to suggest to the compiler, the desirableness of printing a large proportion of the pieces in the form of little tracts, like the cheap repository tracts. They would thus be more read among the poor, and consequently be more extensively useful.

We have spoken of the compiler, but it ought to be observed, that a considerable part of the pieces in prose have no author's name affixed to them, and are we presume chiefly original. And it would be almost injustice not to add that these original pieces have great merit; and though not in all places unexceptionable, are admirably calculated to answer the benevolent purposes of the writer.

"The book is not written, or published to promote the views of any sect, or party. It is designed for the main body of young people in this country. It is meant, in an especial manner, to recommend industry and frugality; honesty, sobriety, and contentment; fidelity in service; the religious observance of the sabbath; and the study of the Holy Scriptures, as the great rule of life."

On reverting to the very judicious preface, we found a paragraph which so justly details the advantages which may be expected to arise from the perusal of this book by young persons in higher stations, that we feel desirous of presenting it to our readers, lest the title should unfortunately prevent the lessons from finding their way among many to whom they might be eminently useful.

"Though this book is particularly designed, as the title expresses, for young persons in humble life, yet the compiler trusts that the perusal of it, may not be unpleasing, or unedifying, to young persons in higher life, who have considerable leisure for reading. It may, without hurting their morals, enlarge their knowledge of human affairs. It may impress upon their minds, sentiments of virtue and piety, which are suitable for Christians in every condition of life. By showing them how many instances of exemplary goodness, have been exhibited by persons under very trying and discouraging circumstances, it may incite them to emulation; and to consider whether they have made the return of praise and love to the great Dispenser of all things, which the manifold favours they have received, require from them. It may excite in their minds, respect for their poorer brethren; and an earnest wish, if not a firm resolution, to serve and befriend them, especially, (in that best of ways,) by setting them an example of steady application to business, of diligent and reverent attendance on divine worship, and of strict attention to the laws of our country, and to the precepts of our holy religion. And it may excite a fervent desire, that the rich may no longer despise the poor, nor the poor envy the rich; but that all may live together in love and charity, striving to promote each other's happiness, comfort, and credit, and the glory of HIM, "who maketh poor, and maketh rich."

ART. VIII. *Youth's Historical Guide, together with Evidences of the Christian Religion; comprehending an Introduction to History in General, History of the Jews, Historical Heads of Greece, Rome, and England, &c. A Genealogical History of the Sovereigns of Europe, Lives of the Kings of England, a Chronological Table, Method of Studying History, &c. By* JOHN SABINE, 12mo. pp. 299.

Mr. SABINE defines history to be "a true relation of facts and events." We wish he had been guided by this definition in the compilation of another work which has already been noticed (see p. 392) The little volume before us commences with an account of the nature of the first governments, the origin of laws, the earliest methods of authenticating contracts, of recording historical facts, &c. &c. These subjects, which are of considerable importance, are mentioned much too briefly to answer the end designed by the author. This is a fault which runs through the whole work: too much is promised in the title, and attempted in the execution, for any part to be tolerably well done. The best portion of the volume is that containing the history of the Jews, which ocupies, with the account of their writers, about twenty pages. The paragraphs contained in the historical part are such as we find at the heads of chapters in other works, or perhaps we should be more accurate if we said they resemble the head pieces of such chapters abridged: we will quote what is said on the commonwealth of England as an example:

"CHARLES II. proclaimed by the Scots and Irish. Military operations of the Marquis of Montrose; he is put to death by the Covenanters. Charles betakes himself to Scotland. Cromwel

subdues the royalists in Ireland; marches into Scotland, defeats the Scots at Dunbar. Charles marches into England. The royal army defeated at Worcester. Charles escapes into France. A scheme of coalition between the republics of Holland and England; rejected by the Dutch. The English declare war against them. Navigation act. The parliament resolves to reduce the army. Cromwel by force dissolves the parliament: He is absolute master of the government. Barebone's parliament.—Cromwel nominated Lord Protector of the three kingdoms. His vigorous but arbitrary administration. The war with Holland gloriously terminated. Vote of parliament for investing Cromwel with the regal dignity; declines that offer. The parliament confers on him a perpetual revenue, and the right of appointing his successor; he names a House of Peers; the Commons begin to oppose his measures; he dissolves the parliament. Death of Cromwel, 1658. Richard Cromwel Lord Protector; his weakness and incapacity; he dissolves his parliament, and resigns the government. H. Cromwel, Lord Protector of Ireland, follows his brother's example. The rump parliament. Disorder and anarchy of the nation. A new civil war apprehended. Monk marches his army into England; procures the summoning of a free parliament. A declaration from Charles of indemnity and liberty of conscience, is presented to the House. It is received, and Charles II. proclaimed king, 1660."

How such accounts, and we could not have fixed upon any one more advantageous to the author, can be denominated a "youth's historical guide," it would be difficult to conjecture: they may remind a person of what he has read before, but it seems a round about way of obtaining knowledge to seek from one book an index to the contents of another.

The characters of the kings of England are taken in general from Smollet, an historian whose judgment is not always, or, indeed, generally, to be depended upon; and we object to giving a child the summary of a person's character, without letting him read the facts from which that summary is drawn. Smollet has done injustice to many whose characters he has attempted to appreciate, among these we mention William III., who does not merit the treatment that he receives from the pen of the historian, and which is given here without any qualification.

Mr. Sabine's "method of studying history," is taken entirely from Dr. Priestley's lectures on history, and is in general abridged even in the doctor's own words: it is desireable that this should be stated, because Dr. Priestley was one of the Presbyterian body whom Mr. Sabine in another place modestly denominates "literary corpses." To him, however, and such kind of writers, Mr. Sabine and his friends are indebted for almost every thing they present to the world in their own name, that merits the public notice, and hence may be assigned the reason why their readers, and hearers (where preachers are concerned) are exorted never to look into the works of heretics, from which they borrow so much themselves that they dread to be detected.

ART. IX. *The History of Rome, from the Foundation of the City to the Fall of the Eastern Empire, related in Familiar Conversation, &c. By* ELIZABETH HELME, 12mo. 4 vols.

THE abridgement by Goldsmith of the Roman history is executed in a manner so very much superior to this, that we cannot recommend it to be superseded in favour of it. Whether children are better amused with a history given in the form of conversation than they are with an unbroken narrative of events, is a question which our

inexperience forbids us to decide on. The advantage which Mrs. Helme seems to have considered as belonging, in a greater degree, to the former mode, is the facility with which "moral and instructive remarks, and observations on the most leading and interesting subjects" may be interspersed. We are not disposed to rate her remarks very highly. Among her favourite emperors, Alexander Severus is complimented upon the simplicity of his dress. "He wore no jewels, nor would permit any in his palace, saying 'that it was a great folly that a thing so small in quantity should be so large in price.' I am so far of the opinion of Alexander, said Mrs. Wilmot, that I never see a profusion of jewels or vessels of gold and silver, without a sentiment of concern. I consider that these glittering baubles reduced to money might raise a fund to supply the necessities of hundreds; might feed the hungry, clothe the naked, relieve the prisoner, comfort the sick, bury the dead, in short, lay the foundation of everlasting happiness." As a specimen of the moral and instructive remarks to be found in these columns, we apprehend these precious reflections are amply sufficient. So, Mrs. Wilmot never sees a profusion of jewels or golden vessels without a *sentiment of concern!* The good creature really thinks that by some revival of the ancient alchemy "jewels may be converted into money! and of course that as the number of the one diminishes, the quantity of the other will increase! But the best of it is, that she fancies money will clothe people and feed them: that they can eat and drink money as they can bread and cheese and porter; and that by the skill of the gold beater, the precious metal may be hammered into a warm, comfortable, and regal tunic! If Mrs. Wilmot reads the history of Spain from the discovery of America and its gold mines, down to the present time, she will learn that a people may abound in money without being particularly well-fed or well-clothed: at least that their money neither contributed to the quantity of their food nor to the warmth of their clothing. She may then perhaps bring her mind to behold vessels of gold and a profusion of jewels without any "sentiment of concern" whatever.

The style in which this work is composed is very inelegant and unattractive.

ART. X. *British* [*rather* English] *Chronology; or a Catalogue of Monarchs, from the Invasion of Julius Cæsar, to the Conquest of William, Duke of Normandy: to which are added Chronological Tables of English History, from the Conquest to the present Reign: calculated to afford Assistance to Young Students of either Sex, who are desirous of attaining a Knowledge of the Annals of their Country. By the Rev.* GEORGE WHITAKER, *A. M.*

THE author has said enough in his title page to render an abstract of the contents of his book unnecessary. Though he speaks highly of the excellence of the plan, we think the execution of it the more satisfactory. We can perceive no end to be answered by teaching the younger class of the readers of English history, lists of the monarchs in the Heptarchy, and the dates of their reigns: nor do we perceive why their memories should be stored with the unconnected *names* of "eminent persons," in each reign. The good sense displayed in various parts of the work leads us to hope that the author will accept of, and employ, a few hints for the improvement of his next edi-

tion: and we then venture to promise that it will form a very valuable school book. In the mean time we may recommend it as a useful guide; and leave it to the teacher to omit those parts which he may think with us to be useless.

The introduction we should retain. Of the thirty five kings before the Heptarchy we would reject a large proportion; or at least mark those whose names it is useless to learn. We should give in connection an account of the kingdoms of the Heptarchy; subjoining a selection of those monarchs who were noted for their power, or some other circumstance, and omitting all the rest. The latter is, in part, done by the author, in his list of "predominant monarchs;" but we remark considerable variation between the chronology of this and the preceding lists. The list of Saxon and Danish kings we should retain as it is. As to the "chronological tables," we approve, in general, of the account of the kings; but we should recommend to teachers to omit it with pupils who have read nothing of English history in detail. The "remarkable events," we should sometimes abridge, sometimes extend; but we should always prefix the date; and we should introduce among them remarkable facts, or noted monarchs, from contemporary *foreign* history. The list of "eminent persons" we should unsparingly abridge. Those really of great note, we would retain, with two or three words as to the cause of their celebrity.

Our readers may perhaps think we have occupied too much room with this little work: but good elementary books are of such incalculable importance in education, that we wish, as opportunity serves, to give hints to those who engage in the compilation of them.

ART. XI. *The Adventures of Ulysses. By* CHARLES LAMB. 12mo.

THE Odyssey is here converted into a story-book for children, a purpose for which we think that it is much less adapted than the tales of Shakespeare, lately published by the same author. "By avoiding the prolixity," observes Mr. Lamb, "which marks the speeches and the descriptions in Homer, I have gained a rapidity to the narration, which I hope will make it more attractive, and give it more the air of a romance to young readers, though I am sensible that by the curtailment I have sacrificed in many places the manners to the passion, the subordinate characteristics to the essential interest of the story." The manners, however, appear to us to be the chief characteristics of that delightful poem, and the chief source of the interest which it creates. Mr. Lamb states his obligation to the version of Chapman. The consequence, we fear, has been to produce an unpleasing inconsistency of style, by ingrafting antique phrases on modern diction.

ART. XII. *Juvenile Dramas, in Three Volumes. By the Author of Summer Rambles.*

THESE three little volumes contain a number of interesting and instructive stories, and may be put into the hands of children from the age of nine to fifteen with advantage.

ART. XIII. *Stories of Old Daniel: or Tales of Wonder and Delight*, 12mo, pp. 196.

THESE tales are calculated to attract the attention of children, who may be suffered to read them, at least without any risk of moral injury from the perusal. "Father Giacomo" reminds us of one of the stories in Gil Blas: "The Man Hater" is perhaps rather above the apprehension of those for whom the tales are intended. It shews the evil of procrastination, though in a manner very inferior to a story of Miss Edgeworth. The advantage of telling the truth, under all circumstances, are insisted on in several of the tales, which altogether are respectable.

ART. XIV. *Introduction au Lecteur Français, &c.* par L. Murray. 12mo.

THIS little work is intended for the use of persons beginning to learn the French language. It is composed therefore of extracts from French writers, of reputation for purity and ease of style, propriety and usefulness of sentiment, and interest of subject. The idiomatical and difficult phrases are explained in an appendix.

ART. XV. *A Circle of the Arts and Sciences for the Use of Schools and Young Persons, containing a Clear yet Brief Explanation of the Principles and Objects of the most important Branches of Human Knowledge, Illustrated with Engravings. By* WILLIAM MAVOR, *LL. D.*

THIS is an alphabetical arrangement of the several arts and sciences beginning with agriculture and ending with zoology. The method adopted by Dr. Mavor is by question and answer, which, we think, is almost the very worst for communicating knowledge. If the pupil is to commit the answer to memory, he will attend only to the words without considering the sense, or the object of the questions asked. In subjects of this kind the answers must necessarily be often long and involved, and for want of due attention they are in the volume before us frequently much longer and more involved than they need be. We shall give an example, which will exhibit the manner in which the whole work is executed:

"Q. What is architecture?

"A. In its general acceptations, it signifies the art of building, and in that sense is coeval with the time in which men first sought to defend themselves against the inclemency of the weather and the seasons; but a more extensive taste for convenience and elegance having given rise to rules for the decorations and use of houses, architecture is now considered as the art of constructing buildings, public as well as private, according to one of the five received orders, or according to all the five orders, by observing the proportions and ornaments suitable to the grandeur, solidity, and character of the different edifices."

ART. XVI. *Philosophy for Youth; or Scientific Tutor, being the Young Natural and Experimental Philosopher's useful Companion; comprising an Endeavour to render the First Principles of Mechanics, &c. &c. familiar to the youthful Mind, to which is prefixed Exercises in Elocution. By* WILLIAM PERRY.

THERE are divers ways of making a book, but we think, the easiest, if not the most honest, is that hit upon by Mr. Perry: for the first part of his book he has plundered most unmercifully Dr. Enfield's

collections, Dr. Percival's Moral Tales, and other works that have long had an established reputation: the second part on Mechanics, Hydrostatics and Pneumatics is almost a copy of what may be found on those subjects in Joyce's "Scientific Dialogues:" it is true he has taken the trouble to put them out of the form of dialogue: and he has slightly mentioned his obligations to that author in his preface; but no mention will justify such pillage as he has made upon that work. It is true also he has referred to it in the body of his volume, with a view probably of deprecating the anger of the author, or of his publisher.

"In a work of sterling merit called 'Scientific Dialogues' by the Rev. J. Joyce, of which we cannot speak too highly, may be seen an ingenious experiment, &c. &c."

Mr. Perry's conduct is still worse, by pretending to have compiled from Emerson and other authors, which he probably never saw, or certainly could not understand, for no one acquainted with Emerson's writings would think of going to them for a remarkably easy introduction to the first principles of natural philosophy, and one, of the two or three instances said to be references to Emerson, later experiments by Robins, Hutton, &c. has shewn him to be inaccurate.

In general we like to give an extract to shew an author's style, here it would be difficult to find six lines in any part of the volume that can be fairly attributed to William Perry.

At the close of the book is "A vocabulary and expositor," as it is called; in more common language, it is an abridgment from Johnson's Dictionary.

ART. XVII. *Plan, Rules, and Catalogue of a Library for Young Persons: with Observations on some of the Principal Branches of Science and Literature, and Occasional Remarks on the Books selected: Published with a View to assist in the Formation of similar Institutions, and to aid the Young in their Choice of Objects of Mental Pursuit. By* LANT CARPENTER, *LL. D.* 12mo. pp. 70.

THE object of this little book is sufficiently explained in the title. We find that it was at first intended to be confined to the members of a particular Institution; but the author remarks,

"Though these circumstances have limited the selection of books, and probably the extent of the remarks, it is hoped that these pages may be found useful with respect to the objects spoken of in the foregoing title. If they should contribute to form a taste for useful reading, or rightly direct it when formed, the unprofitable labour bestowed upon them will be well repaid."

The books are classed under the following heads. Voyages and Travels, and Geography; Natural History; History and Biography; Natural Philosophy; Religious, Moral, and Mental Science; and Miscellanies, including Belles Lettres and Poetry. The observations, and occasional remarks, are most complete on the two classes preceding the Miscellanies: the author seeming to have extended his plan as he advanced. We are at a loss to find an extract which will give our readers some idea of the nature of the introductory observations, with justice to the author and to our own limits; but perhaps the following may suffice to shew the plan of the remarks, which however are usually less copious. Speaking of Mr. Joyce's Scientific Dialogues, &c. the author says, p. 45.

"The preceding works will be found peculiarly well adapted to

familiarize the reader with the leading facts of Natural Philosophy, and to excite that desire of information on the interesting subjects of which they treat, which will lead to fuller sources of instruction. To the attentive readers of Joyce, the companion will be found highly useful, by enabling them to examine themselves on what they read, and impressing on their minds the fundamental principles of the physical sciences."

The author sometimes quotes, we perceive, the decisions of the periodical critics; and among others we notice some of our own. These of course *must* be correct and valuable.

CHAPTER IX.

PHILOLOGY.

ART. I. *An Etimological Dictionary of the Scottish Language: Illustrating the Words in their different Significations, by Examples from Ancient and Modern Writers; shewing their Affinity to those of other Languages, and especially the Northern; Explaining many Terms which, though now obsolete in England, were formerly common to both Countries; Elucidating National Rites, Customs and Institutions in their Analogy to those of other Nations: to which is prefixed a Dissertation on the Origin of the Scottish Language, by* JOHN JAMIESON, *D.D Fellow of the Royal Society of Edinburgh, and of the Society of the Antiquaries of Scotland; in two Volumes*, 4to.

ACCUSTOMED as we have been, in the course of our critical labours, to pore over the pages of dulness, and wade through the confounding depths of etymological disquisition, we began to fear, at the sight of two thick quarto volumes, that we were again doomed to perform the same irksome task, and to travel again the same forbidding path. But after a little perusal of the work before us, we were unexpectedly, and pleasingly disappointed. As we proceeded the gloom dispersed, the prospects brightened, and the country became diversified with pleasing scenery. The utility of etymology, from its want of connection with other departments of learning, and the uncertainty usually attendant on its enquiries, has been denied by some; and by others the science has been deemed a puerile pursuit; and from the dry and detached manner in which the subject has been treated by most lexicographers, and the various and contradictory explanations given of the same terms, in different Dictionaries, and Glossaries; too much cause has been furnished for the censure: but by no means tends to justify the conclusive inference. To despise the knowledge derived from etimology, because of the uncertainty, which is sometimes attached to such researches, is a very unfair mode of decision; since many other branches of science, of acknowledged utility, are equally liable to this objection. And to refuse the light afforded by such kind of investigation, on account of some occasional intervening darkness, is to be fastidiously nice; and to discard, with undue contumely, the wisdom of antiquity, Whether man at first obtained the gift of speech by inspiration, or by the exercise of those faculties which constitute him a rational creature, has been a theme of long, and ample discussion. In either case, all language, however divided into tongues, and diversely ramified, must be ideal: and by the various links in the grand chain of expressed thought, vestiges of the primæval state may be traced in the propriety of names, even in modern times. It is therefore evident, that as words are the signs of ideas, and language the display of thought, the structure of it is one important part of that philosophy most nearly allied to the interests of man, the knowledge of his own mind. This, though less attended to than its

importance suggests, or its consequences demand; and too frequently obscured, rather than elucidated, by system; still excites its influence among all ranks of people, and equally extends its powers to all nations. It is a mean of investigating the operations of our intellectual powers, records the various objects with which the senses become acquainted, illustrates the singular combinations and associations of our ideas; and, by a delineation of them, exhibits a faithful copy of the impressions made by the world without, on the mind within. An enquiry therefore into that department of science, so intimately connected with ourselves, surely cannot be deemed a subject of idle speculation, or unprofitable enquiry.

The striking analogies discoverable among the cognate dialects, evince a family connection; concatenate, as it were by a chain, the various individuals of the same species, and afford the strongest proof of an affinity among various nations; and by the universal diffusion of primitive terms, similar in formation, and of correlative import, demonstratively prove the common origin of mankind.

The use of etymological researches, in the illustration of other sciences, Vossius, in his "Dissertatio de origine Latinæ Linguæ," has clearly demonstrated. And the influence of opinions on language, and language reciprocally upon opinions, has been ably shewn by M. C. Gebelin in his voluminous and laborious work "La Monde Primitif." In this view the science becomes peculiarly interesting, as tending to pourtray the primæval genius of man. By pursuing language up to its original source, thence tracing it through the many changes it has undergone during its growth and culture in the different periods of its progress; continual opportunities occur of discovering the origin of rites, important institutions, and customs, with the reasons of their denominations, which have been established in the religion, the occupations and amusements of rude uncultivated nature, as well as in those of more civilized, and refined æras. These researches have therefore laudably employed the learning and labour of many ingenious writers, in the various periods of literary history. But etymology, like other antiquarian sciences, has recently assumed a very different form to that which it exhibited in former ages; what once was a kind of elementary study, far removed from all the arts of elegance, is now associated with politer company, and become an attendant on the muses, and a powerful coadjutor to Poetry, History, and Philosophy. These and other parts of polished literature have been enlisted in its service; and reciprocally lent their aid to smooth the otherwise rugged path of abstract science: and continual allusions to obsolete customs, and ancient manners, have tended greatly to relieve the tedium of the journey.

Thus far we have thought it right to premise, to rescue an important branch of learning, from the unjust ridicule with which it has been long treated by vulgar prejudice; and to shew that, to the industrious curiosity and patient labours of those who confined their views of etymology within the narrow limits of a verbal science, the present age lies under much obligation for facilitating the acquisition of these materials, which are now in a fair train of being converted to their proper use: and how numerous are the advantages, which already have been, and may yet be, derived to general knowledge, from the united influence of language, with other branches of science.

Not only was it thus proper to shew the importance of this study, connected, as it now is, with the most elegant, as well as the most useful parts of learning; but also in justice to the labours of Dr. J. that the public, after a proper investigation, might duly appreciate them, and be induced to bestow on the author the just reward of distinguished merit. The first, we believe, who adopted this improvement in oriental literature on the continent, was Gussetius, in his "Lexicon Linguæ Hebreæ;" and in England he was followed by Parkhurst in his "Hebrew and Greek Lexicons. The glossaries, published for the illustration of our old English Poets, favoured, if not suggested, the idea of such a dictionary in our own language; and those of the Scottish Poets, particularly the one annexed to Douglas's translation of Virgil, furnished the hint to Dr. J. On this reform in Lexicography; we cordially congratulate the cause of literature, and the public; and of this improved plan of compiling a dictionary, the present work affords an admirable and well executed specimen.

Dr. J. expresses surprise, that no one had before taken the task of rescuing the language of Scotland from that oblivion into which otherwise it must inevitably fall, from the influence it has been subject to since the union of the two kingdoms; and the general disuse of it subsequent to that period. From these circumstances, the want of such a work as this must have been already felt, and as the neglect of the vernacular language is now general among the Scotch, this repertorium of it, in a century to come, will prove a most invaluable treasure.

It has been usual, among the Literati of England, to consider the language spoken in the Lowlands of Scotland, not as a distinct tongue, but merely a dialect of the English; and, like other provincial differences, arising from the possession of particular terms, and the peculiar application of them, or the different pronunciation of others. Dr. J. however, strenuously contends, that this is not the case: that the Scottish has an equal claim, "to the designation of a peculiar language, as most of the other languages of Europe. From the view here given of it to the public, in the form of an Etymological Dictionary, it will appear, that it is not more nearly allied to the English, than the Belgic is to the German, the Danish to the Swedish, or the Spanish to the Portuguese. Call it a dialect if you will, a dialect of the Anglo-Saxon it cannot be." Though such a similarity prevails between the Scottish of the Lowlands, and the dialect of the northern counties of England; yet, Dr. J. denies that it was derived by *intromission*: and observes, that the intercourse with the northern counties was far too limited to produce such a change, and that it would be more natural to invert the order, and assert that the inhabitants of the Border learned the words in common use to both people, from the residence of the Scots among them, while the heir apparent was prince of Cumberland; or, from the Picts, who had possession of the North of England, before Ida founded the kingdom of Bernicia.

Nor will the Doctor even allow it to be derived from any other colony of Saxons, who might have made irruptions on the coast of Scotland; but, pertinaciously contends for its Scandinavian derivation. To establish this point, it was previously necessary to attempt to prove that the *Picts* were a *Gothic* race. This had been denied by some of

the most learned writers on antiquities, and the question has lately been revived, in a work entitled, "Caledonia," published by Mr. Chalmers, who labours to reclaim their *Celtic* origin. Here the gauntlet is thrown down, and two redoubtable champions enter the field of controversy. Mr. Chalmers takes with him the Herculean Whitaker, and a sturdy phalanx of ancient and modern authorities: and Dr. J. with the aid of Mr. Pinkerton, endeavours to bring a formidable host of similar troops to the desperate combat. We say to these great leaders, as Palæmon did to Damœtus,

"Non nostrum inter vos tantas componere lites."

Not that it appears to us impossible to decide the question, but our limits will not permit us to take so wide a range, as would be essentially requisite for the purpose, in so extensive a field of controversial history. Ever ready to hear all that can fairly be said on both sides, on any important subject, we have candidly listened to the arguments adduced by these able combatants; and on a review of both, we can with justice observe,

"Et vitula tu dignus & hic——"

But, in reviewing a work like this of Dr. J.'s, fraught with marks of labour, learning, and most extensive information, it would be an almost unpardonable omission not to advert to the base upon which the superstructure is professedly raised, and also on the one intended to replace it. The question simply is, whether the people denominated Picts, formerly inhabiting a part of what is now called Scotland, were a Celtic or a Gothic race? and consequently is the Scottish language, a stem from the former, or latter root? The last position Dr. J. labours to maintain from,

1st. *Historic evidence.*—The opinion of Camden and Innes, that the Picts were a remnant of the Britons, which fled northward, as the Welsh did westward, rather than submit to the galling yoke of the victorious Romans; was opposed by Stillingfleet, in his "Origines Britannicæ." In this track Dr. J. follows, and endeavours to establish a conjectural assertion of venerable Bede, in his Ecclesiastical History, which Mr. C. considers of doubtful import, because the word *perhibent*, signifies, according *to general report.* But the report of Bede, and also of the Saxon chronicle, if admissible evidence in the case, would overset the opinions both of Mr. C. and Dr. J.: for they assert, that the country was peopled by a colony coming by *sea from Scythia.* The observation of the British historian Gildas, quoted by Dr. J., "That the Picts were a *transmarine nation*, who came ab *Aquilone*," is much more to the purpose, and the indirect argument, from the account given by Julius Cæsar, of the people denominated *Belgæ*, admitting his testimony to be founded upon clear conceptions, respecting the colonization of the north-eastern and north-western parts of Europe, would be a corroboration of the point: De Bell. Gal. L. II. c. 1. But the imperial author afterwards explains himself, and makes a national distinction between the *Belgæ* and the *Germanni;* and discriminates between such as were native Germans, and existed under one general denomination, and such as were not: these, when they took possession of Gallia, would receive the appellation of Galli, or Belgic Gauls; and they are evidently the same people, who pillaged Rome, under their leader Brennus, and called by Pausanias Γαλαται & κελται. The German Gauls of Dr. J. were, therefore, Celts, from his own source of testimony. But, if Scot-

land were peopled from Scandinavia, this makes neither for, nor against, the question. But what militates most against Dr. J.'s opinion is, that if the Picts had been derived from the most northern Goths, the language of Scotland would have more widely differed from that of England, than it actually does. Tribes, not originally contiguous, could not have had languages so similar, as those of the Picts and Angles appears to be, for one consonant dialect characterizes the speech of the people of Edinburgh, and the inhabitants of York. In the North of England, as in Scotland, *th* is generally changed into *d*; as, for father, they pronounce fader; for girth, gird; for baith, baid; for scaith, scaid; for maith, maid; for Lothian, Lodian, &c. Hence it is, we think, conclusive, that the population north of the Humber, originally branched from one common stock.

Under the head of *etymological evidence* deduced from topography, we think Dr. J. fails in obtaining any substantial argument in favour of his hypothesis: though he certainly, in this point, often foils his antagonist. Thus, Mr. Chalmers lays it down as a cause of criticism in the case, that such vocables, as are *prefixed* in the British and Gaelic names of places, are constantly *affixed* (*subfixed*) in the Gothic and Saxon appellations. Admitting this to be a just criterion, then Dr. J. has a right to consider such names as Londinum, Camelodunum, Vindonum, Milfidunum, Rigadunum, Maridunum, &c. of Gothic derivation. But there was no apparent necessity for Dr. J. to have reclaimed so many words as he has done, with a view to substantiate his point: for in the progress of the Gothic tribes over those parts of Europe, previously occupied by the Celts, the intruders, as both Schilter and Wachter acknowledge, adopted the names of rivers, mountains, headlands, &c. which the more lively genius of the Celts had imposed. And it is well known that in various parts of England, where the descendants of the Anglo-Saxons have resided for more than thirteen centuries, the names of numerous rivers, mountains, and places, are British. "And, in the specimens given by Mr. Chalmers, of the names of promontories, rivers, &c. in North Britain, it is granted that many are undoubtedly Celtic," Dissert. p. 15.—As this, in the one case, proves that England was peopled anterior to the arrival of the Saxons, who adopted many of the received appellations; so in the other it demonstrates, that the people, from whose language the present Scotch is derived, whether of Scandinavian or Teutonic origin, were not the aboriginal inhabitants. But it no further tends to demonstrate that the Picts were, consequently, Celts, than it should be inferred a thousand years hence, that the British settlers in America must have been of American origin, because they may retain in their language the Indian names of rivers, bays, mountains, and villages, at the assigned period.

The Gothic colonists further borrowed many terms for common use, from the copious language of their Celtic predecessors; and the Saxons, who settled in Britain, were prompted by the poverty of their speech, to follow the example of their forefathers. This accounts for the numerous Celtic or Gaelic terms, discoverable even in Dr. J.'s Dictionary. Among which we have noticed the following, and numerous others may, doubtless, be found, on a further perusal:—Ark, baird, brehon, cap, cavel, cyndire, clam, currie, cuppel, craig, currach, daw, do, dol, diffits, dreng, droich, dun, ford, gell, glad, glaymore, gruddam grampian, grem,

græne, haf, here cairns, hoif, keir, kil, kiddy, kevel, kyst, links, mair, mormair, mare, mull, pin, place, pile, rig, rennet, sillick, savour, somm, taffle, tackit, tarraw, tein, teind, &c. These are evidently Celtic, nor in opposition can the Doctor's observation be admitted, "That an ingenious Celt, without much violence, could derive any word from his mother tongue." Dissert. p. 12. Whoever consults Bullet's Dictionnaire Celtique, may have reason to complain "of the uncertain ground he treads upon, in the pursuit of Celtic etymons," and also be induced to consider etymology itself, what Sir Edward Coke styled it, "Scientia ad libitum." But, we think, if Dr. J. had been acquainted with the admirable Dictionary of the Welsh or British language, published by Mr. Owen, and adverted to the lucidus ordo there displayed, by that *ingenious Celt*, in the regular and certain derivation of that important Celtic dialect, candour would have induced him to suppress an opinion, which can, at best, appear to every liberal mind nothing more than a national prejudice.

The argument, drawn from the names of the Pictish race of kings, is inconclusive for Mr. Chalmers or Dr. J., which will forcibly strike every reader, who sees the list at the end of the dissertation.

The proof from architecture is still less satisfactory. A variety of circular buildings, found in parts of Scotland and the Orkney Isles, have been traditionally ascribed to the Picts. The first kind are circular, or pyramidal structures, as the castle of Glenbeg, in the shire of Inverness, and the spires of Brechin and Abernethey. The second sort are subterraneous buildings, externally exhibiting the form of tumuli. The latter are very numerous and are denominated *Castell Howie*, and *Duns*, Celtic terms; and *Burgs*, Saxon; and commonly Picts' houses. These Dr. J. considers as Scandinavian works, and instances similar buildings, as still existing in Iceland, Sweden, and Denmark. But Mr. King, in his Munimenta Antiqua, has satisfactorily proved them to be Celtic monuments. Many of them are discovered in those parts of the country where Gaelic is still spoken. Similar monuments exist in Cornwall and Wales; and we have ourselves there seen many, which bear a strong resemblance; but the designation of them is now lost, even in the tradition of the neighbourhood.

"The attachment to ancient customs, transmitted from time immemorial, if connected with religion, is certainly almost inviolable," and the existence and analogy of such customs afford a powerful test of national affinity. And the Celts have not, like the Goths, transferred the name of any heathen feast to Christmas; which nearly amounts to a proof, that they kept none at that season of the year. "In those counties, of which the Picts were the permanent inhabitants, especially beyond Tay, *Yule* and *Rood-day* are the designations still used, while *Bettane* is unknown, and *Christmas* scarcely mentioned. But in those belonging to the Celtic territories, or bordering on it, particularly in the west of Scotland, *Yule* and *Rood-day* are seldom, or never mentioned," Dissert. p. 44, see articles *Yule* and *Beltuen*.—Another instance adduced by Dr. J. is the custom of drowning persons for offences; this he considers a relick of a Gothic custom, which Reysler says, was prevalent among the northern nations, who were wont to sacrifice men to their false deities, by precipitating them into a well, preserved for this purpose, in the vicinity of their temples, and votive altars: see article *Pit* and *Gallows*; but this

custom was general among all the Gothic tribes; hence the privilege of hanging and drowning, conferred upon barons, and some religious houses, was not peculiar to Scotland: punishment, by immersion, as well as suspension, was known in England; and Spelman, in his Glossary, gives a remarkable instance of it, in the reign of Richard the first: "Two women, accused of theft, were subject to the ordeal by fire, or by burning plough-shares: the one escaped, but the other, having touched the shares, was drowned in the *Bikepool*." The proof deduced from such analogy in customs, we think, the strongest advanced by Dr. J. against the Celtic origin of the Picts. But then it equally applies to the Saxon as the Scandinavian derivation of the language.

Yet Dr. J. asserts, that unless his hypothesis be admitted, "no satisfactory account can be given of the introduction of the vulgar language." Dissert. p. 20. This is to beg the question, which has not been proved. The ancient inhabitants of Scotland were evidently a Celtic colony: the similarity of the Erse and British languages proves it. A remnant of this people still inhabit the Highlands: and their manners and customs differ as widely as their language, from those of the inhabitants of the Lowlands. Whence, then, are the latter derived? Evidently from a nothern race, but the opinion that they came from Scandinavia, the analogy of language does not support. But, for this coincidence, as Mr. Ellis, in his Specimens of English Poetry, observes, "it is evidently unnecessary to refer us to the period of Malcolm Canmore's reign; or to seek, in his marriage with an English princess, in his distributions of lands among his followers, or in the policy, which induced him to change his place of residence, for the establishment of a language, which the Saxons and Danes could not fail of bringing with them." Mr. Hume observing that the same Teutonic dialects formed the basis of the language spoken in England and the Lowlands of Scotland, was induced, and evidently with just reason, to infer from this consimilarity of speech, a similar series of successive invasions, on the northern, as well as southern shores of the island, by the roving Saxons; although these irruptions have not been recorded by the Scottish historians. That they began their depredations, at an early period, on the northern shores, we have the testimony of Claudian; who, speaking of the military prowess of Theodosius, under the reign of Valentinian, observes,

"————Maduerant Saxone fuso.
Orcades incoluit Pictorum, Sanguine Thule."

And Ammianus Marcellinus, when shewing how the Britons were harassed by their different enemies, in the absence of the Roman legions, says, "Pictos, *Saxonesque* & Scotos & Attascotos Britannos ærumnis vexasse." Thus the northern, like the southern Britons, were harassed, and at length driven from their seats in the fertile vales, to the sterile mountains, by these adventurous continental hordes, and their language banished with them, except what little their conquerors thought proper to adopt. Thus would the Saxon be superinduced upon the remnant of the Gaelic. In corroboration of this point, which so satisfactorily accounts for the derivation of the Scottish language, consonantly with its formation, and the usage of the words which compose it, Whitaker, in his History of Manchester, has decidedly proved, that the Saxons were formidable to the Romans, by their skill in navigation, so early as the second century. Now before they could be-

come thus formidable by sea, to such a power as that of Rome, at the time specified, they must not only have been so well acquainted with it, as to account it no great enterprize to cross from the shores of the Baltic, over to Scotland, especially if they took the islands of Shetland and Orkney in their way, as we find they did; but also must have frequently landed, and formed powerful stations on the coats of Britain. Hence it appears evident, from the analogy of the two languages, and historic testimony, that the English and Scotch had one common origin; that the derivation of both was from the same Saxon root, and according to Dr. J.'s Dictionary, a majority of the terms there explained are Saxon, and thus the case is clearly decided.

The history of our island, however, informs us, that in succession to the Saxons, and in imitation of their good fortune, other northern tribes issued forth in quest of adventures; and, excited by a desire of plunder, and stimulated by an overflowing population, subsequently became the invaders of this country. Scotland long witnessed their ravages, and the north-eastern parts of it were for a time under the thraldom of the Danish and Norwegian monarchs. Thus, from the intermixture of the two people, by intermarriages and other kinds of intercourse, another northern dialect would be added to the speech of the country. But as these tribes did not extend their conquests over the whole country, nor stay a sufficient time to eradicate the prevailing language; the greater part of the Teutonic edifice would remain with additional apartments constructed after the fashion of the new settlers: and hence the number of Moeso-Gothic terms found in the present language of the Scotch. The introduction of numerous French words and forms of speaking, arose from the alliance long contracted between the French and Scottish monarchies; and from French having, for centuries, been the language of the court.

Thus it appears, that a satisfactory account can be given of the vulgar language, or *broad Scotch*, without *exclusively* assigning to it a *Scandinavian* origin. It had a Celtic root, on the stool of which, after the tree had been felled, was grafted at an early period a branch of the Teutonic, the Saxon, the ramifications of which received several inarchings from Norwegian, Danish, French, and other scions. And from these circumstances the Scottish language, like the English, preserves the Saxon method in its formation: a point which though overlooked by Dr. J. must be considered as decisive on the question.

It appeared to us necessary thus to discuss the subject, which has been so warmly contested on both sides by Pinkerton and Chalmers; because Dr. J. has entered into it with a degree of earnestness, which betrays a strong anxiety in his mind, that if this point be not established in a way correspondent to the hypothesis he has laid down, the merits of his work will be materially affected; and the establishment of any other tend to depreciate the value of his long and arduous labours. In justice to Dr. J., therefore, as well as the public, we have entered more fully into the subject, than we otherwise should have done. A question of such importance in etymology, when erroneously taken up by such a literary veteran as Dr. J. ought not to be suffered to descend unnoticed to posterity. And few, perhaps, possessed of leisure and ability for such enquiries, would bestow the time, or submit to the trouble of attempting the rectification of such kind of mistakes.

But although we think that Dr. J.

has failed to establish his peculiar view of the subject, we cannot but admire the use he has made of general Gothic learning; both in the explanation of words, and in the elucidation of ancient laws, customs, and institutions. And, it appears to us, that whatever became of the questions, "whether the Picts were Celts, or Goths? and whether the Scottish language had a Teutonic, or a Scandinavian origin, the merits of the present profound and elaborate work will remain undiminished. Variations in names frequently arise from such trivial causes, and the changes, which at first appeared but slight shades of difference, through the lapse of ages become so great; that it is difficult to account for them: and numerous terms occurring in language, are often founded upon reasons so remote, that their origin becomes inscrutable, and whoever wishes to accomplish their developement must undertake,

"Ignotas tentare vias.——"

And, after the strictest investigation, that labour may be fruitless. But it is very different in the Gothic and Teutonic languages. The affinity of the dialects, which compose them, is so near, that they mutually illustrate each other; and thus give an unusual facility to such kind of enquiries. The relations between the Moeso-Gothic, Suio-Gothic, Icelandic, Danish, Swedish, Saxon, Belgic, Germanic, and other dialects of the north of Europe are so approximate to each other, that an intimate connection with one part, brings you acquainted with the other parts of the family. Of this cognation Dr. J. has not failed to avail himself, and also of various distant sources of information from other languages. And though he frequently gives precedence to the Scandinavian stock, yet he does not neglect to pay attention to their Teutonic relations; and, in many instances, finds more satisfaction in a *Saxon* etymon, than any other. Thus,

"BEDDY, adj. Expressive of a quality in grey-hounds; the sense unknown.

"But if my puppies once were ready
They'l be baith clever, keen and *beddy*,
And neer neglect
To clink it like their ancient deddy,
The famous *Heck*.
Watson's Coll. 1. 70.

"It may signify attentive to the cry of the huntsman. Fr. *baudè*, "a cry of hounds," Bret. Cotgr. Baudir, en termes de chasses, ce dit lors qu'on parle aux chiens, ou qu'on les excite a la course: Excitare, stimulare incendere. Dict. Trev.

"It may however be the same word which occurs in the S. Prov 1. "Breeding wives are ay *beddie*" Kelly, p. 75. "Covetous of some silly things." N.

"In this sense it is probably allied to Isl. beid-a, *A. S. bidd-an*, Moes G. bidjan, Belg. bidd-en, to ask, to supplicate, to solicit."

"To KEMP, v. n. to strive to contend in whatever way. S.

And preualy we smyte the cabill in twaine
Sine *kempand* with airis in all our mane,
Vp welteris watir of the salt sey flude. Doug. Virg. 90. 54.

The term, as Rudd observes, is now mostly used for the striving of reapers on the harvest field.

"The inhabitants can now laugh at the superstition and credulity of their ancestors, who it is said could swallow down the absurd nonsense of a boon of shearers, i. e. reapers, being turned into large grey stones, on account of their *kemping*, i. e. striving. P. Mouswald, Dumfr Statist. Acc. VII. 303.'

A. S. camp-ian, to strive: *Teut.* kampen, *Germ. kampf-en* dimicare. For it has originally denoted the strife of battle.

Suo G. *kaemp-a* Alem. *chempf-an*. L. B. camp-ire, certare. Pezron mentions C. B. *campa*, as used in the same sense.

To RASCH, RASHE, v. n. to make any forcible exertion, to rush. S. A.

"Incontinent rais ane terribyll clamour amang the Britonis fast *raschand*, to harnes to resist this haisty affray." Bellend. Cron. Fol. 8. b.

"I am maid ane slaue of my body to ryn and rashe in arrage and carraige." Compl. S. p. 193.

"Young men haue health, habilitie, strength o body to run and ride, *rash* here and there," &c. Rollocke on the Passion, p. 517.

"To *rash through a darg*," to perform a day's work hastily." Gl. Compl.

This is deduced from "French *arracher*, Teut. *erhaschen*," ibid. But it is evidently synonymous with *A. S. raes-an*, to rush, and may be viewed as of the same stock with Su. G. *rasa* mentioned above, which also signifies to run, to make haste; *rask*. Belg. *ras*, quick, expeditious."

We have adduced these instances to shew, notwithstanding the bias observable in Dr. J.'s opinion, as to derivation, how candour frequently obliges him to acknowledge, and have recourse to, the *Saxon*, for many of his clearest illustrations. And were we to point out all the terms in which he has thus judiciously acted, and those in which he profitably might have so done, we should refer to a considerable part of each volume.

It has been stated, that this, though professedly a dictionary of the Scottish language, contains numerous words common to Scotland and England; and also others, which are used exclusively in the bordering counties. From this circumstance the labours of the author will not only be serviceable to the Scotch, for enabling them to understand their ancient records, historians and poets, but also to the English reader who wishes to enter into the beauty of our early writers. On this account it is to be regretted that Dr. J. had not adduced more examples from our early poets and prose authors, as in them the root often might have been successfully sought for in many instances, where now only some secondary or remoter sense can be attended to in the explanation. And had Dr. J. been less prejudiced respecting Celtic aboriginality and Scandinavian derivation, he might in some instances have found less difficulty in the discovery of etymons, and been more fortunate in his explanations.

Thus *Assyth* or *Assith* Dr. J. explains to make a compensation, to satisfy, and derives it from the Suedo Gothic and Islandic *suet-ta*, to conciliate, in an active, and in a passive sense, to be reconciled. But the word is derived from the Celtic term *asaith*, enough, sufficient; but probably found its way into the Scottish language from the Norman *assez*, *assiets*, meaning the same. The primary idea therefore is not compensation, but *sufficiency*: in this sense it is used.

"Never shall he make his richesse
Asseth unto his greediness."
Romaunt of the Rose, i. 5600.

Hence the term *assets* for sufficient property lodged in a bank in the name of any individual to answer the demands he may have occasion to make on it. Hence in a figurative sense it came to mean the act of compensation and giving satisfaction in courts of justice.

To GOGGE, v. a. to blind, to blindfold.

"Glad was he to *gogge* the world's eyes with the distinctions: of vsury he made a byting and a toothlesse: lyes he diuided in officious and pernicious." Z. Boyd's Last Battell, p. 1208.

GOGGLES, *s. pl.* blinds for horses that are apt to take fright, to prevent their seeing objects from behind. S.

The E. v. *goggle*, to look asquint, according to Junius, is from the Latin *Cocles*, having one eye only. Seren. derives it from Isl. gag-r, prominens, perhaps the s. is rather from Alem. *gougulare* Teut. guychelen to juggle, præstigiis fallere."

How much more natural and easy is the derivation of this term from the Celtic or British word *gochel*, evitare, cavere, to *avoid*, and hence metaphorically to what enables to avoid; hence such blinds for horses, and the spectacles so called. O the English sense may come from the British gwg, torvus, aspectus.

In a variety of instances has Dr. J. shewn how deficient in that kind of learning, necessary to explain with precision the English language, the great lexicographer Dr. Johnson was: i. e. a thorough acquaintance with the Saxon and the cognate dialects. Take one specimen for many.

"BOUR, BOURE, a chamber; sometimes a retired apartment, such as ladies were wont to possess in ancient times.

"Wyth pompus feyst and ioyus myrth over all,
Resoundis thro baith palice, *boure* and hall,
And al the chymmes ryall round about
Was fyllit with thare tryne and mekyll rout. Doug. Virg. 472. 44.
V. Loure v.

"As what we now call a *bower* is generally made of the branches of trees entwined, some more modern writers seem to use *bour*, as if it conveyed the same idea. There is indeed every reason to believe, that *bower*, now used to denote an arbour, and derived by Dr. Johnson from bough, a branch, is originally the same word. Thus it is viewed by Sumner; A. S. *bur*, *bure*, conclave, an inner chamber, a parlour, a *bower*. Lye adopts the same idea, giving the further sense of tabernaculum, tugurium. Teut. *buer*, id. Dun. *buur*, conclave. Su. G. Isl. *bur*, habitaculum. *Boor* Cumb. is still used to denote the parlour, the bed-chamber, or inner room; Gl. Grose. None of these words have any relation to *boughs*. The root is found in Su. G. *bu-a*, to inhabit, whence Ihre derives *bur*. Hence also *sufn-bur*, cubiculum, i. e. a sleeping apartment. Verel mentions Isl. *Jungfruhur*, which is rendered gynæceum, ubi olim filiæ familias habitabant, literally the young lady's bour. Hence *bour-bourding*, jesting in a lady's chamber."

The latter term certainly includes the idea of chambering and wantonness, and the word in its simple form answers to the παρθενων of the Greeks, or the apartments allotted for virgins. But the primary idea conveyed in the Saxon term, is that of *seclusion*; hence figuratively applied to any secluded place, within or without the house.

When Johnson led the way, by an improvement on Bailey, he had no competitor: and since that time, the numerous glossaries which have been published, have proved that etymological science was then but little understood. On its revival and prosecution, however, much is to be augured; much has recently been done, and much more may be hereafter expected. And it is not a small proof of the estimation in which the science has of late years been held, that while Dr. J. was employed in his lucubrations on the Scottish language, another profound scholar, the late Rev. Jonathan Boucher, was engaged in a similar way, compiling a dictionary of obsolete and provincial terms, intended to form a supplement to Dr. Johnson's dictionary of the English language. The whole of this work, we are informed, was nearly completed, and prepared for publication before Mr. B.'s death. But the public have to regret, that the publication is now suspended, and that only the letter A has hitherto appeared in print.* This every lover of literature will the more lament, from having been favoured with the invaluable specimen. Had this work been before the public some years ago, Dr. J. would certainly have availed himself of Mr. B.'s labours, as the future editor of Boucher doubtlessly will of those

* See our last volume, p. 658. for a character of this work.

of Dr. J. It is pleasing to find that though these two profound lingual critics have proceeded by different routes, with a view to arrive at the same place, yet there is still a surprising coincidence of result.

While thus duly appreciating the merits of Mr. Boucher, we must not forget those of Dr. J. and we are, on comparison, enabled to give the meed of unqualified praise in this respect, to Dr. J. The dryness and the dullness of etymological researches have been almost proverbial. A glossary ought not to be extended to the length of a dictionary, and a dictionary ought not to be spun out with reiterated quotations, and parallel passages, like a glossary. The intention of both is the same, an elucidation of the meaning of terms; but the one professes to give a general view of a language, the other a partial illustration of the peculiar use of terms, by a certain author. In the one case there is danger of being too obscure, and in the other of being too diffuse. Dr. J. appears to have steered a middle course, and to have united in his book two most excellent, though seldom coalescent qualities, conciseness and perspicuity. He gives us a dictionary, he gives us a glossary; but he neither disgusts us by the unsatisfactoriness of the one, nor the tediousness of the other. He furnishes us with the derivation of the word, ascertains its meaning by cognate dialects, supports his interpretation by authorities, and sometimes further illustrates terms, by extracts from history, and other details of entertaining subjects. Dr. J. has certainly pressed into the service more valuable matter than any of his predecessors, and his work contains a greater portion of information, than any similar one on the subject. It consists not only of a collection of words, and a compilation of etymons, but forms a repertory of remarks and observations respecting customs, manners, rites, institutes, and laws, many of which are already obsolete, many more in the course of a few centuries will only be found in an explanation of the terms, by which they were derived. Thus in

"PLEDE, PLEID, PLEYD, s. 1. controversy, debate.

—— Quhare thar is in *plede* twa men
Askand the crowne of a kynrike,
But dowt, the nest male in the gre
Preferryd to the rewme suld be.
Wyntown VIII. 4. 40.

And he denyit, and so began the *pleid*.
Henrysone, Bannatyne's Poems, p. 112.

Bot pleid, without opposition.

—— Bot gif the fatis *but pleid*
At my plesure sufferit my life to leid
The ciete of Troye than first agane suld I
Restore. Doug. Virg. III. 34.

Plaide is used, Baron Lawes.

2. A quarrel, a broil.
He gart his feit, defend his heid,
Quhile he was past out of all *pleid*.
Chr. Kirk, st. 17.

3. Care, sorrow, metaphorically used.
Sche fild ane stoip and brought in cheis and breid,
They eit and drank, and levit all thair *pleyd*.
Dunbar. Maitland Poems, p. 68.

The transition is natural enough, as strife or debate generally produces sorrow [and it might have been added none so poignant and lasting, as that which is the consequence of *litigious* quarrels.]

Belg. Hisp. *pleyte*, lis, litigium, Fr. *plaid*.

Killian thinks that it is perhaps from *plaetse* an area, forum. It may be radically allied to plat, a dash, a blow, q. v. or rather to *A. S. pleo*, and *pleah*, *debate*, danger.

The following will shew how different the meaning of many terms is in two sister-languages, used in the same country; a multitude of which might be adduced.

"TURNE PYK, TURNEPECK, TURNPIKE. s.

1. The winding stair of a castle.

Syne the colis and crelis wythall
A-pon the turne pyk lete he fall
And ane syne blewe a horn in hy
Than in the castell ras the cry
Wyntown VIII. 38. 74.

2. Any stair of a spiral form, built without a house, and resembling one of the towers of a castle. S.

"A *turnpike stair* is the term used in Edinburgh, and over all Scotland, to denote a stair of which the steps are built in a spiral form, like a screen [l. *screw*] winding round the same axis, in opposition to straight flights of steps, which are called *scale stairs*." Arnot's Hist. of Edin. p. 246. N.

"Thus the king accompanyed onlie with the sayde Maister Alexander, comes forth of the chamber, passeth through the ende of the hall, where the noblemen and his majestie's servants were sitting at their dinner, up a *turnepecke*." Account of Gowrie's Conspiracy, Cant's Hist. Perth, 1. 196.

"But the earle Gowrie and his servants made for them another way, up a quiet *turnepecke*, which was ever condemned before, and was only then left open, as appeared, for that purpose." ibid. 202, 3.

Teut. *torn*, *toren*, signifies a tower, *baecke*, a pharos, a place for observation. But whether this be the origin, is doubtful."

It is not improbable, that the English term *turnpike*, applied to a toll gate, erected upon our public roads by act of parliament, had this derivation, and might have been imposed from such kind of barriers at first having simply consisted of a *swivel bar*, turning upon a central pivot in the middle or the side of the road.

That a work of such magnitude and extent should be devoid of errors, or deficiencies, could only be expected by those linguists, whose knowledge of languages is a mere science of words, and who never attempted the arduous task of accurately tracing between the nature of verbal signs, and the ideas they were meant to represent. To pursue every word through the meandering mazes it has descended, up to the original source, "hic opus et labor est;" and even then to account satisfactorily for the subsequent applications, is not always easy of performance. Sensible of the difficulties Dr. J. had to encounter, and the industry and perseverance he has used to surmount them, we must thank him for what he has accomplished. In this vote of thanks it is probable every friend of literature, who examines the work, will join; and doubtless on the north of the Tweed the author will be held in the highest estimation. We venture to predict, that the work will be a lasting monument of his extensive learning, critical judgement, and discriminating taste.

ART. II. *An Inaugural Lecture on the Utility of Anglo-Saxon Literature, to which is added the Geography of Europe by King Alfred, including his Account of the Discovery of the North Cape in the Ninth Century. By* JAMES INGRAM, *M.A. Fellow and Tutor of Trinity College, Oxford, and Anglo-Saxon Professor.* 4to.

IT is with pleasure we perceive a new impulse given to the study of Anglo-Saxon antiquities, by the foundation of a professorship at Oxford.

Sir Henry Spelman's endowment at the Sister University sunk in the civil wars; and it was perhaps a discredit to the country that till 1755 it was succeeded by no similar foundation. The cultivation of Anglo-Saxon literature was left to the fortuitous partiality of a few individuals.

Mr. Ingram in his inaugural lecture, endeavours to shew, first, that the study of Anglo-Saxon literature has never been neglected or vilified by men of learning, but on the contrary has been uniformly

cultivated and promoted. He next examines the inducements there are for its cultivation: and finally suggests that it is not only of particular importance to Englishmen, but is capable of being made a subject of general interest in the pursuit of universal knowledge, and may serve as a medium of illustration to those who are disposed to study and investigate the philosophical principles of Grammar, and the true theory of language.

It is a fact not a little curious, Mr. Ingram observes, in the history of Anglo-Saxon learning, that the Monks of Tavistock Abbey, many centuries ago, instituted in their monastery a regular school for the preservation of the language. This appears to be the earliest instance on record, after the conquest, of any professed attention being paid to it; and to this attention may be ascribed the preservation of many Saxon Manuscripts. Tavistock however was not the only monastery in which the knowledge of the ancient language was preserved. We find it cultivated both at Abingdon and Croyland.

Among the encouragers of Anglo-Saxon learning in the sixteenth century, Mr. Ingram mentions Parker and Lambard with peculiar veneration; enumerating many other learned and indefatigable scholars, both in this and the succeeding century, who considered a knowledge of the Anglo-Saxon language as indispensably necessary in the study of English antiquities.

In the seventeenth century we find Anglo-Saxon literature likewise cultivated by some of the most eminent scholars on the continent: among others, by John Gerard Vossius the learned professor of chronology and eloquence at Leyden, and of history at Amsterdam; by John de Laet of Leyden, the intimate friend of Sir Henry Spelman; by Hans Wormias, at Copenhagen; and lastly by Franciscus Junius, whose indefatigable labours in Anglo-Saxon and Mœso-Gothic literature were continued with increasing ardour to his ninetieth year, and who bequeathed some of the valuable fruits of those labours to the University of Oxford.

"But above all, (say Mr. Ingram) Dr. Hickes, the great master of the Northern languages in general, and of the Anglo-Saxon in particular, accomplished the most arduous task in compiling and publishing, amidst the hardships of deprivation and poverty, his learned "Thesaurus Linguarum veterum Septentrionalium." The names of Wanley, Bishop Gibson, Dr. Mill, Sir Andrew Fountaine, Dr. Wilkins, Bishop Nicolson, Lye, Tyrwitt, Warton, Tooke, and others, form a respectable and numerous list of scholars and antiquaries, by whose progressive labours and exertions the knowledge of the Anglo-Saxon language has been rendered of easy access to all, and having continued to be cultivated to our own times, it has become an object of relative importance even in this age of fastidious refinement."

Having entered at considerable length upon the history and various ingredients of our present language, Mr. Ingram determines that four fifths, or at least three fourths of the words used on ordinary occasions, are immediately and originally derivable from the Anglo-Saxon.

He next proceeds to consider, how far the study of Anglo-Saxon literature is connected with the original establishment of our LAWS, our LIBERTY, and our RELIGION.

That no man can shine at the bar, in the senate, or in the pulpit, without a knowledge of Anglo-Saxon literature, he is not so ridiculous as to assert. But that a strong and steady light may be reflected from this quarter on many points of the municipal and common law, the theory of our political constitution,

and the internal history of our religion, he contends without fear of controversy.

The enumeration of collateral advantages forms the close of the lecture.

"No person, says our author, can doubt of the indispensable utility of Saxon literature in elucidating the topography and antiquities of our own Island, in explaining our proper names and the origin of families, in illustrating our provincial dialects and local customs; all which are the memorials of the ancient manners and character of our ancestors, and without a knowledge of which every Englishman must be imperfectly acquainted with the history of his own country.

"It would be an invidious and an endless task to comment on the many imperfections, omissions, and errors, which are constantly to be observed in all those grammars, glossaries, lexicons, and dictionaries, that have been compiled by learned men, who unfortunately were not furnished with an adequate knowledge of the radical languages of ancient Europe, with respect to which, indeed, the more polished languages of Greece and Rome, with all their varieties of inflexions and terminations, are comparatively modern! Dr. Hickes has already remarked the numerous deficiencies and mistakes, to which some of the most learned writers before his time were unavoidably subject, in consequence of the imperfect state of Saxon literature in this country; which arose from the scarcity of printed books, and the difficulty of consulting manuscripts. Dr. Hickes himself is not always an infallible guide; but he was the first of Septentrional scholars, who, by the publication of a laborious THESAURUS, paved the way for a more accurate and copious knowledge of all the Northern languages, which, since the destruction of the Roman Empire, have been incorporated, more or less, into all the languages of modern Europe, and have even penetrated into Asia, WHENCE PERHAPS THEY ORIGINALLY SPRUNG!

"Some acquaintance therefore with these languages is absolutely necessary to those European scholars, who are desirous of acquiring *a scientific synopsis of universal Grammar*, as well as an accurate perception of their own vernacular idiom.

"And that the Anglo-Saxon language has a peculiar share of importance and interest; that it is capable of elucidating the principles of grammatical science, and of leading us to a philosophical theory of language, has been sufficiently shewn by the ingenious author of the "Diversions of Purley." Indeed, an exclusive attention to the more learned and refined languages has too frequently beguiled men of the greatest talents and erudition into very erroneous conclusions on philological subjects."

"The Geography of Europe; extracted from king Alfred's Anglo-Saxon version of Orosius," will be found an historical document of no inconsiderable interest. It includes an original periplus round the North Cape, with two other voyages within the Baltic; written by king Alfred, from the reports of two Northern navigators Ohthere and Walfstan.

In a few instances Mr. Ingram's translation differs materially from that which was published some years ago by Mr. Daines Barrington. He has, however, incorporated the whole of the curious notes by Mr. Reinhold Forster with his own; and here and there improved the original text by the examination of manuscripts.

With this first effort of the professor's pen we cannot but confess ourselves pleased; particularly as it is only the fore-runner of other dissertations.

CHAPTER X.

CLASSICAL LITERATURE, TRANSLATIONS, AND CLASSICAL MYTHOLOGY.

ART. I. *A Grammar of the Greek Tongue, &c. By* JOHN JONES. 12mo.

THE former edition of Mr. Jones's ingenious Greek grammar was noticed by us with the praise which it deserved. The present edition has been carefully revised by the author, and by various improvements is entitled to a fresh portion of the public favour. Not only the student of the elements, but the proficient in the language will find many observations well deserving of attention. We observe that Mr. Jones adopts the opinion of those critics who suppose that the diphthong, as in the subjunctive, is sometimes short in poetry, when not followed by a vowel. The instances quoted in support of this doctrine are so few and anomalous, that we cannot help supposing the passages which contain them to be corrupt. The well known verse of Homer

ει δε κεν οικαδ' ικωμαι φιλην ες πατριδα γαιαν,

may be easily altered, and has been corrected in different ways by Bentley and Heyne.

ART. II. *A Vocabulary, English and Greek, arranged systematically. By* N. HOWARD. 12mo. pp. 168.

THE object of the author, in the present work, has been to connect the acquisition of the Greek language, with the improvement of the learner in scientific knowledge. The substantives are systematically arranged according to the most approved classifications of science; the adjectives and verbs are selected from the primitives of the language, and alphabetically arranged. The design is useful, the execution commendable.

ART. III. *Sophoclis tragediæ septem, cum scholiis veteribus, &c. Ex editione* R. F. P. BRUNCK. 2 vols. 8vo.

THOUGH England abounds, perhaps, not less than any other country, with men of considerable, and even eminent attainments in Classical Literature, and though some of the first names of which ancient criticism can boast have adorned our island; yet, in the labour of editing the Greek and Roman writers, it must be confessed, that we yield the precedence to some of our neighbours. It is not a necessary imposition on an English man of letters to publish a book before he can aspire to the fame of literature, and our distinguished scholars have commonly in view objects more lucrative than the profits of literary labour. A new edition of an ancient author is therefore a rarity in this country. Meanwhile, the prevalence of classical studies

is sufficient to preserve the demand for those authors unabated, and we believe, indeed, that of late years it has experienced a considerable increase. The channels by which the supply was furnished, have recently been closed; and the English booksellers have been reduced, it appears, to the necessity of reprinting some valuable foreign editions of ancient writers. It were rather to be wished that we could furnish to the rest of Europe, editions like that of Euripides, undertaken by the late Greek professor. In the want of these, we are pleased to see some very valuable foreign publications rendered accessible in a commodious form to the English student, at a cheaper price than the various expences of importation will permit.

Three editions of Sophocles were published by Brunck; the two first differing from each other only in form; the last omitting the scholia of Triclinius, and containing some additional notes and some variation in the text. The present Oxford edition professes to unite in a considerable degree the advantages of both, the text, notes, and scholia being printed from the latter, the preface and index from the former. Some notes omitted in the third edition of Brunck are likewise inserted at the end of the first volume. The scholia of Triclinius are not of much importance, yet we wish that this edition had been rendered complete by retaining them. The anonymous life of Sophocles certainly possesses sufficient importance to deserve its place, and it is repeatedly referred to in the index, yet the reader will search for it in vain. We should have been glad also to have seen a mark of reprobation placed on a few unfortunate conjectures of Brunck, which he has introduced into the text. We are sorry to see the page of Sophocles again sullied with a corruption so manifest, as the σὸς τιχημα, Philoct. 36.

The merits of the original work are too well known to need recommendation. The present republication deserves all the praise to which it aspires, that of elegance and correctness. The notes are commodiously placed on the same pages with the text. A more correct index of authors quoted in the scholia, than that of the original is given, which was drawn up by Mr. Porson, and printed for private circulation among his friends. That eminent scholar has in some degree enlivened even an index with strokes of his sagacity and learning.

ART. IV. *Herodotus Reizii et Schæferi.* 2 vols. 8vo.

THIS is likewise a useful republication of a foreign edition. The first volume of the original was published at Leipsic, 1777, by F. V. Reizius, a well known and very acute critic and grammarian, who adopted the text of Wesseling as his basis, carefully reviewed, and in some passages well corrected. An interesting dedication addressed to Garve explains the plan and object of the editor. It was his intention to have completed the publication of the text, to have added a new Latin version, and notes, and a "Lexicon Herodoteum." His purpose was interrupted by death, and the edition remained long incomplete in the hands of the booksellers, till in 1800 a second volume containing the remainder of the text, was added by G. H. Schœfer. From these the Oxford edition is reprinted in a form more commodious, and with an execution more correct, so far as we have examined it, than the latter volume of the German edition. The type is of a new mould, approaching in its form to the strength and boldness of the Roman character.

ART. V. *Pindari Carmina, ex editione* C. G. HEYNE. 18mo.

THIS elegant little edition contains only the text of Pindar, and is the first of a series which it is proposed to publish in a uniform manner, comprising the principal Greek poets from the most approved texts. It is intended to be followed by the tragic writers, of whom Sophocles is mentioned as being in a state of forwardness. It is obvious, that the qualities at which such republications aim, are those of elegance, commodiousness, and correctness, which appear to be fully attained in the present edition.

ART. VI. LEE's *Grecian Authors, in English. Part the First—Hesiod.* 8vo.

THIS work is intended to comprize in a cheap form and within a moderate compass, the most valuable, scarce, and faithful English translations, in poetry and prose, of the Greek authors. It is computed by the editor, that the works of nearly fifty authors, in about eighty volumes of various irregular sizes, selected from hundreds of translations, will be compressed to between twenty and thirty volumes, printed in double colums of an octavo size. Appropriate lives and notes are intended to accompany the series. The present part contains the works and days of Hesiod, and his Theogony, in the translation of Cooke.

ART. VII. *The Remains of Hesiod the Astræan, translated from the Greek into English Verse, with a preliminary Dissertation and Notes; by* CHARLES ABRAHAM ELTON. foolscap 8vo.

THE poems ascribed to Hesiod, though they display no great vigour of genius, or elegance of polish, are valuable and curious, as documents of ancient mythology, and monuments of ancient manners; and it is, perhaps, rather from this accidental importance, and the respect due to antiquity, than from their intrinsic merits (though not destitute of these) that they are now perused by the classical scholar. Under these circumstances it is not surprising, that the emulation of translators should not have been frequently exercised on a subject so inferior in promise to many others which ancient literature affords. The version of Chapman, published in 1618, is stated to be uncommonly scarce, and extends only to the "Works and Days." Its style is also obsolete. Cooke's translation comprizes the "Works and Days," and the Theogonia, but omits the "Shield of Hercules," an important fragment. This translator has often mistaken the sense of his author, and where he has accurately given the meaning of the original, his versification is often inelegant and feeble. Mr. Elton's translation comprizes the three poems usually ascribed to Hesiod. The province which he has chosen was certainly fairly open to his enterprize.

In his preliminary dissertation the author investigates with diligence the history of Hesiod, so far as the scanty sources of information which we possess respecting it will permit. The only circumstances on which we can place much dependence, are the few to which the poet has himself adverted in his "Works and Days." The incidents related by subsequent writers are often manifestly improbable, and always destitute of sufficient evidence. We shall not on this occasion recapitulate them, and shall only remark that they are diligently and faithfully collected by Mr. Elton.

Mr. E. has not been seized by the passion, ascribed to editors and translators, of admiring without

discrimination both the beauties and blemishes of their authors. No composition of ancient times, he remarks, is stamped with so rude a simplicity of character as the Theogony. The greater part of it is in fact little more than a barren detail of names, scarcely more interesting to the general reader than an Arabian pedigree. One episode, however, the battle of the gods, forms an exception to this remark. It contains some passages of forcible and sublime description, which were not unworthy of the imitation of Milton.

The didactic poem, entitled the Works and Days, is a much more valuable composition. Its genuineness has never been contested. With the exception, perhaps, of a few interpolated passages, it possesses every character of a poem of the most remote antiquity. It is of course highly valuable as an authentic memorial of ancient manners, nor is it destitute of practical beauties which may detain for a while the attention of the reader of taste.

The poem entitled the Shield of Hercules is a singular relic of antiquity. We are inclined to agree with the hypothesis advanced by Mr. Elton, that it is a *cento* of fragments. The first part, ending with the birth of Hercules, belongs to the μεγαλαι νοιαι, a poem often ascribed by the ancients to Hesiod, employed in celebrating the praises of illustrious women. Alcmena is in this instance the subject of panegyric. The combat of Hercules with Cygnus must certainly have belonged originally to some other poem. The long and laboured description of the shield, which is altogether disproportioned to the circumstances in which it is placed, must be regarded also as an interpolation. It is an evident imitation of the description of the shield of Achilles in the Iliad.

Such are the works on which the labour of Mr. Elton has been bestowed. He is evidently well acquainted with the language of his author, and has exercised considerable skill in ascertaining his meaning in passages which may at first sight be dubious or difficult. With regard to the poetical character of his version, we may fairly say, that it is equal to that of the original. Mr. Elton manifests much ease and power of versification, though sometimes, perhaps, interrupted by a harsh or negligent expression. His version is, however, incomparably superior to that of his predecessor, and Hesiod has no reason to complain of the English garb in which he now appears. As a specimen we shall select the allegory of Pandora.

" The food of man in deep concealment lies,
The angry gods have veil'd it from our eyes:
Else had one day bestow'd sufficient cheer,
And though inactive fed thee through the year.
Then might thy hand have laid the rudder by,
In blackening smoke for ever hung on high;
Then had the labours of the ox been o'er,
And the toil-patient mule had toil'd no more.
But Jove our food conceal'd: Prometheus' art
With fraud illusive had incens'd his heart:
Sore ills to man devis'd the heavenly Sire,
And hid the shining element of fire.
Prometheus then, benevolent of soul,
In hollow reed the spark recovering stole:
And thus the God beguil'd whose awful gaze
Serene rejoices in the lightning's blaze.
" O son of Japhet!' with indignant heart
Spake the cloud-gatherer, " O unmatch'd in art!
Exultest thou in this the flame retriev'd,
And dost thou triumph in the god deceiv'd?
But thou with the posterity of man
Shalt rue the fraud whence mightier ills began:

'This fire shall draw perdition on the race,
And all enamour'd shall their bane embrace.'
" The Sire who rules the earth and sways the pole
Had said, and laughter fill'd his secret soul:
He bade the crippled god his hest obey,
And mould with tempering water plastic clay?
With human nerve and human voice invest
The limbs elastic and the breathing breast;
Fair as the blooming goddesses above,
A virgin's likeness with the looks of love.
He bade Minerva teach the skill that sheds
A thousand colours in the gliding threads:
He call'd the magic of love's golden queen
To breathe around a witchery of mien;
And eager passion's never-sated flame,
And cares of dress that prey upon the frame;
Bade Hermes last endue with craft refin'd
Of treacherous manners, and a shameless mind.
" He gives command, th' inferior powers obey:
The crippled artist moulds the temper'd clay:
By Jove's design arose the bashful maid;
The cestus Pallas clasp'd, the robe array'd:
Ador'd Persuasion and the Graces young
Her taper'd limbs with golden jewels hung;
Round her fair brow the lovely-tressed Hours
A garland twin'd of spring's purpureal flow'rs:
The whole attire Minerva's graceful art
Dispos'd, adjusted, form'd to every part:
And last the winged herald of the skies,
Slayer of Argus, gave delusive lies;
Insidious manners, honeyed speech instill'd
As he that rolls the deepening thunder will'd:
Then by the feather'd messenger of Heav'n
The name Pandora to the maid was giv'n;
For all the gods confer'd a gifted grace
To crown this mischief of the mortal race.
The Sire commands the winged herald bear
The finish'd nymph, th' inextricable snare:
To Epimetheus was the present brought,
Prometheus' warning vanish'd from his thought—
That he disclaim each offering from the skies,
And straight restore, lest ill to man arise.
But he receiv'd; and conscious knew too late
Th' insidious gift, and felt the curse of fate.
" Whilom on earth the sons of men abode
From evil free and labour's galling load;
Free from diseases that with racking rage
Precipitate the pale decline of age.
Now swift the days of manhood haste away,
And misery's pressure turns the temples gray.
The woman's hands an ample casket bear;
She lifts the lid, — she scatters ills in air.
Hope sole remain'd within, nor took her flight,
Beneath the casket's verge conceal'd from sight.
Th' unbroken cell with closing lid the maid
Seal'd and the cloud-assembler's voice obey'd.
Issued the rest in quick dispersion hurl'd,
And woes innumerous roam'd the breathing world:
With ills the land is rife, with ills the sea;
Diseases haunt our frail humanity:
Self-wandering through the noon, the night they glide,
Voiceless—a voice the power all-wise denied.
Know then this awful truth; It is not giv'n
T' elude the wisdom of omniscient Heav'n.
Now listen other lore of skilful art
And pleasing pow'r and grave it on thy heart."

The notes are copious and useful. They are partly critical, and partly illustrative of the sentiments or mythology of the poet. On the latter subject, which in Hesiod is

important, the author adopts the system of Mr. Bryant. The subject, as it appears to us, is too obscure for any thing like a complete and satisfactory elucidation.

ART. VIII. *Institutes of Latin Grammar.* *By* JOHN GRANT, *A. M.* 8vo. pp. 453.

THE object of this work is to furnish a grammar "which should combine a more minute and correct detail of the mere elements than is to be found in our common grammars, with an ample elucidation of the higher and more difficult principles." As it is intended chiefly for the benefit of the senior scholar, the etymology is thrown into tables and synopses, and the chief attention has been bestowed upon syntax and prosody. In a work of this nature it is obvious that utility and not novelty should be the chief object. Ruddiman forms the basis of the present grammar; but the author has not been deficient in consulting other authorities which might furnish additional information. His own remarks shew that he is able to appreciate the materials which he employs; and he has, we think, attained the end at which he professes to aim, of furnishing to the student a correct digest of the Latin rules, with a copious enumeration of anomalies and exceptions.

In treating of the Anapæstic verse, the law of Synaphea should not have been omitted. All works on prosody should likewise avail themselves of the accurate and important rules respecting the Alcaic verse which are given in the Monthly Review, by a writer of well known learning and sagacity. The remark respecting a Pyrrhic admitted instead of an Anapæst (p. 435.) into a verse of Æschylus is strangely inaccurate. The verse is obviously Dimeter catalectic, consisting of three anapæsts and a long syllable. With respect to the species of verse, the arrangement of Hephæstio is much more perspicuous than that adopted by Mr. Grant.

ART. IX. *Latin Prosody made easy.* *By* J. CAREY, *L. L. D.* 8vo. pp. 387.

THIS is a much enlarged and improved edition of a work which was published by Dr. Carey some years ago under the same title. It contains a very full digest of the rules of Latin prosody, interspersed with much ingenious and useful, though somewhat desultory remark. The illustrations from the poets are very copious, and manifest the familiarity of the author with those writers. His ideas respecting the controversy relative to accent and quantity are not however we think very clear (p. 143); and we are so far from anticipating the period, when every scholar in the kingdom will read according to the system of "Metron ariston," that we are disposed to believe, that in a short time the doctrines of that treatise will be universally, as they are now generally, exploded, as being destructive of all probable principles of prosody. The rules of Alcaic verse delivered by Dr. Burney should have been given. The publication in which they appear is anonymous, but the author is so well known, that we trust we are taking no unwarrantable liberty in using his name.

ART. X. *Latin Prosody made easy, abridged for the Use of Schools.* *By* J. CAREY, *L. L. D.* 12mo.

DR. Carey has rendered an acceptable service to younger students by this abridgement of his useful work on prosody, and we cordially

recommend it to the notice of teachers.

It is observed, (p. 137.) that "whenever the fifth foot is a spondee, the fourth ought to be a dactyl." That this rule is, and for obvious reasons ought to be, generally observed, we readily admit. As, however, we have heard it asserted to be, as perhaps it is commonly esteemed, universal, we shall transcribe from the poets a few instances of contrary practice.

At contra lapidum conjectum spicarumque. Lucret. iii.. 199.

Saxa per et scopulos, et depressas convalles. Virg. Georg. iii. 276.

Aut leves ocreas lento ducunt argento. Æn. vii. 634.

Ennius, indeed, who is not to be recommended as a model of versification, has verses consisting entirely of spondees.

Olli respondit rex Albai longai.

So also Catullus,

Queis te tenirem nobis seu conarere, cxvi, 3.

A verse of Lucretius, quoted by Herman, as it is variously read, we shall not advance as authority.

An Cœlum nobis natura ultro corruptum. vi, 1193.

ART. XI. *Scanning Exercises for young Prosodians, &c. By* J. CAREY, *L. L. D.* 12mo.

THIS little work consists of a very minute metrical analysis of two epistles of Ovid, Deianira Herculi, and Medea Jasoni. From the known character of the author it is needless to observe, that it is performed with accuracy. The work will answer to a person distrustful of his own power of applying with certainty the common rules of prosody, the same purpose, that is served by a "key" for a treatise of arithmetic.

ART. XII. *A Dissertation on Metrical Pauses, and the due Construction and proper Manner of reading Latin heroic Verse. By* JAMES PICKBOURN. 8vo. pp. 43.

MR. Pickbourn's ability in illustrating subjects of grammatical disquisition has been previously shown by a valuable and ingenious dissertation which he has published on the English verb. The present essay discusses, in an able and perspicuous manner, some important principles of metrical doctrine. The author first treats the subject of cæsural pauses, the various kinds of which he minutely investigates, shews their influence on the structure of the heroic verse, and makes some ingenious, and we believe original remarks on the dependence of different pauses on each other, and the various combinations of them which characterize different poets. From this part of the essay we shall present our readers with a brief but important extract.

"Virgil frequently suffers the second cæsura, (*i. e.*) the pause in the third foot, to be interrupted by a proper name, compound word, &c. But when he does this, he has generally pauses in the second and fourth feet; as,

Inde toro | pater Æneas | sic orsus ab alto:

Hæc secum: | mene incepto | desistere victam?

Necdum etiam | causæ irarum, | sævique dolores.

Quid facerem; | neque servitio | me exire licebat.

"In a few cases he likewise omits the cæsura in the second foot, as,

Nec minus interea extremam | Saturnia bello.

Navibus (infandum) amissis, | unius ob iram.

"Horace likewise sometimes omits the second cæsura, as,

Prima cadunt: | ita verborum | vetus interit ætas.

"This is a liberty which Ovid very seldom takes. I only recollect the five

following lines in which he has done it:

" Inque pio | cadit officio. | Nam Delius illi
Usque adeo | latet utilitas. | Jam tempora Titan
Iris, abit. | Neque enim ulterius | tolerare vaporis
Spem caperet. | Nos semimari | superamur ab hoste.
Me miseram, | male vincetis, | sed vincite, fratres.

" I believe there is not a single instance in which he omits both the first and second cæsuras.

" In this consists the principal difference between the versification of Ovid and Virgil. Ovid's strict attention to the second cæsura makes him excel in the uniformity and general smoothness of his measures; and Virgil's frequent neglect of it gives him the advantage of much greater variety in his numbers, and sometimes of superior strength of expression."

It is likewise an important observation, that in nearly all cases in which the first cæsura is interrupted, the word which forms the interruption is of sufficient length to comprehend the second also, as

Nos tua progenies, cœli quibus annuis arcem.

This rule, says the author, admits of very few exceptions. " I do not recollect a single instance in Ovid or Virgil, where the second foot is a spondee, unless it is formed by the preposition intra or inter followed by a pronoun, as

Maximus intra me Deus est. Non magna relinquam.

The controversy respecting accent and quantity is placed by Mr. Pickbourn in a very clear point of view. We believe that he is right when he says, that accent adds a little to the length of a syllable, but not sufficiently to alter its denomination of short or long. What accent adds to the syllable on which it falls, it takes from that which follows, so that supposing the quantity of a dactyl or spondee to be sixteen, it is very well conjectured by Mr. P. that the length of each individual syllable might probably not be very different from that which is marked in the following line.

8 5 3 8 8 9 3 5 7 8 9 3 4 9 7
Noticiam primosque gradus vicinia fecit.

Some striking and just remarks occur on the common mode of reading Latin verse, for which we must refer to the pamphlet itself, which we recommend to the notice of all who are desirous of forming accurate ideas on these subjects.

ART. XIII. *Poemata Latine partim reddita, partim scripta;* a V. BOURNE, *&c.* 12mo.

THE elegance and facility of Latin versification possessed by Vincent Bourne, has justly gained for his performances the highest reputation in that kind of composition. His faculty of transfusing modern and familiar ideas into classical verse was indeed truly wonderful. We are glad to observe, that the present is the eighth edition. As it is merely a republication, we have only to observe, that it appears to be carefully printed. The work itself stands in need of no commendation.

ART. XIV. *Excerpta ex veriis Romanis poetis, qui in scholis varius legantur, &c. quas collegit* —— J. R. PITMAN, *A. B.* 12mo.

IT has been a frequent complaint, that while our youths in the course of their education at school are properly made familiar with the best parts of Ovid, and with Virgil and Horace, the writings of most of the other Latin poets, in general indeed greatly inferior to these in merit, yet not without their beauties, are neglected and scarcely known by name, and in consequence even at a maturer age, are less re-

garded and perused than they deserve. To remedy this disadvantage has been the object of Mr. Pitman. The poets from whom extracts are given, are Lucretius, Catullus, Propertius, Tibullus, Persius, Seneca, Lucan, Valerius Flaccus, Silius Italicus, Statius, Martial, Juvenal, Ausonius, and Claudian. The extracts are selected with judgment, and printed with care from good editions. The appendix contains short biographical notices of the various poets, from whose works selections are made, and brief annotations taken from the best editors. The whole forms a useful compilation, well adapted to the purpose for which it was intended.

ART. XV. *Collectio sententiarum, exemplorum, testimoniorum, necnon et similitudinum, in usum scholasticæ juventutis. Opera et studio* JOHANNIS BENNETT, *A. B.* 12mo.

THIS collection the compiler professes to be principally taken from the Polyanthea of Joseph Langius, professor of rhetoric and Greek in the university of Fribourg, though much is added from different sources. It contains a great number of sentiments, examples, testimonies, and similes, arranged under different heads, which will no doubt prove a very convenient resource to the school-boy, into whose hands it may happen to fall, for the composition of his themes, and may, it is to be hoped, give him ultimately some assistance in the acquisition of a Latin style, somewhat superior to that which the editor displays in his preface and dedication.

ART. XVI. *Juvenalis Satiræ XVI.*—— *a* G. A. RUPERTI. 8vo.

TWO valuable editions of Juvenal have been published by G. A. Ruperti, one containing all the usual apparatus of a completely critical edition, on the model commonly observed in Germany, the other an abridgement from it, intended for the use of younger students. From the latter the English edition is reprinted. It is comprized in a volume of nearly the same size with the Delphin edition, the use of which it will wholly supersede. The general appearance of the book is elegant, and we are happy to see that the English printers of classical works are at length beginning to pay a due regard to typographical accuracy in the execution of their publications.

ART. XVII. *The Satires of Juvenal, translated and illustrated by* FRANCIS HODGSON, *A. M.* 4to.

THE merits of the ancient satirists, especially Horace and Juvenal, are too strongly felt by every reader familiar with their works, and too generally recognized by public opinion, to require panegyric. At an early period we are commonly introduced to the knowledge of their works, they continue to be the subjects of our maturer studies, and there are no ancient compositions to which we more willingly resort for the agreeable engagement of a leisure hour. They please us on the first perusal, they do not satiate after the most frequently repeated study. Yet it may be remarked that these writings, the chosen companions of every scholar from youth to age, have commonly been less fortunate, both in their editors and translators, than many compositions of much inferior merit, and less general interest. The true spirit of Horace and Juvenal has been most successfully seized by their imitators, Pope and Johnson.

The early translations by Stapylton and Holiday have long been obsolete. The learning, indeed, of Holiday still secures for him some just respect; he may be usefully consulted, but certainly could never advance a well supported claim to much admiration as a poet. The translation executed by Dryden and other writers of his age, is spirited, but unequally executed, and often loses sight of some of the most characteristic excellencies of the original. It was therefore observed by Johnson in his life of Dryden, "It is perhaps possible to give a better representation of that great satirist, even in those parts which Dryden himself has translated, some passages excepted, which will never be excelled." The first by whom this arduous task was executed with any proportionate degree of success was Mr. Gifford, whose translation is nervous, faithful, and animated, and if ever deficient in representing the character of the original, possesses at least a character of its own. In the best wrought passages, it left perhaps but little to desire, yet it is not unfrequently deficient in dignity of language and harmony of versification. Some of his irregularities are corrected in his second edition. Some minor names of adventurers who have entered the lists of competition it is unnecessary to specify, as they have certainly not completed what Mr. Gifford left imperfect.

It is only necessary to read the prologue of Mr. Hodgson, to be convinced that he possesses those genuine poetical powers, which will justify him in an undertaking that cannot but be esteemed arduous, both from its intrinsic difficulties, and the qualifications of the rivals with whom the public will naturally place him in competition. "The extent of my ambition," he says, "and it is no moderate one, has been this; not to reach the height of Dryden, where Dryden has chosen to leave all below him, yet, upon the whole, to give a more faithful version of Juvenal than he and his associates have given; and at the same time to do it in such a manner as to offend an English ear with fewer instances of interrupted versification, than those which (originally at least) occurred in the pages of Mr. Gifford."

If we estimate Mr. Hodgson's version by its own merits, without reference to preceding translations, we cannot but consider it as entitled to high praise. We shall not dwell on its fidelity, more than to say, that the obvious and indispensable duty of faithful adherence to the sense of the original is carefully performed. The ideas of Juvenal are happily transposed into a strain of easy and perspicuous versification, possessing at once much of the freedom and unconstrained flow of our best early poets, with the elegance and correctness of the more modern school. It is needless to say that this style is excellently adapted for rendering those pathetic sentiments and fine poetical thoughts and descriptions, which often pleasingly interrupt the caustic and severe declamation of Juvenal. These are the passages, and they are perhaps the passages to which we most frequently recur, that seem to us most adapted to the genius of Mr. Hodgson, and which he frequently gives with great felicity. Nor is he at the same time deficient in that vigour of sentiment and point of expression which should still more frequently characterize the translator of Juvenal. The whole of the tenth satire, for instance, is executed with great force and spirit. Many lines might be selected which compress a forcible thought with great success into a few simple and appropriate expressions.

The tenth satire opens with much spirit and dignity.

Search the wide world, from Gades' rock afar
To the bright kingdom of the morning star,
And mark by man how little understood,
Is the true path of evil or of good.
Error's deep shade o'erhangs our hopes and fears,
And prosp'rous fools repent their plans in tears.

This passage is recast in the notes, but not we think with effect equal to the original translation.

As a fair specimen of the general character of Mr. Hodgson's translation we shall select the close of the tenth satire, a composition in its class of almost unrivalled dignity of sentiment and force of illustration, and as familiar to the English reader by the noble imitation of Johnson, as to the classical scholar in its original language.

" Let Silius make his choice, for Cæsar's wife
Enjoys his person, or devotes his life.
The first patrician, and the fairest, dies
In the hot gaze of Messalina's eyes.
Clad in her saffron robe she waits at home,
And pants with fierce impatience till he come;
The Tyrian couch is in the garden laid,
Without disguise the settlement is paid;
The witnesses are call'd, the augur's nigh—
Thought ye this wedding shunn'd the public eye?
Each form of law is honour'd by the bride,
And quickly must her doubting spouse decide;
If he refuse, he falls within the day,
If he consent, he gains a short delay,
Till through the city blown by Fame's loud blast,
Th' imperial cuckold hears his shame the last.
Go, fool, and barter for a little breath
The loss of honour, heavier far than death;
Live for a guilty hour, and then resign
Each blooming charm that fatally was thine,
" Shall man then nothing ask?'—
This rule receive—
The choice of blessings to the Giver leave:
He grants us happiness, and not our will;
E'en when we hate ourselves, he loves us still.
By a blind impulse violently driv'n,
We claim a wife, a family, from Heav'n;
But Heav'n best knows how vile our wife may be,
How shameless our ungrateful family.
" Yet to that God on whom our hopes depend,
While with deep awe, with righteous zeal we bend,
Be this our pray'r—' Oh let thy creatures find
A healthful body, and a healthful mind;
With a brave soul that, yielding up its breath,
Mid nature's kindest presents places death;
That, soaring far o'er all terrestrial cares,
Smiles on the load of life it briefly bears;
That, temp'ring each rebellious passion's fire,
Too firm for fear, too holy for desire,
Prefers Herculean toils to lazy sports,
And fields of danger to voluptuous courts.'
" This thou canst give thyself, and only this
Can lead thy footsteps to the path of bliss.
Be Virtue then, be Prudence still thy guide,
And ev'ry pow'r shall arm upon thy side;
But thy weak vows in Fortune's temple rise,
And Folly wafts their incense to the skies."

For the eighth and thirteenth satires, Mr. Hodgson has received the able assistance of two friends, J. H. Merivale, Esq. of Lincoln's Inn, and Mr. B. Drury, of Eton. The passage of the eighth satire commencing, "Vos humiles, inquis," &c. is rendered with correspondent force.

" The young Patrician, insolent and proud,

Looks down disdainful on the passing crowd:
'Dregs of the people! lowest of the low,
Of whom not one your father's birth-place know!
From ancient Cecrops I my lineage trace—'
Long live, Rubellius, and enjoy thy race!
Yet search this crowd of outcasts, and you'll find
Some active spirit, some capacious mind,
On which, a novice in your country's laws,
E'en you may rest your weak and tott'ring cause:
Yes—from the people's dregs shall worthies come,
Skill'd in the deep and knotty laws of Rome;
While others shine in arms, their country's boast,
Lead to Euphrates' shore her conq'ring host,
Or plant her eagles on Batavia's coast;
But thou remain'st Cecropides alone,
Like an old Hermes on a shapeless stone.
One only diff'rence an ascendant gives —
His head is marble; while your statue lives.
"Say, progeny of Teucer, is it birth
That fixes on the useful brute his worth?
The gen'rous horse, to whom the judge decrees
The palm of oft repeated victories,
O'er whom the thunders of the Circus roll,
First in the race, and earliest at the goal,
For his own worth we prize, and ne'er enquire
The pastures where he fed, nor what his sire:
While the degen'rate and unhonour'd steed,
Though sprung from fam'd Hirpinum's ancient breed,
Or from the fleetest of Corinthian mares,
Sells undistinguish'd at the public fairs.
There no respect to ancestry is paid,
No honour to the gallant courser's shade:
His slow and sluggish offspring must belong
To ev'ry clod that buys him for a song,
Bend the gall'd neck, inglorious, to the wain,
Or turn a mill, worn blind with age and pain.
"If then to honour's meed thy soul spires,
Let thine own actions claim it, not thy sire's;
If thou would'st rise to glory, shew some cause
For praise, nor rest on undeserv'd applause."

The poet is illustrated by an ample collection of notes of very miscellaneous contents. Some are successfully employed in the elucidation of the author. Mr. Hodgson's extensive acquaintance with the best Latin poets, enables him frequently to throw light on his author and entertain his reader by the production of similar passages, and what is better, he sometimes favours us with translations of them, of beauty not inferior to the best parts of his version of Juvenal. Nor is he backward when occasion offers to give his critical opinion of men and authors; and here we must observe, that his creed will not on all occasions, by the generality of readers, be deemed perfectly orthodox. He seems also to have thought it necessary to enliven annotations on a satirical author by frequent strokes of satire, and the German commentators are usually the unfortunate objects of his ridicule and contempt. We agree with him in reprehending their propensity to diffuseness, and the formal illustration of passages which present no real difficulty. We agree with his observations respecting the ignorance manifested by some of those editors, in some topics of grammatical information, frequently essential to the adequate performance of their duties. With respect to the services which on the whole they have rendered to the cause of literature, we confess that our opinion is widely different, and we are by no means disposed to

place a Heyne or a Wolf, a Herman or a Schweighœuser, or even the devoted Ruperti himself, among the restorers of an age of barbarism and dulness.

Should Mr. Hodgson again devote his labours to translation, which his great success in the present instance leads us to hope, we should be happy to hear that he was engaged on the works of Horace.

ART. XVIII. *A Translation of the Georgics of Publius Virgilius Maro, &c. By* W. STAWELL, *M. A.*

ART. XIX. *The Georgics of Publius Virgilius Maro, translated into English blank Verse. By* JAMES R. DEARE, *L.L.B.*

AFTER the translations of the Georgics by Dryden and Warton, and more especially after the recent and very elegant as well as faithful version of Mr. Sotheby, it might have seemed that this place in English literature was so effectually pre-occupied, as to leave little encouragement to the efforts of any new candidate for fame. Yet it has so chanced, that in the course of the last year, two additional competitors have advanced their claims, and proposed to draw the bow of Ulysses. Yet we must do them the justice to say that they come forward with no arrogant pretensions. Each is aware of the question which will properly and naturally be asked, with what view a new translation of a poem, of which we already possess several versions, has been undertaken, and each has given his answer. Mr. Stawell observes, that "for elegance and accuracy combined, Mr. Sotheby's translation, published in 1800, is not perhaps surpassed in the range of British literature; the art with which he has connected those precepts which in the original are somewhat independent of each other, can never be praised too much. If notes had accompanied his version, mine certainly should never have seen the light." Mr. Deare avows, "that neither the genius and spirit of the immortal Dryden, the peculiar qualifications of Warton, nor the poetical reputation of Mr. Sotheby, are unknown or unfelt by him, nor does he presume on any thing but the disdainful carelessness with which Dryden executed a task forced upon him by his necessities, and which, for that reason alone, was unworthy of him; the general improvement of the language of English poetry, even since the date of Warton's translation, and the different characters of rhyme and blank verse." We certainly cannot consider either of these translations as equalling at least one of the versions which have preceded them, yet they are respectable exercises of skill, and had not the task been previously accomplished with such eminent success, would have been thankfully accepted by the public. The translation of Mr. Deare we consider as on the whole approaching somewhat nearer to the spirit of the original than its competitor. The means of comparison we shall furnish to our readers, by quoting the well known description of the laborious progress of human arts.

"Nor yet, with even these, the united toils
Of men and oxen, is the well-dress'd field
Secure: injurious geese, Strymonian cranes,
And succory with bitter roots offend;
Or shade is hurtful. He, the eternal sire,
Will'd not unlaboured fields, and first decreed
The toilful arts of husbandry, with cares

Sharpening our mortal sense, nor design'd to grant
A torpid sceptre o'er a slothful realm.
" Before the reign of Jove, no husbandmen
Subdued the fields; nor did existing laws
Prescribe the limits of divided land.
All sought in nature's great community
The means of life; while earth, with liberal aid,
Their wants supplied. He to fell serpents gave
Their deadly poison; he it was, who taught
The wolf to prowl, the sea to lift her waves;
Of her mellifluous leaves the oak deprived;
Deep in the earth's unfathom'd caves confined
The all-consuming element, and check'd
The source of brooks which flow'd before with wine;
That use and gradual process might explore
The various arts, and in the furrow learn
To seek the blade of corn, or from the veins
Of flint strike out the latent fire. Then felt
The rivers, first, the hollow'd alder's form;
Then did the hardy mariner ascribe
Their names and number to the ætherial host;
The Pleiads, Hyads, and Lycaon's bear
Renown'd; then were the fowler's guileful arts,
hunter's toils, first known; the environ'd woods
Resounded far the hound's sagacious note;
Then did the wily fisher learn to lash
With well-spread net the river's haunts, and drag
Through ocean's gloomy depths his humid line.
Then was hard steel attemper'd and the blades
Of grating saws; ere which, the early race
With wedges clave their fissile wood: at length,
By urgent want impell'd prevailing toil,
Which conquers all, the various arts subdued.
" Ceres first taught the mortal race to plough,
When mast and arbutes fail'd the sacred woods,
And famed Dodona's oaks their food withheld:
Soon added cares succeed:— or noxious blight
Devours the stem, or lazy thistles rear
Their horrid front: prone sinks the vanquish'd crop,
And in it's place a thorny wood appears
Of burs and caltrop, and o'er beauteous fields
Unhappy darnel and the baneful power
Of steril oats predominate. Here, then,
Unless the restless harrow's teeth you ply,
And scare the feather'd enemy, and prune
With ready hook the too luxuriant shade,
And with your prayers invoke refreshing rain,
In vain shall you behold another's heaps,
Your hunger solaced by the plunder'd oak."

Deare's Georgics, p. 8—11.

" The ox may plough, and man may sow the grain;
If thus to end, thy labours still are vain;—
The shade, and chicory with fibres rank,
The wicked goose, and cranes from Strymon's bank
Injurious prove; for Jove almighty willed
No easy task to cultivate the field;—
Decreed the lands should exercise our art,
Sharpening by thoughtful cares the human heart,
Lest heavy rust with torpid power should stain
And dull the glory of his active reign.
Ere this, our fields uncultivated lay;
No limits then, no landmarks closed the way:
All things in common were by Jove decreed,
And mortals, without effort, plucked the seed.
He first ordained the serpent's venomed bite;
The seas to swell, and wolves to prowl by night:
From leaves bade honey drop in viscid dew,
And fire concealed remote from mortal view;

In rills diffused the wines no longer glide,
The god repressed the purple-flowing tide.
That use might thus by frequent thought explore
The mazy windings of the artist's store;
Make corn shoot up amid the furrowed field,
And flints in flashes all their treasures yield.
Rivers then felt the hollow alder's weight,
And sailors, to direct their wayward fate,
Each star by number and by name declare,
Hyads, and Pleiads, with the lucid Bear.
Then beasts ensnared gave all their freedom o'er,
And birds in trammels owned invention's power.
Then too had man along the forest grounds
Pursued his game with toils and deep-toned hounds.
One the broad stream with casting net explores,
And the lashed stream re-echoes to its shores:
Another weary drags his dripping line,
While seas seem deepening as he pulls the twine.
Then steel was tempered from the mineral land,
And the saw's thin blade grated in the hand:
The wedge was all those early ages knew
To cleave the timber, that in splinters flew.
Then arts innumerous through the world appeared;
Labour unweary every passage cleared;
Want urged the way, for want is always heard.
Mankind were first by Ceres taught to feel
The valued uses of the ploughshare's steel,
That grain might thus the want of mast supply,
And man securely on the earth rely,
When arbutes fail amid the hallow'd wood,—
And e'en Dodona spares a scanty food.
New labours soon are added to the grain;
That blight consuming through the stems should reign,
And thistles sluggish prickle o'er the ground;
Down sinks the corn; a wood now bristles round,
Caltrops and burs; and through the shining crop
The gloomy darnel and wild-oats o'ertop.
Unless the earth with harrows oft you lay,
And fright the birds with scaring noise away,
And prune from leaves the interposing shade,
And pray for showers to fertilize the blade,
In vain your labour's spent, in vain you'll rue
Another's hoard, ah! widening to your view,—
Wandering in woods, your famished frame recruit,
And shake the oak to pick the acorn fruit."

Stawell's Georgics, pp. 19, 21, 23, 25.

Mr. Stawell's translation is accompanied by a series of useful notes, the chief object of which is to illustrate the Georgics by the experience of modern agriculturists. These observations will, to many poetical and classical readers, possess the merit of novelty, as well as the advantage of explanation.

ART. XX. *The Two First Books of Ovid's Metamorphoses, attempted in English Verse. By* W. MILLS, *&c.*

THE author of this translation states various circumstances, some of them certainly of no little force, in extenuation of any imperfections which may be discovered by the eye of criticism in the perusal of his performance. The translation, he informs us, was begun and finished in the course of a few months, during which period he has performed the laborious duties of an assistant in a school, engaging, except on holidays, at least eight hours of the day, "and that even

in the evenings he has been surrounded by the monotonous prolusions, certainly not poetic, of almost thirty schoolboys." He likewise states that he is only twenty years of age. He does not, however, deprecate candid criticism, as "one principal motive of the present publication is to ascertain, by an impartial adjudication, whether the translator may be likely to employ himself usefully and successfully, as he advances in age and experience, on the Latin or Greek poets." His translation certainly contains passages which lead us to augur favourably of his talents, while others may betray the inexperience of his age, or the disadvantages of his situation. He will however do well to remember that in the line of poetical translation, nothing short of excellence merits in any great degree the regard of the public. 'Those writers are accessible in their original languages to many;' the merely English reader has a sufficient store of entertainment in the poetry of his native tongue. To translate the ancient poets in a manner inadequate to their merits, is a species of injustice to those writers, and an act of little service to the public. The versions of a Pope or Sotheby rank with the choice specimens of English literature; works of inferior, though considerable merit, will be coldly received, and soon forgotten. As a specimen of the present version we extract the beginning of the second book.

"Sublime on golden pedestals uprear-
ed,
The blazing temple of the sun appear-
ed:
With gems and gold resplendent shone th' abode,
And ivory roofed the temple of the God;
Two folding doors a silver radiance dart,
But nature's stores matched not the graver's art:
Touched by his hand, the ambient ocean flowed,
And high above a starry concave glowed;
Earth on its circling axis seemed to play,
And azure Sea Gods swarmed the liquid way;
With conch in hand impetuous Triton rode,
And blew the signals of the watery God;
Ambiguous Proteus, and Ægæon urge
Their wallowing herds in shoals along the surge;
Here beauteous Doris, and, her mother's pride,
Her Nereid daughters swim the placid tide;
Part on a rock their dripping tresses dry,
Part o'er the wave on finny courses fly,
Alike in features all, yet every face
(So sisters should) beamed a peculiar grace.
Here towns and woods with flowing streams between,
Beasts, nymphs, and Sylvans grace the rural scene:
Between the signs, high in the ætherial pole,
Shone in mid heaven the universal soul.
Soon as fair Clymene's inquiring boy,
(The fatal product of illicit joy,)
Reached by the steep ascent the blest abode,
Instant he sought the presence of the God,
But—checked his ardent haste—at distance stood;
Nor nearer could the youth endure the sight
Of such revealed intolerable light."

We must observe that a great liberty is taken in the preceding passage with two verses of the original.

Hæc super imposita est cœli fulgentis imago,
Signaque sex foribus dextris, totidemque sinistris.

ART. XXI. *The New Pantheon, or an Introduction to the Mythology of the Ancients, in Question and Answer. Compiled principally for the Use of Young Persons. By* W. JILLARD HORT. *With Plates.* 18mo.

THE author of this little book takes, we believe, an active part in a very respectable seminary for young ladies, under the care of Mrs. Hort. His reasons for the publication of the Introduction are stated as follows:—"In poetry, and works of elegant literature, such frequent allusions are made to the mythology of the ancients, as to render it desirable for young persons in general to form some acquaintance with the subject. Few of the sources, whence information of this kind may be derived, are sufficiently pure to meet the eye of innocence." In this latter sentiment we cordially agree with the author; and we earnestly wish that it were seriously considered by the masters of seminaries in general, whether books in which the disgusting vices of the heathen divinities are so copiously and plainly narrated, are not to be regarded as materially assisting in accelerating and heightening passions which should be carefully subjected to moral restraint. We have no doubt on the subject; and should be glad if Mr. H. would compile a more compleat view of the heathen mythology, which might more fully serve the purposes of *classical* instruction, and at the same time be as free as his is from any thing which could furnish food for an impure imagination.

Where minuteness is not required, this introduction will, we are persuaded, fully answer the teacher's wishes. In particular we recommend it to those female seminaries in which this fashionable object of tuition is introduced; as one that will communicate all the information which can be requisite for the female pupil, without any allusions that must be, and, indeed, ought to be, painful to a delicate mind. We earnestly wish to see introductions in every branch of knowledge thoroughly accurate; but we are still more desirous that they should be free from every thing of an immoral *tendency:* and we have no idea that purity of action can reasonably be expected among the young, if purity of imagination be not carefully cultivated.

We had marked some passages with a view of suggesting some improvements in a future edition; but just as our article was going to the press, a new and corrected edition was put into our hands; it came, however, too late for minute examination. We observe that the author has made some useful additions to his little volume; the chief of these are poetical illustrations of Grecian mythology, from the most approved translations of Homer and Virgil, which are judiciously selected. Questions for exercise are also introduced into the present edition. We heartily wish the questions in the body of the work had been omitted.

The plates are, for a work of this kind, excellent indeed. It is obvious, however, that the description was made before they were engraved: and, in a future edition, we hope the author will either alter the descriptions to tally with the plates, or give a separate description of them. We must, however add, we should have been better pleased with the engraver, if he had chosen designs of Apollo and Venus more accordant with the purpose of the work; and wish that he may be directed to give a little more drapery to both, particularly to the former. To the second edition Mr. Hort has prefixed a very ingenious frontispiece of a mythological tree.

CHAPTER XI.

POETRY.

ART. I. *Scottish historical and romantic Ballads, chiefly ancient: with explanatory Notes and a Glossary. To which are prefixed some Remarks on the early State of romantic Composition in Scotland: By* JOHN FINLAY. Two Volumes 8vo.

OUR nation excels all others in its ballads, especially in its historical ones. The state of Scotland, when most of these historical songs were produced, was for many centuries peculiarly favourable to such compositions; the people were civilized enough to delight in music and in metrical story, and savage enough to supply perpetual themes for tragical strains. Treason on the part of the nobles, treachery on the part of the crown, cow-stealing on the border, house-burning at home, broils, private wars, barbarous murders, and more barbarous executions; these are the materials of which Scotch history is composed, and they are as suitable to the popular poet, as they are disgusting to the historian. Hence no country is so rich in local anecdotes, every ruin has its history of fire and blood; every valley has been the scene of some battle or some assassination. The causes which have in the course of one century made the Scotch the most orderly of all nations, as they were before the most barbarous, would lead to a curious investigation.

There are many reasons why ballads are likely to be better than any other species of poems. As being composed for the people, they would be in the language of the people, the language of life and passion. Passing from one recitor to another,—from generation to generation, frequent additions would be made, and such only as improved the poem would adhere to it. And as we heard well remarked by Mr. Coleridge; in oral recitation all the feebler parts would be dropt in process of time, and hence they have obtained that boldness with which they so frequently open, and those exquisite transitions which we so justly admire; while all other compositions of the same age are weakened by prolixity.

To Dr. Percy we are indebted more than to any other man of his generation for directing our attention to this good old school,—he has been the precursor of our reformation in poetry. More fidelity, more research, and more knowledge are displayed in Walter Scott's collection, its poetical merit is not on the whole equal to the Reliques, its antiquarian and historical value greater. What pieces have been subsequently discovered, should have appeared as supplementary to one or other of these great bodies of our popular poetry. It is provoking to take up two new volumes, like these of Mr. Finlay's, and find them, in great part, composed of republications.

The poems in this collection are so few, that they may easily be enumerated. First on the list is Hardyknute. Mr. Finlay corroborates the fact that it was written by Lady Wardlaw. It never could have been believed to be ancient, by any person acquainted with the character of ancient poetry. The Norse account of the battle of Largs is prefixed, and in the annexed notes many parallel passages are

traced, and Mr. Pinkerton's variations noticed. That gentleman's sequel to the story has been rejected. Sir Patrick Spens follows,—one of the finest ballads which have reached us. Mr. Finlay is inclined to think it is the most ancient of which we are in possession; this he says in his preface, but in his introduction to the ballads, he seems to qualify the opinion, supposes that the event relates to the reign of James III., who married Margaret, the king's daughter of Norroway, and that its composition may be of a comparatively modern date. The additional stanzas Mr. Finlay has found in a recited copy.

Then up an' cam a mermaid,
  Wi' a siller cup in her han';
"Sail on, sail on, my good Scotch lords,
  For ye sune will see dry lan'."

"Awa, awa, ye wild woman,
  An' let your fleechin' be',
For sen your face we've seen the day,
  Dry lan' we'll never see."

The editor is right both in preserving them, and in rejecting them from the text; where they would mar the truth of the poem.

Frennat ha'. A ballad palpably and confessedly modern, upon a shocking story, which is prefixed in an extract from Spalding's shocking annals. Some curious illustrations are added from two poems of Arthur Johnston, in the Deliciæ Poetarum Scotorum. Why have we not a collection of the British Latin poets?

The bonnie Earl o' Murray. A short and spirited lamentation for "the tallest and lustiest young nobleman within the kingdom," who was "most unworthily slain and murdered," according to the custom of Scotland. There is another ballad upon the same subject in the second volume.

Edom o' Gordon. Another shocking story; "how the Earl of Huntley's brother put fire to the house of Tavoy, and burnt the lady therein, with children and servants, being twenty seven persons in all." Parts of the ballad are very fine, the conclusion is manifestly modern, as Mr. Finlay has perceived.

Gude Wallace. From Johnston's Scots Musical Museum, where there is no notice of its being given from a printed copy, or obtained from recitation, but it has no marks of being a late composition. One stanza is remarkable.

Wallace out over yon river he lap,
  And he has lighted low down on yon plain;
And he was aware of a gay ladie,
  As she was at the well washing.

This is remarkable, because we do not remember any other instance in romance, or chivalrous story, where Nausicaa's employment is thus assigned to a gay ladie.

Sir Cauline. This ballad is reprinted from Percy's Reliques, "chiefly because of the great similarity some of the incidents bear to the ancient romance of Sir Tristrem; that part of it at least, which relates to Sir Tristrem's adventures in Ireland." But was there any reason for reprinting so large a poem from a book which is certainly in every library to which this collection will find its way, merely for the sake of this resemblance. It would surely have been sufficient to point it out.

Glasgerion. Another needless republication. The little penknife is a deadly instrument in many ballads, and affords some assistance in fixing their date. Women must generally have been able to write, and paper have been invented, and in common use, when they were written.

The battle of Corichie. Composed it is said by one Forbes, schoolmaster at Mary Culter, upon Dee side. It is written in the broad Aberdeenshire dialect, which we may remark is much more intelligible to an English reader, than purer Scotch.

Mr. Finlay characterises it as being distinguished by an astonishing contempt for historical truth

The battle of Harlaw. "It is much to be regretted that the literary history of this ballad is involved in so much uncertainty. We possess no copy which can be proved to be a century old, and yet if internal evidence may be trusted, we may safely infer that, with a few modern alterations, it is the identical song alluded to in the Complaynt of Scotland." It is upon the model of Chevy Chace, beginning with a lamentation for the battle, and ending with an account of the slain. Whatever its date may be, it is the work of a practised writer.

Lady Mary Ann. This we shall transcribe.

LADY MARY ANN.

I have extracted these beautiful stanzas from "Johnson's Poetical Museum." They are worthy of being better known, a circumstance which may lead to a discovery of the persons whom they celebrate. The green ribbon, among lovers, is the symbol of hope; the yellow one, on the contrary, that of being forsaken.

O Lady Mary Ann looks o'er the castle wa'
She saw three bonnie boys playing at the ba',
The youngest he was the flower among them a';
My bonnie laddie's young, but he's growin' yet,

"O father, O father, an ye think it fit,
We'll send him a year to the college yet;
We'll sew a green ribbon round about his hat,
And that will let them ken he's to marry yet.

Lady Mary Ann was a flower in the dew.
Sweet was its smell, and bonnie was its hue,
And the langer it blossomed, the sweeter it grew;
For the lilly in the bud will be bonnier yet,
Young Charlie Cochran was the sprout of an aik,
Bonnie, and blooming, and straight was its make.
Tho sun took delight to shine for its sake,
And it will be the brag o' the forest yet.

The simmer is gane, when the leaves they were green,
And the days are awa' that we hae seen;
But far better days, I trust, will come again,
For my bonny laddie's young, but he's growin' yet."

Vol. II. *James Douglas.* A lament supposed to be delivered by the heroine in person, and composed as Mr. Finlay apprehends on the wife of Morton the Regent. The history which he has prefixed by no means justifies this appropriation. *There* it is said that she became distracted, and would not company with her husband, fancying that he had been killed, and that the person who killed him had usurped his place. The ballad, on the contrary, represents her as put away by her husband on suspicion of incontinence. The notes state an opinion that one of the Bartons, so much celebrated in the naval history of Scotland, was the first who introduced blacks into that country, from the capture of a Portugueze vessel.

The Bonnie House O'Airly. An indifferent story in bad rhyme.

The Gypsie Laddie.

"As Mr. Ritson had mentioned, that neighbouring tradition strongly vouched for the truth of the story upon which this ballad is founded, I resolved to make the necessary inquiries, the result of which, without much variation, is as follows:

"That the Earl of Cassilis had married a nobleman's daughter contrary to her wishes, she having been previously engaged to another; but that the persuasion and importunity of her friends at last brought her to consent: That Sir John Faw of Dunbar, her former lover, seizing the opportunity of the earl's absence on

a foreign embassy, disguised himself and a number of his retainers as gypsies and carried off the lady, "nothing loth :" That the earl having returned opportunely at the commission of the act, and nowise to participate in his consort's ideas on the subject, collected his vassals, and pursued the lady and her paramour to the borders of England, where, having overtaken them, a battle ensued, in which Faw and his followers were all killed or taken prisoners, excepting one,

——the meanest of them all,
Who lives to weep and sing their fall.

It is by this survivor that the ballad is supposed to have been written. The earl, on bringing back the fair fugitive, banished her *a mensa et thoro*, and it is said confined her for life in a tower at the village of Maybole, in Airshire, built for the purpose ; and, that nothing might remain about this tower unappropriated to its original destination, eight heads, carved in stone, below one of the turrets, are said to be the effigies of *so many* of the gypsies. The lady herself, as well as the survivor of Faw's followers, contributed to perpetuate the remembrance of the transaction ; for if he wrote a song about it, she wrought it in tapestry ; and this piece of workmanship is still preserved at Culzean castle. It remains to be mentioned, that the ford, by which the lady and her lover crossed the river Doon from a wood near Cassilis house, is still denominated the Gypsies' steps.

"There seems to be no reason for identifying the hero with Johnnie Faa, who was king of the gypsies about the year 1590. The coincidence of names, and the disguise assumed by the lover, is perhaps the foundation on which popular tradition has raised the structure. Upon authority so vague, nothing can be assumed ; and indeed I am inclined to adopt the opinion of a correspondent, that the whole story may have been the invention of some feudal or political rival, to injure the character and hurt the feelings of an opponent ; at least, after a pretty diligent search, I have been able to discover nothing that in the slightest degree confirms the popular tale.".

Lammikin. Upon this story there are two ballads, the first far the best. It is popular throughout Scotland, and the editor received many copies, all of them differing in some points from one another, and some even in their versification. Had it not been for this assurance, we should have suspected it to be Mr. Lewis's, so remarkably does it resemble his best ballad manner.

Sweet Willie. When the heroines of romance are delivered of their first born, every thing is comfortably managed, and the child exposed either by land or water, as may be most convenient. Ballad writers are fond of a like situation, but they make out a more pitiable case ; with them every thing is mismanaged ; and there is nothing but distress on the woman's part and unfeelingness on the man's. This, which is one of the clan, is pathetically told, and is probably much indebted to Mr. Finlay.

The Young Johnston. This ballad which has been often published under the title of the Cruel Knight, is here completed from the recited copies. It is not however improved by the additional stanzas. The story as it appears in Mr. Pinkerton's collection was sufficiently perfect, and the omission of one stanza which occurs in his copy, renders the crime of young Johnston unintelligible.

'Then she's gone to her darksome bower,
Her husband dear to meet,
He deemed he heard his angry faes,
And wounded her fou deep.'

The Mermaid. Now first recovered from the recitation of a lady, who heard it sung by the servants in her father's family, above fifty years ago. It bears so striking a resemblance to a fragment claimed by Mr. Pinkerton as his own, that it can only be accounted for, says Mr. Finlay, on the supposition that the fragment was composed from the indistinct recollection of the story, which he may have heard in childhood.

Willie Mackintosh. A very imperfect fragment.

We now come to the modern ballads, under which head some of the preceding ought to have been arranged, and among which, by a curious carelessness of arrangement, is the oldest poem in the collection. Three of these are Mr. Finlay's own compositions, they are imitations of the ancient ballads, and better imitations we have never seen. One of them we shall quote.

" Earl Douglas has feasted his merry men all,
And has bown him to hunt in the good green wood,
When a letter frae the king's ain hand
Says, he must come to Holyrood.

Up then an' spak his auld grey mither'
An' aye the tear was in her e'e;
" Dear Willie, gangna to Embro' the day,
Gin ye will e'er be counselled by me.
' The Red Douglas* is sworn to put down the black:
—But its aye and alas, gin ye will ride,
Take a thousand men weel armed at your back,
And anither thousand on ilka side."

But earl William stampit wi' his foot,
I wot an angry man was he;—
' I wadna gi'e my good king's word
For a' the men in Christendie,
I carena for man but auld Crichtoun.
An' I dinna value him a flie,

' For he kens gin he frowned but whar I stood,
Or touched ae hair o' my e'ebree,
That my men wad level his castle and towers,
An' sweep them clean into the sea.

' But tak the plate-jack frae aff my back,
It hasna been off this money a year;
An' tak the basnet frae my head,
An' hing up, till I come hame, my spear;

' An' fetch me my horse an' my hawk sae guid,
An' my doublet o' red gar to me bring;
I'll let them see that my heart's as stout
Beneath a claith-fauld as steel harnessing.'

Sae on to Embro' Earl William rode,
I trow he looked full galliardlie.†
And for a' his dark and grim visage,
His smile it was comely for to see.

As he stopped at a burn to bathe his hawk,
An eldritch carle, wi' sobbing sair,
Cried,—" Back, Lord Douglas, on my life,
Or hermitage walls ye'll ne'er see mair;

' For my auld son Limmie frae Embro's come
An' tells me Crichtoun swore loud and hie,
That before the morn at ten o'clock,
The Black Douglas on a scaffold should die:
And a bull's head was brought to the castle yestreen,
It wasna for naething sae secretlie.
But Earl Douglas swore a full great oath,
That he wadna quat that days journee,
And that Embro' streets wad rin wi' bluid
Ere he or ony o' his kin should die.
But when to Embro' castle he came,
The courts they were fu' grim to see;
And he liked na the feast as they sat at dine,
The tables were served sae silentlie.

And full twenty feet fro the table he sprang
When the grisly bull's head met his e'e;
But the Crichtoun's a' cam' troopin' in,
An' he coudna fight an' wadna flie.—

O, when the news to Hermitage came,
The Douglasses were brim and wood;‡
They swore to set Embro' in a bleeze,§
An' slocken't‖ wi' auld Crichtoun's blood.

*The Red Douglas, is the house of Angus; the Black Douglas that of Liddesdale. "The last battell the earl Douglas was at, the earl of Angus discomfited him; so that it became a proverb, *The Red Douglas put doun the Black.*"—Hume of Godscroft, p. 207.

† *Galliardlie*, gallantly.

‡ *Brim and wood*; furious and mad. § *Bleeze*, blaze. ‖ *Slocken't*, quench it.

It is remarkable that Mr. Finlay, who has caught the language, as well as the spirit of these compositions, should not have felt how completely discrepant the last stanza of the introduction to this ballad is from those which precede it. Both the other poems are exceedingly beautiful. We have formerly borne our testimony to the genius of this gentleman, and have now only to repeat that testimony, and express a hope that he will for the future write in English. Burns and Ramsay gained what they aimed at by preferring their native dialect; but that is not the sort of popularity which Mr. Finlay would aim at, and it should be remembered that the Scotch understand English, but the English do not understand Scotch.

Last in the collection comes the fragment of the Wee Wee Man, and a very ancient poem, copied from the Cotton MSS. in the British Museum (Julius. A. V. 9.) and thus entered in the catalogue, "Verses in old English, seemingly a prophecy of some battle between the English and Scots." This prophecy is delivered by the Wee Wee Man of the fragment, whose character will be better understood as there delineated, than in the very difficult Northumbrian language.

"As I was walking all alane
Between a water and a wa',
And there I spyed a wee wee *man,
And he was the least that e'er I saw.
His legs were scaree a shathmont's length,
And thick and thimber was his thigh;
Between his brows there was a span,
And between his shoulders there was three.
He took up a meikle stane,
And he flang't as far as I could see;
Though I had been a Wallace wight,
I coudna liften't to my knee.
O, wee wee man, but thou be strong!
O tell me where thy dwelling be?
My dwelling's down by yon bonny bower,
O will you go with me and see?
On we lap, a awa' we rade, †
Till we came to yon bonny green;
We lighted down to bate our horse,
And out there came a lady fine.
Four-and-twenty at her back,
And they were a' clad out in green;
Though the king of Scotland had been there,
The warst‡ o' them might hae been his queen.
On we lap, and awa' we rade,
Till we came to yon bonny ha',
Where the roof was o' the beaten gould,
And the floor was o' the crystal a'.
When we came to the stair foot,
Ladies were dancing jimp ¶ and sma';
But in the twinkling of an ee,
My wee wee man was clean awa.

There is a character in the Arabian Night's Entertainment resembling this personage in his diminutive size, and preternatural strength.

This collection is increased in bulk and lessened in respectability by needless republications: but it is honourable to the industry, learning, and genius of the editor.

ART. II. *Marmion: a Tale of Flodden Field. By* WALTER SCOTT, *Esq.*

THIS poem, like the "Lay of the last Minstrel," is formed on the model of the ancient metrical romance; its measure is loose and irregular; it freely blends description with narrative, and interweaves fictitious characters and adventures, amongst historical personages, and the details of a great national event. Epic dignity is not here to be expected; but, in return, the absence of machinery, the licence of descending to familiar circumstances whenever they can be rendered interesting or amusing; and the freedom of an irregular stanza, which

* *Wee wee*, very little † *Lap* leapt. § *Rade*, rode. ‡ *Warst*, meanest. ¶ *Jimp*, slender.

enables the minstrel to give a lyric effect to any passage susceptible of this most impressive form of poetry, are circumstances which promise to the generality of readers as high a gratification from this, as they are capable of receiving from any species of poetical composition.

The genius of Mr. Scott, has in general known how to avail itself of all these advantages, and the result has been in this, as in his late performance, a poem highly entertaining and possessed of many striking beauties. At the same time, he has allowed himself to fall into many of the faults to which he found the strongest temptation. His versification is, in many instances, not only loose, but negligent, and even awkward. His fancy-characters are not in general extremely interesting, his fable is confused, and not very skilfully interwoven with the historical narration. Other particular imperfections have likewise struck us, which, with their compensating, and more than compensating, beauties, we shall notice in their proper places.

Canto I. entitled "The Castle" opens with a view of the English border fortress of Norham. It is lively, but less so than that of Branksome, with which the "Lay" begins. The warden descries from his station the advance of a troop of horsemen, presently, one of them "darting from the crowd," announces the approach of Lord Marmion; and Sir Hugh Heron, the captain of Norham, prepares to receive him with great honour. This opening is happily contrived, it introduces the hero of the piece to our acquaintance, with all the state and ceremony becoming his character and station.

"Along the bridge lord Marmion rode,
Proudly his red-roan charger trod,
His helm hung at the saddle-bow;
Well, by his visage, you might know
He was a stalworth knight, and keen,
And had in many a battle been;
The scar on his brown cheek revealed
A token true of Bosworth field;
His eye-brow dark, and eye of fire,
Shewed spirit proud and prompt to ire;
Yet lines of thought upon his cheek,
Did deep design and counsel speak.
His forehead, by his casque worn bare,
His thick moustache and curly hair,
Coal-black, and grizzled here and there,
But more through toil than age;
His square-turned joints, and strength of limb,
Shewed him no carpet knight so trim,
But, in close fight, a champion grim;
In camps, a leader sage,"

This portrait is excellent, except the epithet "grim," which is obviously a sacrifice to rhyme, and it will not suffer materially by suggesting to our recollection some traits of the fallen Arch-angel.

——"His face
Deep scars of thunder had intrenched, and care
Sate on his faded cheek, but under brows
Of dauntless courage and considerate pride
Waiting revenge."

The bearings, arms, and accoutrements of Marmion and his followers, with the ceremonies of his reception by the heralds and minstrels of Norham, are next described with all the heraldic and antiquarian knowledge that characterizes the writings of Mr. Scott. In the conversation that ensues between Marmion and Heron, several circumstances important to the story, are artfully disclosed. We learn that our hero has left behind him at Lindisfarn a pretty page, suspected to be a mistress in disguise, and that he is proceeding into Scotland, by command of Henry VIII. to enquire the purport of the warlike preparations going on throughout the dominions of the Scottish king. He begs Heron to furnish him with a guide, who readily offers some of his retainers, but Marmion objects that the appearance of "plundering border spears," would be both dangerous and unseemly in the train of a king's messenger, and requests some conductor of more pacific

character. This request introduces some portraitures which one should imagine sketched from the life.

" The captain mused a little space,
And passed his hand across his face.
—' Fain would I find the guide you want,
But ill may spare a pursuivant,
The only men that safe can ride
Mine errands on the Scotish side;
And, though a bishop built this fort,
Few holy brethren here resort;
Even our good chaplain, as I ween,
Since our last siege, we have not seen:
The mass he might not sing or say,
Upon one stinted meal a day;
So, safe he sat in Durham aisle,
And prayed for our success the while.
Our Norham vicar, woe betide,
Is all too well in case to ride.
The priest of Shoreswood—he could rein
The wildest war-horse in your train;
But then no spearman in the hall
Will sooner swear, or stab, or brawl.
Friar John of Tillmouth were the man;
A blythsome brother at the can,
A welcome guest in hall and bower,
He knows each castle, town and tower,
In which the wine and ale is good,
'Twixt Newcastle and Holy-Rood.
But that good man, as ill befalls,
Hath seldom left our castle walls.
Since on the vigil of St. Bede,
In evil hour he crossed the Tweed,
To teach Dame Alison her creed.
Old Bughtrig found him with his wife;
And John, an enemy to strife,
Sans frock and hood, fled for his life.
The jealous churl hath deeply swore,
That if again he ventures o'er,
He shall shrieve penitent no more.
Little he loves such risques, I know;
Yet, in your guard, perchance will go."—

The inmates of Norham, however, are loth to part with a person of such social and convivial talents as "Brother John," and a palmer is at length found, (a very stately, melancholy, and mysterious personage, strongly suspected of sorcery) who undertakes the office of guide, and with him the ambassador is to depart on the morrow.

Canto II. "The convent," shows us the abbess of St. Hilda's with "five fair nuns," embarked on a vessel "bound to St. Cuthbert's Holy Isle." The description that follows is exquisitely pretty, very natural, and we believe perfectly original.

" 'Twas sweet to see these holy maids,
Like birds escaped to green wood shades,
Their first flight from the cage,
How timid, and how curious too,
For all to them was strange and new,
And all the common sights they view,
Their wonderment engage.
One eyed the shrouds and swelling sail,
With many a benedicite;
One at the rippling surge grew pale,
And would for terror pray;
Then shrieked, because the sea dog, nigh,
His round black head, and sparkling eye,
Reared o'er the foaming spray:
And one would still adjust her veil,
Disordered by the summer gale,
Perchance lest some more worldly eye
Her dedicated charms might spy,
Perchance, because such action graced
Her fair-turned arm and slender waist.
Light was each simple bosom there,
Save two, who ill might pleasure share,—
The abbess, and the novice Clare,"

The errand of the abbess at Lindisfarn was, to be present at a chapter of St. Benedict called to sit in judgment on two prisoners, accused of attempting the life of the novice, " And if need were, to doom to death." Clara is an unhappy and interesting maiden, whose true love is dishonoured and lost to society, and probably dead. She, to avoid the persecutions of her relations, and of " one who loved her for her land," is bent on becoming a nun of St. Hilda's. The vessel " skirts the strand" of Northumberland, and every object receives, as they pass, a few picture strokes which bring it before the eye with exquisite vividness. They land at Lindisfarn, or Holy Island, and the meeting of St. Hilda's votresses with those of St. Cuthbert, unfortunately gives occasion to our author to fill several pages of text, and as many of notes, with a string of idle legends respecting those saints which could not by art be rendered highly interesting, and are here told with a

negligent prolixity of style, which sinks them to the level of mere gossip in rhyme. The chapter of St. Benedict assembles in a dismal subterranean cell, called "the Vault of Penitence," originally designed as a place of burial for such as died in mortal sin, but now converted into a place of punishment.

"Whence if so loud a shriek were sent,
As reached the upper air,
The hearers blessed themselves and said,
The spirits of the sinful dead
Bemoaned their torments there.

But though in the monastic pile,
Did of this penitential aisle
Some vague tradition go,
Few only, save the Abbot, knew
Where the place lay; and still more few
Were those, who had from him the clew
To that dread vault to go.
Victim and executioner
Were blind-fold when transported there.
In low dark rounds the arches hung,
From the rude rock the side-walls sprung;
The grave-stones, rudely sculptured o'er,
Half sunk in earth, by time half wore,
Were all the pavement of the floor;
The mildew drops fell one by one,
With tinkling plash, upon the stone.
A cresset, * in an iron chain,
Which served to light this drear domain,
With damp and darkness seemed to strive,
As if it scarce might keep alive;
And yet it dimly served to shew
The awful conclave met below."

We have transcribed the latter part of this passage as an exemplification of the bad manner of the author. How much better might a man of Mr. Scott's talent have expressed himself here! How much is it to be wished that he possessed self-denial enough to delay publishing till he is able to bring his lines into a state worthy of his own reputation and the public favour! The repetition of the word "go," made also to rhyme to itself, the other rhymes (if they deserve the name) of "executioner" and "there," "one" and "stone," the gross grammatical error of "wore" for worn, and the word "domain" used very improperly, added to the general poverty of the whole passage, form such an assemblage of palpable and *avoidable* faults, as we seldom have had occasion to note in any other writer of credit, and if in the course of this article we shall produce no other of the same kind, both our author and the public ought to be aware that our forbearance is more to be thanked than his correctness.

The prisoners turn out to be the female page of lord Marmion, (a nun whom he had seduced to desert her convent) and a base minded monk her hired accomplice. It appears that Marmion, tempted by the large inheritance of Clara, had falsely accused her lover de Wilton of treason, challenged to single combat, and defeated him. His subsequent endeavours to gain the hand of Clara, had been vain, she had taken refuge at St. Hilda's, and here Constance, the forsaken mistress of Marmion, had attempted her life. Marmion, enraged at this action, secretly connived at her seizure for the breach of her religious vows, by the ecclesiastical power at Lindisfarn. Both prisoners are condemned to be immured alive in niches in the cell of penitence, and there left to perish. A catastrophe on the whole well narrated.

Canto III. "The Hostel, or Inn," conducts our hero on his journey. He crosses the border, and puts up for the night at a large village inn. The wide chimney, the oaken settle placed under its shade, the store of dried provisions hung up under the rafters, mixed with utensils of female industry, and "the implements of Scottish fray," the bustling of the host, the rude military mirth of the followers of

* Antique chandelier.

Marmion, in which their camp-bred leader knew the art to share, are all touched in an excellent style. Gradually the scene becomes more impressive, the mysterious palmer stations himself opposite to Marmion, and fixes him with a keen and steady look, which not even his stern eye and haughty frown are able to repel. The influence of this grim and ghastly figure is felt by the whole train, they become silent, awe-struck, curious. Marmion to divert their attention calls upon a squire to sing. He chuses the favourite lay of the unfortunate Constance. The heart of Marmion smites him, he veils his face with his mantle, and rests his head upon his hand.

" His thoughts I scan not; but I ween,
That, could their import have been seen,
The meanest groom in all the hall,
That e'er tied courser to a stall,
Would scarce have wished to be their prey,
For Lutterward and Fontenaye.

High minds, of native pride and force.
Most deeply feel thy pangs, Remorse!
Fear, for their scourge, mean villains have,
Thou art the torturer of the brave!
Yet fatal strength they boast to steel
Their minds to bear the wounds they feel;
Even while they writhe beneath the smart
Of civil conflict in the heart.
For soon lord Marmion raised his head,
And, smiling, to Fitz-Eustace said:—
" Is it not strange, that, as ye sung,
Seemed in mine ear a death-peal rung.
Such as in nunneries they toll
For some departing sister's soul?
Say, what may this portend?"—
Then first the Palmer silence broke,
(The live-long day he had not spoke,)
" The death of a dear friend."

For moral dignity, this apostrophe to remorse stands unrivalled in the works of its author. Emboldened by the words of the palmer, the host now takes occasion to tell an ancient legendary tale. Alexander II. he says, coming to visit the lord of their village, a famous sorcerer, by him informed, that his desire of knowing future events might be gratified, if he had the courage to go at midnight and tilt with " an Elfin knight" who stands ready within the mound of an old pictish camp in the neighbourhood, to break a spear, in the shape of his worst enemy, with any champion who may present himself. Should he unhorse the spirit, he might compel him to answer any questions he chose to ask, if otherwise, the sorcerer could not warrant the safety of the monarch's life. Alexander, having overcome the visionary knight, learns of him his future success against the Danes in the battle of Largs; he also sees in remote vision, the late bombardment of Copenhagen. And thus has that expedition, which even the warmest friends of ministers have only justified on the plea of a lamentable and humiliating necessity, that successful expedition which the purest lovers of their country have considered as a fouler blot upon her annals than all the disastrous ones that have ever been repulsed from the shores of the continent, found at least, what many a noble deed has wanted, a poet to record its glory! The mind of Marmion was in the mood to be worked upon by this wild legend. The song of the squire, the boding words of the palmer, and the sentiments of reviving tenderness with which the recollection of Constance had inspired him, had all contributed to agitate him with remorse for his treatment of her, and anxiety for her present situation. Dark tales of convent punishments rise to his recollection, and nothing but his king's commission restrains him from hurrying back to Lindisfarn. The idea of asking her fate *at* the Elfin knight (of this gross Scotticism our author makes him guilty) seizes upon his imagination, he retires to rest, but unable to banish troublesome thoughts, he at length rises, calls his squire Fitz Eustace, and

orders him to saddle his steed that he might ride to the scene of "Elfin chivalry," taking care at the same time to awaken none of his train, that they might not have "cause for saying o'er their ale, that he could credit such a tale."

"Fitz-Eustace followed him abroad,
And marked him pace the village road,
And listened to his horse's tramp,
Till, by the lessening sound,
He judged that of the Pictish camp
Lord Marmion sought the round.
Wonder it seemed, in the squire's eyes,
That one, so wary held, and wise,—
Of whom 'twas said, he scarce received
For gospel, what the church believed,—
Should, stirred by idle tale,
Ride forth in silence of the night,
As hoping half to meet a sprite,
Arrayed in plate and mail.
For little did Fitz-Eustace know,
That passions, in contending flow,
Unfix the strongest mind;
Wearied from doubt to doubt to flee,
We welcome fond Credulity,
Guide confident, though blind."

After waiting some time, Fitz-Eustace hears, "the foot tramp of a flying steed;" it is that of Marmion, who leaps from his horse without uttering a word,

"But yet the moonlight did betray,
The falcon crest was soiled with clay,"

and the squire perceives that his horse has had a fall. No farther explanation of this apparently preternatural circumstance is given in this place; a judicious reserve, which keeps up the interest of the reader, and is also useful in concealing the intended catastrophe.

The high improbability that a man of Marmion's character, so late as the time of Henry VIII, should be wrought upon by so extravagant a tale, is very much softened by the just and philosophical reflection above quoted, but it seems to us, that if the date of Flodden field had not restrained him, our author would have done wisely on many accounts in dating his story considerably earlier, when chivalry and superstition were at their height.

Canto IV. "The Camp," is full of action and variety. Marmion proceeds on his journey, and is presently met by a very singular kind of personage. "Sir David Lindesay of the Mount, Lord Lion King at arms," whose bearings and followers are described with more circumstance and importance than in the eye of reason or of sentiment such vain and heartless pageantry can deserve, but the passage has doubtless the merit of perfect accuracy, and those who contemplate the records of former ages in the same taste and spirit with Mr. Scott, will certainly prize it. The "Lion" has James's orders to conduct Marmion to Crichtoun Castle, there to wait till it suits the king to see, "The flower of English chivalry." Whilst he is thus detained, Marmion is entertained by Lindesay with an account of the messenger sent by heaven to deter King James from the war with England (the story is found in contemporary historians) and Marmion, thus encouraged to unburden his mind, confesses his having been tempted to go out and meet the elfin knight, though he naturally disguises the motives of this expedition; he adds, that he was overthrown by the ghostly champion, and that when he approached him with drawn sword, as he was lying on the ground, he had recognized the face of an enemy long since dead. Three times the spectre shook his blade over him, but on his praying for the first time to "good St. George," he had plunged it in the sheath, remounted his steed, and vanished from his sight. After two days Marmion departs with Lindesay for Edinburgh. A splendid description ensues of the scene that bursts upon them from Blackford Hill. The whole array of the kingdom was drawn out in the plain below,

whitened with thousands of tents, and beyond it the city and castle, the Ochil mountains, the firth, and the shores of Fife were visible. It would have been easy for Mr. Scott to improve this passage also, by altering some affected expressions, and amending several careless lines, but as it stands it is striking, and is rendered interesting by the glow of national feeling that continually breaks forth. The fierce kind of martial joy with which the scene is viewed by Marmion, and the animated delight of Fitz Eustace, are excellently imagined.

Canto V. "The Court." "Marmion" has greatly the advantage of the "Lay" in one respect at least, that whereas the interest in that poem falls off, in the present it increases to the end. An obvious cause of this is, that the whole of the "Lay," and the earlier cantos of this work, depend for their interest solely on the invention of the poet, aided only by a few traditional tales, and an accurate knowledge of the manners and costume of the times; but history has supplied the grand outline of the two last cantos, and the vast superiority of truth over fiction, of a great national event over the adventures of a romance, makes itself felt in every line. How vivid and how animated is the following poetical muster roll.

"Nor less did Marmion's skilful view
Glance every line and squadron through;
And much he marvelled one small land
Could marshal forth such various band:
For men-at-arms were here,
Heavily sheathed in mail and plate,
Like iron towers for strength and weight,
On Flemish steeds of bone and height,
With battle-axe and spear,
Young knights and squires, a lighter train,
Practised their chargers on the plain,
By aid of leg, of hand, and rein,
Each warlike feat to show;
To pass, to wheel, the croupe to gain,
And high curvett, that not in vain
The sword-sway might descend amain
On foeman's casque below.
He saw the hardy burghers there
March armed, on foot, with faces bare,
For visor they wore none,
Nor waving plume, nor crest of knight;
But burnished were their corslets bright,
Their brigantines, and gorgets light,
Like very silver shone.
Long pikes they had for standing fight,
Two-handed swords they wore,
And many wielded mace of weight,
And bucklers bright they bore.

On foot the yeoman too, but dressed
In his steel jack, a swarthy vest,
With iron quilted well;
Each at his back, (a slender store,)
His forty days provision bore,
As feudal statutes tell.
His arms were halbard, axe, or spear,
A cross-bow there, a hagbut here,
A dagger-knife, and brand.—
Sober he seemed, and sad of cheer,
As loth to leave his cottage dear,
And march to foreign strand;
Or musing, who would guide his steer,
To till the fallow land.
Yet deem not in his thoughtful eye
Did aught of dastard terror lie;
More dreadful far his ire,
Than their's, who, scorning danger's name,
In eager mood to battle came,
Their valour like light straw on flame,
A fierce but fading fire.

Not so the borderer:—bred to war,
He knew the battle's din afar,
And joyed to hear it swell.
His peaceful day was slothful ease;
Nor harp, nor pipe, his ear could please,
Like the loud slogan yell.
On active steed, with lance and blade,
The light-armed pricker plied his trade,—
Let nobles fight for fame;
Let vassals follow where they lead,
Burghers, to guard their townships, bleed,
But war's the borderer's game.
Their gain, their glory, their delight,
To sleep the day, maraud the night,
O'er mountain, moss, and moor;
Joyful to fight they took their way,
Scarce caring who might win the day,
Their booty was secure.
These, as lord Marmion's train passed by,
Looked on at first with careless eye,
Nor marvelled aught, well taught to know
The form and force of English bow.

But when they saw the lord arrayed
In splendid arms, and rich brocade,
Each borderer to his kinsman said,—
'Hist Ringan! seest thou there!
Canst guess which road they'll homeward ride?
O! could we but on border side,
By Eusedale glen, or Liddell's tide,
Beset a prize so fair!
That fangless Lion, too, their guide,
Might chance to lose his glistering hide;
Brown Maudlin, of that doublet pied,
Could make a k rtle rare."

Next, Marmion marked the Celtic race,
Of different language, form, and face,
A various race of man;
Just then the chiefs their tribes arrayed,
And wild and garish semblance made,
The chequered trews, and belted plaid,
And varying notes the war-pipes brayed,
To every varying clan;
Wild through their red or sable hair
Looked out their eyes, with savage stare,
On Marmion as he past;
Their legs above the knee were bare;
Their frame was sinewy, short, and spare,
And hardened to the blast;
Of taller race, the chiefs they own
Were by the eagle's plumage known.
The hunted red-deer's undressed hide
Their hairy buskins well supplied;
The graceful bonnet decked their head;
Back from their shoulders hung the plaid;
A broad-sword of unweildy length,
A dagger proved for edge and strength,
A studded targe they wore,
And quivers, bows, and shafts,—but, O!
Short was the shaft, and weak the bow,
To that which England bore.
The Isles-men carried at their backs
The ancient Danish battle-axe.
They raised a wild and wondering cry,
As with his guide rode Marmion by.
Loud were their clamouring tongues, as when
The clanging sea-fowl leave the fen,
And, with their cries discordant mixed,
Grumbled and yelled the pipes betwixt.'

The royal festival at which Marmion is next introduced; the character of king James, with its strange mixture of superstition with licentiousness and the spirit of chivalry, and that of the earl of Angus, called Archibald Bell-the-cat, are sketched with equal vigour.

The poet now returns to the abbess of St. Hilda's and her nuns. Their galley had been taken by a Scot, as they were sailing back to Whitby, and king James had ordered that they should return to England under the escort of Marmion, and had thus unwittingly given them, as a guard, the man on earth whom they most dreaded; the abbess apprehending his vengeance, should he learn the fate of Constance, and Clara looking upon him with horror as the conqueror of De Wilton, and her great and detested persecutor. In this distress the abbess casts her eyes on the palmer, as a person worthy of trust, and privately desires him to meet her at midnight in a balcony common to her lodging and Marmion's, that she may reveal to him an important secret. She there informs him that Constance before her death had confessed that the charge of treason against De Wilton had been supported by letters that she herself had forged, at Marmion's request, hoping to preserve her influence over him by the possession of this important secret. In revenge for his desertion of her she had delivered up the documents relative to this affair, in order that they might be laid before the king, and the abbess, in whose hands they now were, dreading lest Marmion should possess himself of them and of Clara during their journey, delivers them to the palmer, and implores his protection. The palmer receives them with visible emotion, but at this moment his attention and that of the abbess are seized by the strange apparition of the summoner, who, planted on the top of Edinburgh cross, on the night before the king's departure, is said to have called over the names of all who were to be slain on Flodden-field.

Amongst these names, which were all of Scotchmen, are incongruously introduced those of Marmion and

De Wilton, another voice appeals to God in favour of the last; the summoner vanishes, the abbess falls on her face in terror; and when she rises, the palmer is gone. The next morning Marmion, the palmer, the abbess, and Clara, all set off with the earl of Angus for his castle of Tantallon, where the king had ordered that Marmion should, for the present, remain. The abbess stops at a convent by the way, but Clara in spite of her reluctance is obliged to proceed with her terrible protector. The end of the canto leaves them still at Tantallon, whither accounts are continually carried of the proceedings of the scotch army, and at length of its taking post in Twisel glen.

Canto VI. "The Battle," begins by preparing the catastrophe of the fictitious part of the narrative. Clara walking one evening on the battlements of Tantallon, sees in her path a suit of old armour with the corslet pierced. She stops, led by the circumstance to muse on the defeat of De Wilton, whom she supposes dead:—on lifting up her eyes she sees him stand before her. The reader has already divined that he was the mysterious palmer. Since his disgrace he had wandered to the holy land, and had endured anguish of mind, fatigue and hardship sufficient to preclude all hazard of his being recognized on his return by friend or foe. A wonderful chance had made him Marmion's guide, he was the elfin knight, and but for a vow which restrained him, would have taken his life when he had him on the ground, in which case the important packet given him by the abbess, would not have fallen into his hands. He had told his story to Douglas, who was to dub him a knight again that evening, and had given him armour, which he was then watching. In the morning he would set off to join the English army. The ceremony of the knighting is then described with much picturesque effect. Marmion impatient of an inactive life whilst so great a war is on foot, offended too at the cold behaviour of Angus, resolves also to repair to the standard of Surrey.

" Nor far advanced was morning day,
When Marmion did his troop array
To Surrey's camp to ride;
He had safe conduct for his band
Beneath the royal seal and hand
And Douglas gave a guide;
The ancient earl, with stately grace,
Would Clara on her palfrey place,
And whispered in an under tone,
'Let the hawk stoop, his prey is flown.'
The train from out the castle drew;
But Marmion stopped to bid adieu.—
'Though something I might plain,' he said,
'Of cold respect to stranger guest,
Sent hither by your king's behest,
While in Tantallon's towers I staid;
Part we in friendship from your land,
And, noble earl, receive my hand."
But Douglas round him drew his cloak,
Folded his arms, and thus he spoke:—
'My manors, halls, and bowers, shall still
Be open at my sovereign's will,
To each one whom he lists, howe'er
Unmeet to be the owner's peer.
My castles are my king's alone,
From turret to foundation-stone—
The hand of Douglas is his own;
And never shall in friendly grasp
The hand of such as Marmion clasp."—

Marmion, enraged at this affront, defies the aged chieftain, who in his anger commands the portcullis to be dropped, and Marmion to be shut in, he sets spurs to his horse, and narrowly escapes.

" Horse! horse!" the Douglas cried,
"and chase!"
But soon he reigned his fury's pace:
'A royal messenger he came,
Though most unworthy of the name,—
A letter forged! Saint Jude to speed!
Did ever knight so foul a deed!
At first in heart it liked me ill,
When the king praised his clerkly skill,
Thanks to saint Botham, son of mine,
Save Gawain, ne'er could pen a line;
So swore I, and I swear it still,
Let my boy-bishop fret his fill.—

Saint Mary mend my fiery mood!
Old age ne'er cools the Douglas blood,
I thought to slay him where he stood.
'Tis pity of him too,' he cried;
'Bold can he speak, and fairly ride,
I warrant him a warrior tried.'—"

These lines touch upon what we consider as the grand blemish of the fable. Forgery is not a knight-like crime, nor does the elaborate note which the author brings to his aid, at all, in our opinion, justify its introduction, or prove that there is any parallel case on the records of that age. The examples adduced are of a much earlier date, and widely different in their situations. We can in some circumstances allow the hero of a fine poem to be a villain, but a scoundrel, never. Nor in this case is the temptation nearly strong enough to palliate the crime, or to make it in any degree probable. A man of the wealth and consequence of Marmion, might surely obtain the hand of a rich and noble heiress without having recourse to means so base; and we are carefully informed that he had no love for Clara. Every reader, we are persuaded, will be inclined to give his voice against an incident which deprives the brave and splendid Marmion of the sympathy of all honest minds, even the most candid.

After some time our hero misses the palmer, and gathers sufficient information from his squires to be well aware by whom he had been overthrown in his midnight tilt, to understand the conduct of Douglas, and to entertain a thousand guilty fears. He arrives at Surrey's head quarters immediately after his spirited manœuvre of passing the Till; Clara he leaves at a small distance under the guard of his two squires with ten archers. The battle begins, and we no where recollect so noble a description of the kind. It is not the Homeric fight of heroes, so unlike the battles of later times, it is the flight of arrows, the thrust of spears, the sweep of broad-swords, the waving of standards, the press, the throng, the shock of struggling thousands. The tremendous situation of Clara, within sight of the engagement, and the tantalizing one of the impatient squires, add an unequalled vivacity to the whole. The spectators can distinguish no individual, but the squires judge of the success of their master from the motion of the falcon pennon. "Advanced, forced back, now low, now high," Blount sees it in danger, and unable to restrain himself longer, rushes, attended by all the archers, to the field. The gentler Fitz Eustace still remains with Clara, Marmion's standard sinks.

"Then Eustace mounted too;—yet staid,
As loth to leave the helpless maid:
When, fast as shaft can fly,
Blood-shot his eyes, his nostrils spread,
The loose rein dangling from his head,
Housing and saddle bloody red,
Lord Marmion's steed rushed by;
And Eustace, maddening at the sight,
A look and sign to Clara cast,
To mark he would return in haste,
Then plunged into the fight."

Marmion is soon brought back by his squires mortally wounded. As soon as he is able to speak, forgetful of his own sufferings, he issues his orders to the two youths with a patriotic ardour that half redeems his character, dismisses them on important missions to different quarters of the field, and bids them leave him there alone to die. Whilst he is lying on the ground, Clara hears him murmur out a wish for a draught of water, and instantly forgetting all her wrongs, seeing in him only a dying man, she runs to fill his helmet at the stream, a beautiful incident which its author has taken some pains to spoil by the sequel. Clara shocked to find the water of the river stained with blood, hastens to "a little fountain cell," where clear water fell into a stone bason; above was this inscription (of singular merit no doubt) which is printed in black letter to imitate its antique appearance.

Drink. weary. pilgrim. drink. and. pray.
For the. kind. soul. of. Sybil. Grey,
Who. built. this. cross. and. well.

We at first apprehended that such a fountain must really have existed, and that a desire of displaying topographical knowledge had here misled the poet, but the notes do not furnish even this apology for a puerility which half destroys the effect of one of the most pleasing passages in the piece. The remainder of the dying scene is noble and characteristical. Pangs of remorse for the fate of Constance, which he learns from Clara, alternate in the mind of the dying warrior with anxiety for the event of the battle, which is represented as more dubious than probably it ever was in reality. At length

" The war, that for a space did fail,
Now trebly thundering swelled the gale,
And—STANLEY ! was the cry;—
A light on Marmion's visage spread,
And fired his glazing eye:
With dying hand, above his head
He shook the fragment of his blade,
And shouted " Victory!—
' Charge, Chester, charge! On, Stanley, on!'—
Were the last words of Marmion."

We almost grudge to a knave guilty of forgery the glorious death of a Wolfe and a Nelson. The rest of the canto relates the destruction of the scotch army, and the death of their gallant though faulty and imprudent monarch, sums up the character of Marmion, relates that his body having been stripped by plunderers, a humble peasant was buried by mistake under his monument in Lichfield cathedral, whilst " the last lord Marmion" lies beneath a nameless hillock by the side of Sybil Grey's fountain, a whimsical kind of posthumous disgrace, it clears up the fame of De Wilton, and marries him to Clara.

We have thus gone through the analysis of this original, spirited, and entertaining poem. The space we have allotted to it, may serve in part to show our sense of its merit and importance. Of its imperfections we have spoken with the less reserve because they appear to us rather the avoidable faults of a haste and negligence at which the public has a right to be offended, than the pitiable failures of overtasked abilities, or the venial errors of an ill formed taste. It displays, we think, equal ability and vigour with the former production of its author, but certainly less care and exertion on the whole, though the last two cantos are much more highly wrought than the rest, and are more grand than any part of " the Lay of the last Minstrel." We likewise consider it as an advantage on the side of Marmion, that no goblin, no spirit, no sorcery, interferes with the action of its human personages, for both the elfin knight and the summoner admit of a natural solution.

The ungrateful task remains to us of mentioning those " Introductory Epistles," that here take the place of the elegant preludes to each canto of the " Lay." These have nothing whatever to do with the principal poem, or any of its characters. They are familiar letters in ryhme, addressed by Mr. Scott, from his country house in Etterick Forest, to different private friends, and like real familiar letters, ramble from subject to subject, as fancy prompts, without any particular drift or aim. This kind of writing, would have been delightful in the hands of Cowper, but it will never answer with Mr. Scott. Sentiment must be the life of it, and he is not the poet of sentiment, but of action and manners. Carry him to the camp or the court, place before his eyes a battle, a festival, a hunting match, and he will know how to reflect back the busy scene upon the mind of his reader, with the truth, the spirit, the fine touches of life itself. but to

shape a beautiful image of inanimate nature, to dwell upon it with the eye of love and admiration till he infuses into it a soul by the warmth and activity of his own, the privilege of Pygmalion is denied to the Minstrel of the Border. He has endeavoured to give some interest to the first epistle by commemorating the two eminent statesmen we have lately lost; but though there are some happy lines characteristic of each, it appears to us that the passage is too much deformed by exaggeration, too quaint in some of its ideas, and too prolix, and negligent upon the whole, ever to become celebrated, or popular. The numerous allusions to the ancient romances, to old border tales, and other superstitious legends, with which these epistles are bestrown, are frigid and idle, and such a mass of notes are appended to them, that the really valuable part of these performances, their descriptions of local scenery, though marked with all the vigour of the writer, would scarcely suffice to give currency to the rest; the author may therefore think he has done well and wisely to usher them into the world under the powerful protection of Marmion, but we believe most of his readers will be of a very different opinion.

ART. III. *Metrical Legends, and other Poems. By* CHARLES KIRKPATRICK SHARPE, *Esq.* 8vo. pp. 107.

MR. Sharpe has already published some pieces of this description in the modern part of the minstrelsy of the Scottish border. In his, and indeed in most of our modern ballads, there is a discordance between the manner and the matter. When tales of Gothic superstition are related in language of the newest fashion, it has the same sort of effect as many persons may remember to have felt at seeing Hamlet enacted in a court suit of black velvet. It is not necessary to go back to the obsolete, but it is necessary to avoid neologism.

The best specimen of these ballads is not too long to be inserted here.

SIR HUGH.

" Sir Hugh rode forth one summer eve
To smell the thorns in flower;
And lo! a dame he did perceive
Sit by a ruin'd tower.

Of beauty rare, her raven hair
Did down her pale cheek flow;
And her eye shone clear, as the sun will appear
When he rises o'er hills of snow.

She wore a kell of black velvette,
And a robe of velvette green;
With a costly veil of silver net,
A fairer lath never been.

She touch'd a lute of ivory small,
And sung with witching power,
' The grass grows in my father's hall,
' The thistle in my mother's bower.'

A stone of the wall was all her seat,
The ivy hung round her head—
Sir Hugh drew in his courser fleet,
And thus to the lady he said:

O lady fair, why sit you there,
Alone by the ruin'd wall?
The evening star shines bright afar,
And chill the damp dews fall.

O, well I love this twilight hour,
When all the world is mute;
And Echo from the lonely tower
Sings sweetly to my lute.

Alight, alight, thou gentle knight,
And let thy courser rove,
While I thine eager ears delight
With lays of melting love.

For many a ditty do I know
Of love—that charm of youth,
That pleasing source of weal and woe,
Of falsehood and of truth.

O lady gay, I must not stay,
Tho' thou'rt so wondrous fair;
For much I fear these ruins drear,
Where mournful ghosts repair.

My sire that castle overthrew,
Destroy'd the owner's name:
His wife and daughter perish'd too
Unpitied in the flame.

Sad spectres oft with dismal groans
Glide ghastly o'er the green;
And through the crevice of the stones
Pale rays of light are seen.

And still, at midnight hour I've heard,
Again the castle burns;
Tho' not one ivy leaf is sear'd
When cheerful morn returns.

Alight, alight, faint-hearted knight,
No ghost thou need'st to fear;
For I can quell the fiends of hell
With carols loud and clear.

O dame sans peer, I rest not here;
The daisy drinks the dew;
E'en now the bat, to spectres dear,
From yon dark turret flew.

But hark the thrush, in wild rose bush,
Expecting home his mate—
O stranger stay—why this delay,
When ladies bid you wait?

He spurr'd his steed—she struck the lute,
And sung so loud and shrill,
That Echo join'd in sweet pursuit
From ev'ry tower and hill.

The dulcet sounds, in evil hour,
Arrest the warrior's way—
Ah! who can conquer Music's pow'r
When Beauty chaunts the lay?

With luckless speed he left his steed,
And sat the lady by;
The nightshade shook in the gothic nook,
And the owl was heard to cry.

The nightshade shook in the gothic nook
At her chords of magic power—
With fatal weight, on the hapless knight,
Rush'd down the crashing tower.

Ere dawn of day, his courser true
Returned home again:
And long they sought him, young Sir Hugh,
But still they sought in vain.

Where yonder mass of ruin spreads
Its stones of mighty size,
And wall-flowers wave their golden heads,
The slumb'ring warrior lies:

Ah, ne'er again on courser fleet
To wind his hunter's horn;
Ah, ne'er to smell the breezes sweet
Breathe through the flowering thorn.

And still they tell, at that lone place
The female form is seen,
With silver veil, and lovely face,
And robe of velvette green.

She strikes a lute of ivory small,
And sings with Syren power;
'The grass grows in my father's hall,
'The thistle in my mother's bower.'

This story is prettily conceived, but it is a compleat sample of patch work phraseology.

ART. IV. *Ancient Ballads; selected from Percy's Collection; with explanatory Notes, taken from different Authors, for the Use and Entertainment of young Persons, By a Lady. With Plates.* Foolscap, 8vo. pp. 211.

THIS is a very foolish and paltry book. It was compiled it seems, for the benefit of some *very* delicate lady, who regretted that she was "under the necessity of refusing her daughters the pleasure of reading Percy's Collection of Ancient Ballads, on account of the great number amongst them which were unfit to meet the eye of youth." We shall take leave to remark, that such a statement as this is extremely injurious to the memory of the late respectable bishop of Dromore, and that it does not appear to us that his collection is likely to be at all injurious to young women of correct and really virtuous minds, for children indeed it was never designed; but neither is this selection, in which the old orthography is preserved, by any means level to their comprehensions. Neither taste nor judgment is displayed in the choice of pieces inserted: the notes are very trifling, and the printing is extremely inaccurate.

ART. V. *Edwy and Elgiva, and Sir Everhard; Two Tales. By the Rev.* ROBERT BLAND, foolscap 8vo. pp. 187.

THERE are few readers of history who do not recollect how powerfully their sympathies were excited by Hume's pathetic account of the loves of Edwy and Elgiva. William of Malmesbury, Henry of Huntingdon, and Hoveden, furnished that elegant writer with great part of his materials; but many of the embellishments were, probably, drawn from the storehouse of his imagination. At least, he has altogether omitted to weigh the evidence of the above-mentioned chroniclers against that adduced by the *Florilegist* (Matthew of Westminster) and divers others, who tell a very different tale, making the virtuous Elgiva no better than a low and designing strumpet, and her royal lover a *fainéant* and debauchee. It is not impossible that his abhorrence of priestcraft (not to say of priesthood) might in this instance have weighed with Hume (as it certainly would, in a similar case, with Voltaire) to overlook all that a *true catholic* may have to allege in favour of archbishop Odo, and his famous coadjutor the devil's nose-puller. The poet has a much better excuse for following implicitly the narrative of the historian. In so doing, he has adopted a tale, than which the page of history does not present any more fit to excite the warmest interest and engage the softest passions of the soul.

The general objection to *historical poetry*, that the imagination of the writer is either confined within boundaries so close as materially to injure the spirit of the performance, or else by its indulgence can hardly fail to violate truth and consistency in a very offensive degree, does not apply to the subject which Mr. Bland has chosen as the ground work of this his first tale. The events are thrown to a sufficient distance of time to allow most, if not all, the advantages of mere fable. The historical outline, however complete as a whole, is sufficiently general to afford room for fancy in the work, *ad libitum*, in the filling up of every particular part; in short, the poet is bound down to little more than a due observance of costume and character. As to this point, we shall only just observe in the present place that Mr. Bland appears to us, generally speaking, to have discharged his obligation in a very masterly manner. A professed antiquarian, may undoubtedly find causes for cavilling and censure; but it is not to such critics that a poet is strictly bound to answer, he has performed his duty if he has committed no errors that are glaringly obnoxious to common sense and sound general understanding; for ourselves, examining the poem under this impression, we can perceive no fault of greater magnitude than that the character of Clarenbert, (in itself admirably designed, and bearing the true stamp of original genius in its execution) is, as we apprehend, more suitable to the refined chivalry of the fourteenth, than the ferocious valour of the ninth, century; and the loves of Edwy and his unhappy bride more sentimental, perhaps, than we can well imagine any amour in that dark and sensual age to have been. Yet for these very faults we are little inclined to blame the author; since, in the absence of the first, we should lose the chief beauty of the work; and the second is rather to be ascribed to the historian who gave the design than to the poet who has adopted it.

We now come to the task of enquiring what advantage our author has made of the facilities which his plan afforded to the free excursions of his imagination. In what man-

ner has he filled up the characters of which history has only furnished him with the outlines? What new characters and events has he grafted upon the historyitself? How has he improved the opportunities afforded to the exercise of his descriptive powers?

The most prominent figure in the historical groupe is, without any doubt, the gloomy prelate of Canterbury; and the colouring which Mr. Bland has bestowed on this terrible form will seem as a fair specimen of the result of our first enquiry. At the same time the picture presented to our senses of the dreadful scene in which he acts so distinguished a part will afford no unfavourable evidence to our author's success in descriptive painting. It occurs very early in the poem which opens with the bedding-banquet of Edwy, and the Bard's Epithalamium. The bride and bridegroom retire from the scene of revelry; and their absence is the signal for the developement of Odo's diabolical plans of mischief.

" Meanwhile the jovial lords carousing drain
Their goblets deep; and to the varied strain
Of harp and voices answering sweet and wild
Leapt every heart,—and all but Odo smil'd.

As when the serpent view'd our infant earth
And Nature first exulting in her birth,
He, only he, upon the glad domain,
In his dark soul conceiv'd a rankling pain;
He, sworn the heav'n-made image to destroy,
To rob creation of her hopeful joy,
Fed the black gall, and bad strange tears to flow
From eyes unus'd to weep, from hearts unknown to woe;—
Thus on the pleasures of the bridal feast
Malignant scowl'd Augustine's hoary priest.
Whatever mirth the circling cups inspire,
Whatever rapture from the voice or lyre
Spread thro' the hall o'er each applauding guest,
Provok'd the lurking venom of his breast.
For when in early youth he left his home,
Smit with the sacred majesty of Rome,
Prostrate in Peter's ancient fane he pray'd
And vow'd, if friended by his holy aid,
To wrest the sceptre from his monarch's hand,
And to the Pontiff yield his native land.

More fam'd for honeyed words and courtly grace,
In honour Dunstan held the second place;
Rich abbot he of Glastonbury's shrine,
And deem'd for saintly holiness divine;
For by the virtue of his voice they said
He laid the spirits, and awak'd the dead;
With him in guilty fellowship allied,
Augustine's haughty monk his king defied;
Caress'd at Rome, and of those honours proud,
He rul'd the Saxon court, and awed the crowd.
In all his terrors rose the dreadful man,
And to the wondering audience thus began:

' Thanes, by the holy order that I wear,
And by these beads and sacred cross I swear,
By heavenly Austin, and Saint Michael's power,
And that strange thorn that puts forth wintry flower,
By saints who bled, and by the voice divine,
That now its dreadful warning speaks thro' mine,
Your monarch's foul incestuous ties are burst,
His vows unhallow'd, and his bed accurst.
Their prince's guilt a suffering people bears,
Aton'd at last but by a nation's tears;
Nor on yourselves alone had heaven's command
Dealt famine, flames, and plague throughout the land,
But on your latest sons in future times
Amerc'd the dreadful fine of Edwy's crimes;
While he, the wanton author of your woes,
Lull'd bysoft amorous airs in safe repose,

Had lain imparadis'd in lawless charms,
And claspt the bright destruction in his arms.
Drank from her eye the subtle fire, and press'd
His lips enamour'd to her ivory breast.
But lest his guilt should visit years unborn,
E'en now the bride is from the husband torn;
E'en while I speak, ere yet descends the night,
An armed host forbids their loose delight
By holy Dunstan led; of power to bear
From Edwy's arms the foul enchanting fair.
Enough for him,—but for Elgiva wait
A heavier judgment, a severer fate.
Since from the witchcraft of her form arose
Our prince's crime, and our impending woes,
Avenging fire (and heaven decrees her doom,)
From her frail cheek shall sear its vital bloom;
Far from her home the glozing traitress sent
In Erin's land to hopeless banishment,
Shall weep the havoc of a face once fair,
And pour her murmurs to a foreign air.'

Fiercely he said; and stamping as he spoke,
A band of strangers on the revel broke
In sable mail;—stern Dunstan strode before,
And on his arm the pale Elgiva bore.
Clos'd were her eyes; uncertain visions rose
Upon her sense unconscious of her woes;
Her lily arm, drooping and careless flung,
A lifeless burthen o'er the spoiler hung,
Who, thro' the sad assembly as he pass'd,
From his black cowl a withering horror cast;
While at his side six guards of giant size,
Cas'd in black armour, tend his beauteous prize.
And as a hawk low cowering bears away,
Amidst a feather'd host, his bleeding prey,
Onward he sails, and views with cruel pride,
At his approach, their fluttering ranks divide:
Thus, clad in terror, Dunstan mov'd along,
And bore his victim thro' the parting throng,
While in suspense the fear-struck guests admire,
And from the dismal banquet slow retire."

The tame acquiescence of Edwy under this horrible outrage, though consistent enough with historical character, would by no means have suited the purpose of the poet; and it required considerable art to account satisfactorily for the silence of a brave and enamoured prince under such a load of injury. For this purpose, a new character is brought forward, the young and noble Clarenbert, who actuated alike by the zeal of friendship and genuine glow of chivalry, undertakes to rescue at every risk the exiled princess; while a rebellion in the north, aided by the arms of the Danish invaders, gives full employment to her betrothed lover, and to the poet fresh opportunities for description, of which he has availed himself very fully.

We shall not forestall the pleasure which we expect that our readers will derive from pursuing the design of the poem to its final catastrophe; nor would it be quite fair even to unfold to them the catastrophe itself, did not the general design and tendency of the poem bear so evidently towards a melancholy conclusion that we conceive it will be generally anticipated without our indication. A long series of extraordinary adventures brings Elgiva back to England in the disguise of a pilgrim. She is met and recognized by her "bosom's lord," and continues, under his protection, the inhabitant of a cavern in the neighbourhood of

the royal residence, while Edwy is labouring to bring about his plans of triumph over her enemies, the accomplishment of which appears to be far advanced already. These flattering prospects are blasted by the treachery of a pretended friend to whom the unfortunate king has confided the secret of his heart. Elgiva's retreat is detected; and during the absence of her lover, she is compelled, by the emissaries of the implacable monk, to swallow poison. At this fatal conjuncture Edwy arrives, full of joy in the apparent success of his plans, at the cavern's mouth, only just too late for the preservation of all that is dear to him.

——" To his ear the rustling leaves betray
The stride of men within the secret way.
And—'Hail!'—he cried: but swift without reply
Two forms appear, and glide in silence by;
Their helms were barr'd, and to the morning beam
Their steely armour shot a livid gleam.

'Stop, fearful strangers,' shuddering Edwy cried,
And cross'd their path—'Or stop, or be defied;
If ye be men, nor mean to mortal harm,
What danger dread ye from a flëshly arm?'
Swift from his voice the warrior shapes withdrew
Deaf as the rock, and vanish'd from his view.
Pursuit was vain—before the cave he stood,
Propp'd on his sword, while horror drank his blood;
Then hastening on beheld the drooping fair
With head averted and neglected hair;
Silent she mused upon a holy book,
Then on a wasting hour-glass seem'd to look,
And mark the sand that idly filter'd by,
The sad reproof of vain mortality.
The prince, who fear'd his bosom's gentle mate
Had fall'n the victim of a traitor's hate,
Charm'd to behold her breathing, and to strain
His heart's lov'd idol to his arms again,
Now deem'd her grief but as a passing cloud,
And thus with joy unanswer'd said aloud,
'Then are we bless'd—but scarce in rapture said,
When on his bosom slow reclined her head,
And fondly pillow'd there, 'Farewell!' she sigh'd,
'In death's severe embrace behold thy bride;
For funeral dirges be the cheer suppress'd,
My couch a bier, a shroud my bridal vest;
For the quick-sparkling draught that warms the soul,
I pledged thee mine in yonder pois'nous bowl.
Dunstan, thy weapons sheathe, thy rage give o'er,
Thy keenest vengeance fails to harm me more:
This to our love I quaff'd—thus—thus restored,
A corse Elgiva meets her bosom's lord.'

'Yet look not thus,' he said with faltering tongue,
And bending o'er the beauteous ruin hung:—
'I thought in joyous youth to hold thee mine,
And on thy bosom shield my life's decline,
Till fate should call me from the light above
To drink a deep forgetfulness of love,
Where every passion of the world is still,
And all that moved us here of good or ill;
Not to have witness'd this unhappy time,
And seen thee gather'd in thy golden prime.
Oh cruel! seek not yet that distant bourn,
Nor leave me here in solitude to mourn;
Wait but the little hour assign'd to me,
And bear me hence in thy society.
Awake, my soul—to love, to life awake—
This fearful slumber from thine eyelids shake;
'Tis not the sleep of nature; oh! my bride,
It plants a certain dagger in my side,

And calls me hence'—then musing o'er her face,
He clas'p the form that froze in his embrace,
Kiss'd her cold cheek, sigh'd to unconscious ears,
Call'd on her name, and hoped amid his fears,
Watch'd the faint spark, that dim and dimmer grew,
And bathed her silken hair with mournful dew.

A deadly paleness shrouded o'er her charms,
She grasp'd his hand, and languish'd in his arms,
Yet soothed on him her closing sight to rest,
And sigh her gentle soul into his breast.
Scarce yet slow-pacing thro' her livid veins
A ruddy drop the warmth of life retains;
Scarce fetter'd at the door that led to peace
The spirit stood, and waited her release;
Scarce at the key the guardian pulses still
With dull and lazy beat their charge fulfill;
Her eye, that fail'd her with her failing breath,
A languid pleasure look'd, and closed in death—

We have mentioned the character of Clarenbert, which deserves, perhaps, to be considered as Mr. Bland's chef d'œuvre; and though our extracts have been so long as to leave us no room for the insertion of those passages in which he is first introduced to the reader's notice, we cannot refuse ourselves the pleasure of transcribing the beautiful eulogy pronounced by Edwy in memory of his departed friend.

" Pale at the sad recital, Edwy sigh'd,
'And art thou dead, good Clarenbert?' he cried;
'And dost thou welter naked to the gale—
Who to thy sisters shall report the tale;—
Oh! gone in youth, and in a savage place
Untimely harbour'd, bravest of thy race;
Sunshine in clouds, and peaceful e'en in strife,
The hour, that stole a friend, restored a wife.
Arms, love, and honour, noble sentiment,
Fair courtesy, and glorious hardiment,
Obedience high, and unenslaved by fears,
Respect, and silent reverence for years,
A comely favour, gracious words, that gain'd
The listener's heart, and manners that enchained,
Mild clemency, that spared the weaker crowd,
Fierce hate, and stern defiance to the proud,
Valour, that sought a death-bed render'd great,
With every charm that made existence sweet,—
All in thy generous nature were allied,
All lived with thee, brave Clarenbert, and died.
Soothes it thy disembodied soul to know
Our fruitless grief, and tears that idly flow?—
Will marble, fashion'd by the sculptor's care,
And verse, that memory breathes and treasures there,
Please thy sweet spirit? Holy roofs shall rise,
High-wrought, and fit for sad solemnities,
Where in a twilight aisle erect shall stand
Thy form, half breathing from some curious hand,
Fair as in life: and as the moon-beam falls,
Cold, pale, and mystic, on the fretted walls,
Virgins and holy men shall yearly meet
Around thy tomb, and dirges sad and sweet
Steal on thy list'ning sense, and give thee rest,
If aught of human sorrow touch the blest.'

The melancholy presaging dream of Edwy, p. 77. made a very peculiar impression on our minds.

" But still Elgiva on his fancy rose,
And troublous phantoms chased away repose:

He saw her, dimly imaged in his sleep,
Wave her faint hand above the dreary deep,
Look for his timely aid, and strive in vain
To raise her swelling locks that sunk again."

We were certain of having at some former time been struck by the gloomy tenderness of the very same lines; but it was not till we cast our eyes over the notes subjoined to this volume that we could recollect precisely where we had met with them. They are imitated from Tibullus, and occur in the notes to "Translations from the Greek Anthology," a publication which we noticed with due praise in a former volume of this review. We are gratified with the further discovery that Mr. Bland himself was concerned as a principal in that anonymous work; we say, as a principal, because we think it evident that all the translations which it contains are not from the same hand. To dismiss this subject at once, we will add that Mr. Bland's notes contain some specimens of translations from the Greek dramatic poets which bear a strong resemblance to the best pieces in the collection to which we have referred, and are executed with a very high degree of poetical ability.

The second tale in this volume, "Sir Everard," is entirely the offspring originally of fancy, if we except the opening, which bears too evident marks of imitation. The scene is a desert island where all the occupation of the forlorn Sir Everard is to form the minds and cultivate the understandings of his two generous sons; but we strongly suspect this would never have happened had not Guiderius previously paid the same attention to his adopted children, the sons of Cymbeline. Allowing Mr. Bland an indulgence, which, perhaps, ought not to be denied him, for this act of larceny, we must add that he has made the copy his own as far as original description can make it so.

In this "sad solitude" the boys have been brought up from infancy and, though instructed by their fond parent in the laws and manners of society, possess no recollection, no knowledge of any circumstances previous to their sojourn on the desert island. An extraordinary event at last occurs which excites their wonder in the highest degree, and tends to the discovery of that which they long had earnestly desired to know.

"'Twas darkness all—the night wind howl'd and shook
The distant pines and solitary nook:
The brothers rise;—and pale and silent catch
Each gust that blows, and by the embers watch
A fearful hour; but still their father kept
His rushy couch, and thro' the tempest slept.
Fearful of ill, they tended at his side,
Call'd him by name—but yet no voice replied.
'Awake, good father, wake!'—the elder cries,
'What mean these slumbers? From thy dreams arise—
Hear'st not this dreadful summons o'er our head?—
Alas! he sleeps—our sire is with the dead.'
Then speechless o'er his bed they hang, and brood
On him alone, who cheer'd their solitude,
Now torn away, and on their life to come,
Without a guide, a father, or a home;
And turn their view to dark futurity,
And think, when Fate should summon one to die,
The sad survivor would be left to toil,
To lay his shroudless brother in the soil,
And, bow'd at length, by years, would fall a prey
To forest beasts, who prowl along the way.

Thus while they mourn'd, night's curtain was withdrawn,
And the pale ocean sparkled with the dawn;
When now a sudden mystery appears,
That in vague wonder drown'd their gloomy fears;
For when the rising light dispell'd the storm,
As yet they gazed upon the lifeless form,
Returning Nature waked her generous heat,
And the cheek redden'd, and the pulses beat.
With soft and quiet pantings heaved his breast,
Calm was his look, as of a soul at rest;
A roseat hue o'erspread his sickly face,
And life and sense again resumed their place:
And now, as if from visions of delight,
The slumb'rer started from the death of night;
And, waken'd to the certain day, enjoys
The pleasing converse of his wondering boys.
Health in his eye, and sudden gladness came
O'er all his face, and quicken'd all his frame;
With swifter foot he scour'd the forest o'er,
And that seem'd pleasure which was toil before.

But when descending Night had drawn her veil,
Again with darkness leagued arose the gale;
Again the brothers to their father press,
Whose eyes were seal'd with mortal heaviness.
No stir the sleeper made—he heaved no breath—
But mute and bloodless lay as one in death;
Seal'd were his lips, his limbs composed with care,
And cross'd his arms, as if he died in pray'r;
And, as his soul had fled assured of grace,
A smile, more sweet than earthly, calm'd his face.
But with the morn again his pulses beat,
And life suspended took her wonted seat;
More strong with axe and hunting spear he toil'd,
As if his blood with younger nature boil'd;
But ever as the tempest shook the shed,
For six long fearful nights he lay as dead,
And ever as it dawn'd, he hail'd the day,
And eager, as in youth, pursued the prey;
As if the unquiet spirit loved to roam,
And sought thro' fields of air another home,
Permitted to explore some distant bourn,
At night to wander, and return at morn.

But when six nights in fear and doubt were past,
No more the brothers hear the warning blast;
No longer now the deep'ning shadows steep
Their father's eyes in more than Nature's sleep;
Broke was the lawless wonder, and again
He slept the healthful sleep of mortal men.
But mirth by day to barren grief succeeds,
And, from the scope and language of his deeds,
He seem'd as one whom every hope had fled,
Again by Fortune's golden promise led.
For now no longer he retired to sigh
In private o'er his sad captivity,
But told them of the past, before conceald,
And thus the secret of his life reveal'd:

The good knight claimed his birth "from fair Parthenope;" that is, he was born a Neapolitan; impelled by the desire of fame he left his hereditary lordship at an early age; and, after travelling "an errant knight," through every region of Spain and France, became, at the battle of Cressy, a prisoner to the earl of Devon. His captivity was rendered light by the courteous attentions of the captor, and ere long, was converted into a paradise by the magic of love. He becomes the husband of Geraldine, the earl's daughter, and, blest in her society, almost forgets his native land. A perfidious brother falls in love with his wife and

his possessions. The former he contrives to separate from him, and then, getting him on board a pinnace with his two infant boys, commits him to the mercy of the waves, and seizes without any scruple his lost inheritance Sir Everard and his sons are conveyed to the desert island on which they have ever since lived, subsisting only by the net and the chase, to the present hour. Having detailed so much of his early history, the good father proceeds to unfold the mystery of his late extraordinary trance.

" On those foul nights, when, void of sense and breath,
In our poor cell I lay as one in death,
My spirit unembodied left behind
This earthy form ; and soaring in the wind,
Paid nightly visitations to the place
Where once I ruled, and hope to end my race ;
Array'd in brightness, charm'd of all my cares,
Entranced, and lapp'd in solemn and sweet airs,
From this lone isle I seem'd to wander free
To thy calm shores, beloved Parthenope,
I feel again the warm inspiring breeze,
That waves thy woods and curls thy azure seas;
I see the quiet prospect round me spread—
Where distant Caprea dimly rears her head ;
There gallant vessels ride, and moonbeams dance
Trembling and twinkling o'er the smooth expanse ;
Here round the winding bay the eye surveys
High tow'rs of state and splendid palaces ;
Vesuvius, giant of the realm, who shrowds
His head in vapours, and o'ertops the clouds ;
There sloping Baiæ's peaceful shores extend,
There hanging woods o'er steep Sorrento bend,
There rows of olive trees for ever green
And purple vineyards variegate the scene,
And long-drawn woods with mingled tow'rs and seats,
And hills that gently swell, and deep-embower'd retreats."

The " disembodied ghost" reenters the hall of its fathers.—It sees again, and soothes the sorrows, of the captive Geraldine.—It seeks out the usurping brother, and rouses the horrors of his sleeping conscience. For six successive nights the mysterious visit is renewed. At length the *ghostly* power ceases, but Sir Everard, firmly persuaded that those sharp visitations are the sure prognostics of his approaching release, instructs his sons in the whole secret, andprepares them for the part which he believes they will shortly have to play upon the world's great theatre.

His prognostications are fulfilled. The conscience-stricken brother impelled by irresistible feeling, equips a vessel on which he embarks together with Geraldine for the gloomy habitation of Sir Everard. After a prosperous navigation, they land on the desert island ; and the sequel, as far as it relates to Sir Everard and his boys, may be easily guessed. But the fate of the wicked brother will not be so easily imagined ; and we point it out as an instance of originality and strength in the delineation of character of which Mr. Bland has given us in this little volume more than one example. Anselmo is no feeling villain, who repents when he can sin no longer, and being forgiven, " lives happy ever after." He has injured too deeply ever to relent towards the objects of his injustice. Impelled by strong necessity, by the scourges of awakened conscience, and the impressions of supernatural agency, to make a late

restoration of all that he had usurped, he retains in his breast all the venomous hatred which had long rankled in it, made infuriate by the sacrifice to which he has been compelled; and buries himself for ever from the sight of man in the darkest recess of that miserable solitude to which, in the full pride and lust of power, he had once condemned his innocent brother.

Our extracts are sufficiently ample to give a due estimate of Mr. Bland's poetical genius, particularly as to the uncommon sweetness and harmony of his versification. That his beauties are disfigured by occasional inequalities and imperfections is certain; some of these may be discovered in the passages already cited; but we have forborne to point them out more particularly, from our conviction that Mr. Bland possesses sufficient judgment to mark, and sufficient ability, when marked, to correct them. We rejoice that the success of this volume has been such as to ensure the continuance of labours which cannot fail of proving highly honourable to his reputation, and of which we may consider the two poems now before us only as the precursors.

ART. VI. *The Minstrel: or, the Progress of Genius. In Continuation of the Poem left unfinished by Dr. Beattie. Book the third.* 4to. pp. 31.

THE continuator of any work, whether poetical or other, which has long and successfully stood its ground in public opinion, is subject at once to a double duty, and to a double difficulty. No two minds are formed exactly in the same mould; both may be fraught with genius, with feeling, with taste, or with judgment; but then it will be a genius, a feeling, a taste, or a judgment of its own, assimilating perhaps in general tendency with its adopted model, but differing in individual features and distinctive character. If, then, the object of the successor be, as to a certain extent it ought, to form himself according to his pattern, though we may have no reason, in the case of acknowledged genius, to fear being put off with a polygraphic copy, yet there is much danger, lest the costume in which it becomes a point of etiquette for him to appear, should disguise rather than adorn, or even fit the natural proportions of his powers. On the other hand, should he give the rein to the native propensities of thought or fancy, as also to a certain extent he ought, he incurs the hazard of embroiling himself with the admirers of his prototype; who will censure that as incongruous in its present connection, which would have challenged their warmest admiration, had it presented itself in a point of view, sufficiently distant from their previous impressions and partialities.

After these preliminary remarks we proceed to give in Dr. Beattie's own words, contained in two letters to Dr. Blacklock, the original author's early sketch of his own plan.

"Not long ago I began a poem in the style and stanza of Spenser, in which I proposed to give full scope to my inclination, and be either droll or pathetic, descriptive or sentimental, tender or satirical, as the humour strikes me; for, if I mistake not, the manner which I have adopted admits equally of all these kinds of composition." Again, in another letter, "I propose to give an account of the birth, education, and adventures of one of those bards; in which I shall have full scope for description, sentiment, satire, and even a certain species of humour and of pathos, which, in the opinion of my great master, are by no means inconsis-

tent." He then enters more particularly into the character and circumstances of his hero: but as almost every reader is acquainted with them from the poem itself, it would be superfluous to transcribe the passage at length.

Now, with respect to the facility of admitting all kinds of composition, we conceive that most of the faults which have justly been imputed to Dr. Beattie's poem, have flowed from this source of desultory and prolix sentimentality or description. It is admitted, in the author's remarks on Gray's strictures, that the digressions and reflections in which he has indulged, would be unpardonable in an epic poem. And though the rules of the epic, or of any other branch, are not to be transferred to a species which demurs to their jurisdiction, yet to adopt digression as a principle, in a poem professing to be narrative, seems almost like a determination on principle, to abstain from laying my very strong hold on the reader's heart. Digression, whether in the way of episode or moral reflection, is occasionally both natural and ornamental; but the poet should be hurried into it by the momentary temptation, should be compelled to pursue the game by starting it in his own mind, and not proclaim a meditated chace, or beat the bush after an excuse for flying off from the main business of the piece.

We entirely agree with Dr. Beattie in his opinion of Spenser's stanza, both with respect to the variety of pauses it admits, and to the pomp and majesty of the close. Its complicated structure wears the appearance of involving the composer in needless and painful difficulties; but we have the testimony of Dr. Beattie, that he was surprised to find it so little troublesome; and his continuator has given us reason to think, by the freedom, as well as strength and sweetness with which his verse flows, that the muse was well pleased with the medium in which it was given her to expatiate.

The competency of our anonymous poet, to claim the lyre and identify himself with the renown of the *North countrie* minstrel; *quid valeant digiti*, it is now our business to examine.

And here we cannot help regretting that, so circumscribed as are our opportunities of panegyric, we are not permitted to know, on whom so integral a part of our scanty dole is destined to fall. Yet we may perhaps give our opinion with the more confidence for considering, how seldom anonymous writers are flattered, how little inducement there exists to flatter them. Great names often draw down the praise of daring originality, for productions which ushered into the world as foundlings, would point the lash of criticism with its severest satire: the didactic of the titled author becomes prosaic and prosing in the nameless; elegance is convertible into insipidity, playfulness into fatuity. But we feel our withers to be unwrung, in giving it as our opinion, that the unknown successor of a great name (for such, or nearly so, we allow Dr. Beattie's to be) has trodden in general with no unequal steps in the path of his forerunner, and in some particulars appears with superior claims.

The appeal to human feeling, in both, through the medium of moral reflection and pathetic sentiment, runs through the composition, and takes precedence of the fable; but the strain of melancholy is more tender and feminine in Dr. Beattie, and therefore well enough suited to the boyish years of Edwin; in his continuator it is deeper toned, more manly and impressive; it draws not its tribute from the fountain of superficial tears, but from the purer

and more profound springs of philosophic sympathy.

What is technically called the want of business, the early part of the third book shares in common with the two preceding. But the praise or blame of this, according to the varying taste of readers, must be assigned to the subject, rather than the author. The concluding stanzas of the book bring new and more important actors on the scene, opening characters which we cannot but feel impatient to see developed in the promised fourth book; for the public, we doubt not, will take up the author's challenge, and "by ascertaining the real merit of his poem, and deciding it to be expedient for him to pursue his design," will fix him finally and firmly to the conditional pledge for its completion.

It appears from the advertisement, that "the author had partly arranged his own design before Dr. Beattie's original plan came to his knowledge:" and on this circumstance he founds a hope, "that he may be excused his deviations from it."

From what we can gather of the warlike story, which is to form the subject of the succeeding book, we argue that his apology will amount to a full justification. By laying his scene in the later and more interesting days of Edward, he takes more advantageous ground than the original projector would have taken, by carrying us back to the remote days of Danish invasion, and eliciting the distresses of his minstrel from their barbarous incursions. The Scottish wars of Edward furnish a variety of historically consecrated incidents, to link the ideal bard with many a heroic name of high renown; and we trust that the "noble port and size of the mysterious strangers,"

——— the eye of fire
Temper'd by Melancholy's chastening hand,

may be considered as ensuring us a further acquaintance with events, on which our hearts have hung with interest, under the guidance of a severer muse.

That our readers may judge for themselves, how far our remarks on the present performance are just, and especially whether we are warranted in judging, that the spirit and construction of the verses without adopting the technical imitation of obsolete language, is truly and effectively Spenserian, we shall select the following stanzas as a fair specimen of the feeling and style which pervade this poem.

XXVII.

"Oh who, so dull of sense, in heart so lost
To Nature's charms and every pure delight,
Would rather lie, on the wild billows tost
Of vain Ambition, with eternal night
Surrounded, and obscured his mental sight
By mists of Avarice, Passion, and Deceit?
Not he whose spirit clear, whose genius bright,
The Muse has ever led, in converse sweet,
Within the hallowed glades of her divine retreat.

XXVIII.

Not Edwin — in whose infant breast, I ween,
From childish cares and little passions free,
Tho' long in shades retired, unmark'd, unseen,
Had blown the fairest flower of Poesy.
That lovely promise of a vigorous tree
Instructed Genius found: each straggling shoot
He wisely pruned of its wild liberty,
Turn'd the rich streams of Science round the root,
And view'd with warm delight the fair and grateful fruit.

XXIX.

The animating tales of former days,
'Wakening the patriot's warm heroic fire;

The strains of old traditionary praise,
That bid the soul to noblest deeds aspire;
All swell'd the raptures of his kindling lyre;
His native vales resounded with the song,
And rustic bosoms glow'd with new desire
To raise the oppress'd, to quell the proud, and strong,
And in the poet's lays their glorious names prolong.

XXX.

Nor chain'd for ever to unbending truth
Did EDWIN's active spirit deign to dwell,
But oft, transported by the fire of youth,
Was borne away to Fancy's airy cell.
Then would his harp more rapturously swell,
And all that's great, or beautiful, or wild
Awake his soul to joys that none can tell
But he on whom the power of Song has smiled,
Nature's inspired priest, Imagination's child.

XXXI.

Oft, at the close of eve, assembled round
The youthful minstrel village groups were seen,
Regardless of the distant tabor's sound
And peals of noisy mirth that burst between;
While, in some glen remote or shelter'd green,
He sang the strains his brethren loved to hear;
Full to their view he brought each fabled scene
Of war or peace, the banquet or the bier,
And hardy deeds of arms, and sorceries dark and drear;

XXXII.

Of FINGAL, victor in the bloody field
O'er prostrate tribes of ERIN's faithless coast;
Or dreadful blazing with his sun-like shield,
An angry meteor thro' the affrighted host;
Or, half beheld and half in shadows lost,
Sailing in mist above the towering head
Of some gigantic hill with clouds emboss'd,
Encircled by the spirits of the dead,
Who walk the moonlight maze, or in the tempest tread:

XXXIII.

Of MORNA, looking for her lord's return,
Her lovely hunter, who returns no more;
Of LODA's vengeful spirit, dark and stern,
Haunting the wizard rocks of INISTORE;
But EDWIN's soul was never known to pour
So sweet, so sadly musical, a strain,
As when, deep pondering on the deeds of yore,
He seem'd with mournful OSSIAN to complain,
The last of all his race, alone on MORVEN's plain.

XXXIV.

By Fancy's sweet but strong attraction caught,
The swains delighted hung upon his lays;
Nor ceased to listen when their EDWIN taught
With graver minstrelsy the wondrous ways
Of Nature, or ascended to the praise
Of that Almighty Power who sits on high,
Who mark'd the eternal course of circling days,
Who made, from nothing, Man, and fix'd his eye
Full on the empyreal heaven, and bad him read the sky.

XXXV.

Yet not at once could Edwin's mystic lore
Complete the wonders by his lays begun:
'What could the Muse herself that Orpheus bore,
The Muse herself for her enchanted son?'
Not till maturing years had slowly run

Their destined course, coæval with the strain,
Could the whole animating task be done.
Then universal music fill'd the plain,
While listening oaks and rocks obey'd the mighty swain."

Highly as we estimate, and as we think that by the foregoing extract we shall have led our readers to estimate, the poetical powers and accomplishments of our unknown author, we feel ourselves obliged to enter our protest against a practice in which he has indulged. Besides inserting moral phrases and parts of lines from the former books of the Minstrel, obviously and properly for the purpose of identifying himself more completely with his predecessor, he has introduced two whole lines from Milton's Lycidas, "the subtle thief of youth," from the seventh sonnet of the same great poet, has avowedly borrowed an idea from Young, and another from W. Scott. This in a short poem, consisting only of fifty seven stanzas, we consider to be altogether inadmissible. Indeed the licence of quotation does not rest on the same ground among poets, as with any other description of writers. In plain narrative, an occasional passage, either from a poet, or from a more elevated prose writer, may relieve the weariness, and adorn the nakedness, of matter of fact monotony: but relief and ornament are the prime objects of poetry, and we look for them at the poet's hands, as staple articles of home manufacture, to be worn in their newest gloss. To bury the allusion, the poet, unlike the prose writer, is the object of our affection as well as of our esteem; and we wish him to remind us of no one but himself. In a long work, of course, greater liberty is allowable; *fas est obrepere somnum*; then, should his brethren appear to him in his dreams, he may fairly be allowed to treasure up and note down their inspirations; but short journies admit of no resting places; and we require the unmixed, original mind, to which for the time we have devoted our faculties and our souls. A meagre fancy, and jejune invention, may be driven to this resource by the want of competent supplies; and in that case it would be well to quit this idle trade for some more substantial calling; but in the instance before us, it was a measure of choice, not of necessity: for we have ample evidence of fertility and facility, capable of drawing from its own stores without any risk of exhausting them, or of suffering in the comparison with his more illustrious precursors. We are of opinion, that even the adoptions from Beattie are too frequent; but with this exception, we do not hesitate to recommend this continuation as a most elegant and spirited effort of modern poetry. The present book closes at so interesting a crisis of the story, (indeed considered as a story, its interest is but beginning) that we call most emphatically on the author to conclude it: but on the whole, we are not well pleased, when talents of a superior order work on other foundations than their own. We hope, at a future period, to see something original in device, as well as excellent in execution, from the continuator of the Minstrel.

ART. VII. *The Poetical Works of the Late Christopher Anstey, Esq. with some Account of the Life and Writings of the Author, by his Son* JOHN ANSTEY, *Esq.* pp. 503.

THE "Bath Guide" can never fall into oblivion so long as a taste for genuine wit and humour flourishes amongst us, and to become acquainted with the character of its author cannot but improve the

pleasure of every reader. It is always interesting, often important, to inform ourselves of the private history of those whose works we peruse, and reperuse, but the task is seldom so agreeable, or its result so satisfactory, as in the case before us. Mr. Anstey was perhaps the most blameless wit upon record; and we listen to the respectful praises bestowed on his memory by an affectionate son, with heart felt pleasure and implicit confidence.

Christopher Anstey, born in 1724, was the son of the rev. Dr. Anstey, who held the living of Brinkley in Cambridgeshire; his mother was the daughter of Anthony Thomson esq. of Trumpington in the same county. He received the higher part of his school education at Eton, and went captain to the *montem* in 1741. He succeeded to a scholarship of King's College in 1742, and having distinguished himself greatly at Cambridge by his classical acquirements, he took the degree of B. A. in 1746.

"After this period he chiefly resided at college, and had nearly completed the term of his qualification for the degree of Master of Arts, when he was unexpectedly prevented from arriving at that honour by the result of a very popular and spirited opposition, in which he engaged, and took an active part against an innovation at that time attempted to be introduced into King's College by some of the leading men in the University.

"As in several sketches of the author's life, which have appeared in magazines and other periodical publications, this remarkable contest has been alluded to, and its immediate consequences variously represented, it becomes an object of more than ordinary interest with the editor to give a particular and authentic account of it.

"King's College had immemorially exercised the right of qualifying its members for their degrees within the walls of their own society, without that regular performance of acts and exercises generally in use in the University schools, and required of other colleges. It had been proposed as a salutary regulation, and a fit employment for the Batchelor fellows of King's, that they should occasionally compose Latin declamations, and pronounce them in the public schools, a regulation altogether new and unprecedented in the annals of King's College. My father, who was at that time of six years standing in the University, and the Senior Batchelor of his year, finding himself suddenly called upon to make a Latin oration upon a given subject, resisted it in common with the rest of the junior fellows, as a degradation and intrenchment on the privileges of the society. The declamation however was exacted, and not to be dispensed with; it was accordingly made, and the *exordium* no sooner pronounced, than the oration fell suddenly into a rhapsody of adverbs,* so ingeniously and pointedly disposed, as to convey an obvious meaning without the aid of much grammatical connection, and being delivered with great animation and emphasis conveyed a censure and ridicule upon the whole proceeding."

From this early indication of wit and ability, combined with spirit and courage, it may appear that the talents of young Anstey whould have fitted him to take a distinguished share in the contests of active life, and the warfare of party. But a more tranquil, and probably a happier lot, awaited him. By the death of his mother in 1764, he succeed-

* The following sentence has been frequently mentioned as having formed a part, (and one by no means the least obnoxious) of this extraordinary composition; as a specimen of lucid order and arrangement, it may not be unacceptable to the classical reader.

"Et hæc neque hactenùs neque olim sed inopinatò, insolentèr etiam et inutilitèr admirabilitèr, incredibilitèr, miserabilitèr *nunc!*"

ed to the family estates; two years afterwards he married, and sat down at Trumpington as a retired country gentleman. Of ambition he does not appear to have possessed a particle; he thus describes his own character in an unfinished poem, from which the editor has made a short extract.

"From wealth, from honours, and from courts remov'd,
I've kept the silent path my genius lov'd,
And pitied those whom fortune oft beguiles
With flatt'ring hopes from false ambition's smiles;
Hence far from me the prostituted hour
Of adulation base on pride or pow'r,
Hence (thanks to Heav'n!) I ne'er was doom'd to know
What bitter streams from disappointment flow.
Oh! bane of life's sweet cup!

"Habituated to the charms of literary ease and retirement, passionately fond of the sports of the field, and the amusements of a country life, he followed the bent of his natural genius and inclination without restraint; and in the enjoyment of a competent and independent fortune, found leisure for the study of the Greek and Roman authors, and the poetry and polite literature of his own country."

During his residence in Cambridgeshire, his feelings received a severe shock from the death of his only sister, a lady of great merit and unusual endowments, to whom he was tenderly attached. The decline of his health, in consequence of a bilious fever partly induced by his severe affliction, occasioned his first visit to that city from the celebration of which he was to derive his future fame. "The New Bath Guide," his first publication in English verse, was written at Trumpington, and printed at Cambridge, in quarto, in 1766. It may be interesting to some of our literary readers to learn that the copy-right of this popular poem was sold for 200l. to Dodsley, who confessed about ten years afterwards, that his profit upon it was greater than he had ever made by any other work in the same length of time, on which account he generously gave back the copy right to the author. The events of Mr. Anstey's life were remarkably few compared with the length of its duration, the number and bulk of his writings were also extremely small; a circumstance the less surprising, as literary composition was to him an amusement, not a profession. In 1767, his elegy on the death of the marquis of Tavistock appeared; the next year "The Patriot, a pindaric epistle to lord Buckhorse." The care of his numerous family, thirteen children, of whom eight survived him, now began to occupy all his time and attention. He undertook the truly paternal task of preparing his sons for Eton, a task for which his own high attainments in classical learning peculiarly qualified him, and from this period seems, says his editor, to have abandoned the idea of writing for the public, though he continued to amuse himself and his friends with small pieces of occasional poetry. After serving the office of high-sheriff for the county of Cambridge, he was induced by the prospect of superior advantage for the education of his younger children, to remove from Trumpington, and in the year 1770, he fixed his residence at Bath. The "Heroic epistle to sir William Chambers," published soon after, was very generally attributed to him, and he was at some pains to disavow a production, to the poetical merit of which he had no claim, whilst to its politics he was decidedly hostile. In 1776, he wrote the "Election Ball," and subsequently some pieces in a more serious style. In 1786, he conceived the design of publishing all his works in a collective form, but

" Little more was done towards the execution of so desirable an object, than the calling in and collecting together the scattered remains of his early publications, and overlooking his papers and manuscripts; an employment, which served only to revive in his mind the recollection of past scenes and occurrences, a kind of *recordanza infelice*, as he used to express it, of the loss of friends and acquaintances, the schoolfellows and companions of his youth, which excited a train of reflections, and gave a turn and direction to his thoughts, unfavourable to the undertaking. In this frame of mind, he abandoned it altogether; a circumstance of disappointment to the circle of his numerous friends, at the time, and to the literary world in general, and now, perhaps, more than ever to be regretted.

" He was now in the 63d year of his age, in the full vigour of his mind, without experiencing any sensible diminution of his bodily strength. His increasing years stole imperceptibly on in the even tenour of his life, and gradually lessened the distance of his journey through it, without obscuring the serenity of the prospect.—unimpeded by sickness, and unclouded by sorrow, or any serious misfortune, his life was a life of temperance, of self-denial, and of moderation in all things; and of great regularity. He rose early in the morning, *ante diem poscens chartas*, and was constant on horseback at his usual hour, and in all seasons. His summers were uniformly passed at Cheltenham, with his family, during the latter part of his life, and upon his return to Bath in the autumn, he fell habitually into the same unruffled scenes of domestic ease, and tranquillity, rendered every day more joyous and interesting to him, by the increase of his family circle, and the enlargement of his hospitable table, and by many circumstances and occurrences, connected with the welfare of his children, which gave him infinite delight and satisfaction.

" He indulged his genius as his humour prompted him, in his favourite amusement, and wrote several little poems, most of them founded on real facts, and recent occurrences; among these may be mentioned in particular, his poem entitled " Liberality," " The Farmer's Daughter, a Poetical Tale," " Britain's Genius," with some others, which are added to the collection of miscellaneous pieces. His last publication was in Latin, written at Cheltenham, in the summer of the year 1803, and in the 79th year of his age; an Alcaic Ode, addressed to Dr. Jenner, in consequence of his very important discovery of the Vaccine Inoculation: a striking instance of the extraordinary powers of a mind retentive of the impressions made in early youth, and exercising its faculties with more than ordinary vigour and activity, at a very advanced age."

The picture that Mr. John Anstey affords us of the happy and amiable old age of his father, is one of the most affectingly beautiful we ever met with; the estimate of his genius is one fully sanctioned by his works, and the summary of his character, though dictated by filial affection, appears not to overstep the boundaries of modest truth. We cannot transcribe the whole of the passages to which we refer, but the lesson of parental kindness and wisdom conveyed by the following paragraphs, is one that we cannot deny to our readers.

" In the decline of life, and at that period, when the mind of man, worn down by sickness, and too frequently soured by disappointment, becomes habitually fretful, and sometimes contracted, his frame and constitution were vigorous, his mind active, and his heart expanded with benevolence, in acts of charity to the distressed, in kindness and liberality to his children. His anxiety for their happiness was the ruling passion of his mind; it occupied all his thoughts, it unfolded itself in all his actions; he seemed to live only for the purpose of consulting the welfare, and promoting the moral and permanent interests of his family. Of nine children that survived to him in his latter days, he had the rare and singular felicity of seeing five sons and two daughters happily married and settled in life, to the entire satisfaction and comfort of his declining years; a gratification and a blessing, which he owed, in a great measure,

to the excess of his parental fondness and affection; to his prudence in husbanding, and his liberality in bestowing, and sparing from the bulk of his fortune, during his lifetime, the means he had wisely provided, and so successfully employed, to promote the happiness of their lives. His resources were in the improvement, and judicious application of his income; and an early exemption from the slavery and oppression of those taxes which mankind voluntarily impose upon themselves by their follies and their vices. In his self-denial, in his freedom from vanity, and a philosophical contempt of every thing that wore the resemblance of splendour and ostentation, of pride or extravagance, he found the means of indulging the wishes, and of administering to the necessities, of others."

In the year 1805, this accomplished and excellent man, now in his 81st year, "calmly expired, without any apparent pain, in the midst of his surrounding family, and in the possession of his admirable faculties to the last."

We have seldom seen a memoir of a literary man composed on the whole in a better tone and taste than this of Mr. Anstey's, we have only one thing to object against it; and that is, its arrangement; several letters and fugitive pieces, with some critical matter, are introduced into the narrative, with the proper business of which they unpleasantly interfere. Why do so many modern biographers follow the bad example of Mason in his life of Grey, by thus intermixing with the body of their memoir what ought certainly to be thrown into an appendix?

We now proceed to a survey of the works which compose the bulk of this volume. Of the Bath Guide, Mr. John Anstey thus speaks.

"As a poem of the Epic cast, it must be allowed to be complete in all the characteristic and essential properties; in the choice of its hero, and the preservation of his character, as well as in the moral tendency, and effect of his example and catastrophe; at the same time that it is original in almost all its analogies to this species of composition. The epistolary form in which the story is conceived, and the very frame of the metre in which it is written, (although not the invention of the author,) is new in its application to the subject of a *continued* poem. It is no less original in the happiest adaption of names, by which a very large establishment of subordinate heroes is maintained as it were at the public expense, without prejudice to the reputation of any one individual. The rich vein of genuine humour and pleasantry by which every scene and incident is enlivened, in a connected system of disguised and temperate satire, entitles it to be regarded as one of the most original poems which has appeared in the last century. It has now been in the hands of the public above forty years, the admiration and delight of its readers of all ages, and of all descriptions, and of every country where the English language is known or studied."

To this very just and appropriate eulogium, we have only a few remarks to add on the genius of its author, and the mode in which he attains his ends. It is not too much to say, that in the whole range of English poetry, not dramatic, there is no delineation of a humorous character, except that of Hudibras, which can be put in competition with the portraiture of Simkin. That it is consistent with itself in every part, will be acknowledged by the most critical reader after the keenest scrutiny. The sketch given by miss Jenny in her first epistle, serves as a kind of text, upon which every remark of Simkin's furnishes a commentary. This excellence we of course owe to the acuteness and sagacity of the writer; united to his uncommon vivacity of imagination. But that he should choose the epistolary form to convey his idea, was good fortune no less than skill; and on this form how much of the effect depends! By putting the adventures of Simkin into his own mouth, by making

him gentleman-usher as it were, to all the medley groups who figure on the well filled stage, every thing is placed at once in the light in which the poet wished it to appear. He was one of the most amiable and benevolent of satirists, angry invective suited not the happy turn of his genius, and to the great moral ends of enlightening simplicity, chastising vanity, and unmasking knavery and hypocrisy, he knew an easier and less rugged way; he was aware how constantly the praises of the weak imply the censures of the wise; he also knew that wit is never so captivating as when she borrows the mask of simplicity, and on these maxims he composed the most pleasant piece in our language. To its other recommendations, the Bath Guide adds a wonderful ease and sweetness in the flow of its verse, and a humourous felicity in its rhymes, never excelled since the time of Swift. Forty years have altered many particulars in the customs and local circumstances of Bath itself; but the Bath Guide is not on that account a less valuable monitor, "pigeon wing heads," and "wigs en vergette," have long been numbered amongst the things that were, but Simkins and miss Jennys still live to be the prey of cormorants. It has been the fate of some authors to produce their best work first, and by every succeeding one to cause somewhat of disappointment to the public. Anstey was of this number, yet are none of his performances destitute of merit, for good sense and taste presided over every effort of his muse. The "elegy on the death of the marquis of Tavistock," is an effusion of simple unaffected pathos; the cadences of the blank verse in which it is composed are so sweet, and so finely varied, that we should have imagined them to proceed from a pen much exercised in this kind of measure; yet no other specimen of this sort appears. "The Patriot, a pindaric epistle addressed to the lord Buckhorse," is a burlesque poem, written at the close of the duke of Newcastle's administration; a portrait of Buckhorse, the most noted bruiser of his time, stands at the head of this performance. Though it was one of the author's objects to throw on the savage amusement of boxing, the contempt and reprobation it deserves, the editor admits that much satire of particular characters was concealed under the classical allusions and anecdotes interwoven with the subject; he has refrained, for obvious reasons, from illustrating by explanatory notes an almost obsolete piece of ridicule. We have referred to the article in the Monthly Review for 1767, but it affords no key to the secret meaning; our readers must therefore be content to remain in the dark. The poem bears certain tokens of a master hand, and may even now be read with entertainment. "The Election Ball," in its epistolary form, its anapæstic measure, and partly in its subject, resembles the Bath Guide, but is decidedly inferior to it. The character of Mr. Inkle is much less distinct and intelligible than that of Simkin; we are continually in doubt what to think of his panegyrics on modern dress and manners, whilst he himself is pleased to go to a ball and be flattered for their own ends by his superiors; whilst he soothes himself with visionary hopes of "a pension for me and a husband for Madge," it is difficult to understand how he could possess shrewdness enough to discover the ridiculous in others; yet his applause of all the good company is much more obviously and constantly ironical than Simkin's, and even his compliments to the "wife of his bosom," may be more than suspected of sarcasm. The ridicule too is of a lower order than

that of the former poem, it turns more on dress, less on manners, more on ludicrous incidents which might equally befall numbers, and less on whimsical peculiarities of character, which belong to an individual. We laugh heartily at the first reading of the "Election Ball," we smile over the "Bath Guide," whenever we open it; the first abounds in drollery, the second is rich in humour. Of the graver poems contained in this volume, "Envy," "Charity," &c. we shall only remark that they do credit to the feelings and intentions of the writer, but "the Decayed Macaroni," is so much in his *own* style, that though it has appeared in print before, we cannot resist the temptation of borrowing some of its stanzas to enliven our pages. We may just remark by the way that there is some improbability in supposing that personage *foolish* enough to confess all that he had been profligate enough to commit.

"I AM a decay'd macaroni,
My lodging's up three pair of stairs;
My cheeks are grown wondrously bony,
And grey, very grey, are my hairs:
My landlady e es me severely,
And frowns when she opens the door:
My tailor behaves cavalierly—
And my coat will bear scouring no more:

Alas! what misfortunes attend
The man of a *liberal* mind!
How poor are his thanks at the end,
From base and ungrateful mankind!

When I first came to *years of discretion*,
I took a round sum from the stocks,
Just to keep up a *decent* succession
Of race-horses, women, and cocks:

Good company always my aim,
Comme il faut were my cellars and table:
And freely I ask'd to the same
Ev'ry jockey that came to my stable;

No stripling of fortune I noted
With a passion for carding and dice,
But to him I my friendship devoted,
And gave him the best of advice:

'To look upon money as trash,
Not play like a pitiful elf,
But turn all his acres to cash,
And sport it as free as myself.'

And as faro was always my joy,
I set up a bank of my own,
Just to enter a hobbydehoy
And give him a smack of the *ton*:

In the morning I took him a hunting,
At dinner well-plied with champaign,
At tea gave a lecture on punting;
At midnight, on throwing a main:

His friends too with bumpers I cheer'd,
And in truth should have deem'd it a sin
To have made, when a *stranger* appear'd,
Any scruple of *taking him in*.

The love of my country at last,
In a soul so exalted as mine,
All other fond passions surpast,
I long'd in the senate to shine:

With a *liberal* zeal I was fir'd
The good of the state to promote,
And nothing more truly desir'd
Than to make the *best use* of my vote:

I panted th' abuses to quash
That cast such a slur on the nation,
And resolv'd to dispose of my cash,
In buying a whole corporation:

I soon heard of one to be sold,
Such a bargain, I could not forego it,
With the freedom so cheap were enroll'd
A lawyer, a priest, and a poet.

I touch'd all the aldermen round,
And paid double price for the mayor;
But at length to my sorrow I found
They'd been sold long before I came there;

In vain for sarcastical song
Did my poet his talents display,
My lawyer th' election prolong,
And the parson get drunk ev'ry day:

To my very last farthing I treated,
And set the whole town in a flame:
And since Iv'e so basely been cheated,
I'll publish the truth to their shame:

My rival aloft in his chair
Like a hero triumphantly rode,
My lawyer and priest at his ear,
My poet presenting an ode:

While unable to pay for their prog,
Their wine, their tobacco, and ale,
I was forc'd to sneak off like a dog
With a cannister tied to his tail:

My genius and spirit I feel
Depress'd by adversity's cup;
My merit, alas! and my zeal
For my country, hath eaten me up:

Yet spite of so fair a pretension,
Th' unfeeling, ill-judging *Premier*
Hath meanly denied me a pension—
Though I ask'd but a thousand a year.

Where then shall I fly from oppression,
Or where shall I seek an abode,
Unskill'd in a trade or profession—
Too feeble for taking the road!

I'll hasten, O! Bath to thy springs,
Thy seats of the wealthy and gay,
Where the hungry are fed with good things,
And the rich are sent empty away:

With you, ye sweet streams of compassion,
My fortune I'll strive to repair,
Where so many people of fashion
Have money enough, and to spare:

And trust, as they give it so freely,
By private subscription to raise,
Enough to maintain me genteely,
And *sport with*, the rest of my days."

Mr. Anstey was a fluent and elegant Latin poet. At an early period of his life he joined with a friend in the task of translating Gray's famous elegy; he turned several of Gay's fables into the Roman tongue for the benefit of his sons, then under his tuition, and he addressed to his friend Mr. Bamfyld a highly humourous poem respecting his "Election Ball," for which that gentleman had made some admirable designs, here given to the public. A version of his celebrated epistle from miss Prudence B—N—R—D to her friend, furnishes a most amusing specimen of his talents in this department.

Audi mœstum, Eliza, questum,
Nuntium audi horridum;
It devota domus tota
Barathrum Orci torridum.

Simkin frater desperatur,
Ludit, salit, turpitèr,
Ridet Jana sacra fana,
Tabitha Runt deperditur.

Ego, ut ovis, errans quòvis,
Scomma nuper omnium,
Ter beata, quæ vocata
Mane sum per somnium;

Nam procero par Rogero
Spectrum venit cœlitùs;
Dicens, Ego amore implebo
Te divino penitùs.

Cum Rogeri crine veri,
Cumque barbâ apparuit,
Barbâ, gravi, oleo suavi,
Qualem Aaron habuit.

Ego tremere, fremere, gemere,
Calcitrans magnoperè,
At me superat, deindè recuperat
Spiritus intrans properè.

Dixi primùm, pectus imum
Gravitèr pulsat incubus;
At lætabar, illuminabar,
Rapta sacris ignibus.

Quin dilectum redi spectrum,
Perfice hæc negotia;
O mi Medice, tecum reduce,
Cursûs ibo socia.

Ego metam tecum petam,
Currum nunc ascendimus,
Fides junxit, gratia inunxit,
Adque cœlos tendimus.—"

We now take a reluctant farewell of this popular, witty, and truly original writer. Our regret for the loss of so great a luminary of the poetical world, is softened only by the reflection that it cannot be esteemed irreparable, since there remains one who follows him with not unequal steps.

ART. VIII. *Latin and Italian Poems of Milton, translated into English Verse, and a Fragment of a Commentary on Paradise Lost; by the Late* WILLIAM COWPER, *Esq. with a Preface, by the Editor, and Notes of Various Authors.* 4to. pp. 328.

THE office of poetical translation has frequently been contemned by men unworthy to attempt it, for works of genius it is one that only genius should perform. We hail the present volume as affording a glorious illustration of this neglected truth. The Latin poems of Milton have many claims to our attention. Composed, for the most part, before he had attained his twentieth year, they serve to illustrate the progress of his mind, the order of his studies, the course of his juvenile ideas. They derive further importance from the consideration that upon them alone was founded the brilliant reputation of their author amongst the scholars and poets of Italy, who must be understood to have discerned in them the dawn of a sublime and astonishing genius, for it would be unjust to suppose that on this occasion these polished courtiers only indulged the adulatory propensity of their nation without anticipating that future progress of Milton's fame and excellence which was to convert the hyperboles of flattery into modest commendation.

It seems to be now admitted by all candid and qualified judges, that no Latin verse of equal purity and elegance with his own, had in Milton's time been produced by any English scholar, and the decisive test of faithful translation has proved that it is by no means in Latinity alone that their excellence consists. Elegy I. addressed to his friend Charles Diodati, is chiefly remarkable for alluding in a high indignant tone to his treatment at Cambridge, it also bears witness to his fondness for theatrical representations in lines more copious and not less beautiful, even in the version, than the celebrated ones in L'Allegro and Il Penseroso with which it may be entertaining to compare them.

"Here too I visit, or to smile, or weep,
The winding theatre's majestic sweep;
The grave or gay colloquial scene recruits
My spirits, spent in learning's long pursuits;
Whether some senior shrewd, or spendthrift heir,
Suitor, or soldier, now unarm'd, be there,
Or some coif'd brooder o'er a ten years' cause,
Thunder the Norman gibb'rish of the laws,
The lacquey, there, oft dupes the wary sire,
And, artful, speeds th' enamour'd son's desire.
There, virgins oft, unconscious what they prove,
What love is, know not, yet, unknowing, love.
Or, if impassion'd Tragedy wield high
The bloody sceptre, give her locks to fly
Wild as the winds, and roll her haggard eye,
I gaze, and grieve, still cherishing my grief,
At times, e'en bitter tears! yield sweet relief.
As when from bliss untasted torn away,
Some youth dies, hapless, on his bridal day,
Or when the ghost, sent back from shades below,
Fills the assassin's heart with vengeful woe,
When Troy, or Argos, the dire scene affords,
Or Creon's hall laments its guilty lords."

The poem ends with an enthusiastic eulogy of British beauty. The "bright locks," soft cheeks, and "gem surpassing eyes" of his fair countrywomen awaken the highest strains of the

youthful bard, who calls upon all other countries, ancient and modern, to yield the palm to them, from whose dangerous charms, however, he himself determines to seek an asylum even in hated Cambridge. Elegy III. laments the death of the bishop of Winchester (Andrews), in the beginning there is too much of a puerile kind of expostulation with death, but the poet amply redeems himself afterwards by the beatific vision of his ascent into bliss and glory.

" While I, that splendour, and the mingled shade
Of fruitful vines, with wonder fixt survey'd,
At once, with looks, that beam'd celestial grace,
The seer of Winton stood before my face.
His snowy vesture's hem descending low
His golden sandals swept, and pure as snow
New-fallen shone the mitre on his brow.
Where'er he trod a tremulous sweet sound
Of gladness shook the flow'ry scene around:
Attendant angels clap their starry wings,
The trumpet shakes the sky, all æther rings,
Each chaunts his welcome, folds him to his breast,
And thus a sweeter voice than all the rest;
" Ascend, my son! thy father's kingdom share!
My son! henceforth be free'd from ev'ry care!"

To him who has an ear and a soul for the sweetness of verse, we need not point out the exquisiteness of the couplet answering to the line,

" Intremuit lœto florea terra sono."

A majestic design by Flaxman fitly embodies this glorious dream.

The fourth elegy was addressed by Milton in his 18th year to his learned and excellent tutor Thomas Young, then chaplain to the British factory at Hamburgh. He writes to console his friend under the horrors of war, then laying waste the north of Germany, and at length breaks out into an indignant apostrophe to his country, then the mother of few such *men* as this *boy:*

" Thus horror girds thee round. Meantime alone
Thou dwell'st, and helpless in a soil unknown;
Poor, and receiving from a foreign hand
The aid denied thee in thy native land.
Oh, ruthless country, and unfeeling more
Than thy own billow-beaten chalky shore!
Leav'st thou to foreign care the worthies, given
By Providence, to guide thy steps to Heav'n?
His ministers, commission'd to proclaim
Eternal blessings in a Saviour's name!
Ah then most worthy, with a soul unfed,
In Stygian night to lie for ever dead!
So once the venerable Tishbite stray'd
An exil'd fugitive from shade to shade,
When, flying Ahab, and his fury wife,
In lone Arabian wilds, he shelter'd life;
So, from Philippi, wander'd forth forlorn
Cilician Paul, with sounding scourges torn;
And Christ himself, so left, and trod no more,
The thankless Gergesene's forbidden shore."

In this admirably translated passage, we observe however two lines to which justice has not been done.

" Digna quidem, stygiis quæ vivas clausa tenebris,
Æternâque animæ digna perire fame."

To live imprisoned in Stygian darkness, and perish by the eternal hunger of the soul, is much sub-

limer, as well as more distinct, than "to lie for ever dead in Stygian night with an unfed soul." The elegy "on the approach of spring," and the following amatory one display great luxuriance and fertility of fancy, but they are too mythological, and have much in them of the young academician. Cowper has here done all for his originals that a master of language and of melody could effect. There is one philosophical piece of remarkable weight and energy, entitled "Nature unimpaired by Time," and a very singular and original one "On the Platonic idea," which are also given with full effect in a nervous diction, and blank verse that rivals Milton's own in stately motion and majestic ordinance. But both these pieces are excelled by that "To his father." A tribute of affection and filial gratitude so reverential, so sincere and simple in its manner, in the views and sentiments it unfolds so dignified and sublime, that great as had been the care, the tenderness, and liberality of this favoured parent, we feel him to have been nobly repaid. What a prospectus of future studies follows the large enumeration of past acquirements in the following lines.

"No! howsoe'er the semblance thou assume
Of hate, thou hatest not the gentle Muse,
My Father! for thou never bad'st me tread
The beaten path, and broad, that leads right on
To opulence, nor did'st condemn thy son
To the insipid clamours of the bar,
To laws voluminous, and ill observ'd;
But, wishing to enrich me more, to fill
My mind with treasure, led'st me far away
From city-din to deep retreats, to banks
And streams Aonian, and, with free consent,
Didst place me happy at Apollo's side.
I speak not now, on more important themes
Intent, of common benefits, and such
As nature bids, but of thy larger gifts
My Father! who, when I had open'd once
The stores of Roman rhetorick, and learn'd
The full-ton'd language, of the eloquent Greeks,
Whose lofty music grac'd the lips of Jove,
Thyself did'st counsel me to add the flow'rs,
That Gallia boasts, those too, with which the smooth
Italian his degen'rate speech adorns,
That witnesses his mixture with the Goth;
And Palestine's prophetic songs divine.
To sum the whole, whate'er the heav'n contains,
The earth beneath it, and the air between,
The rivers and the restless deep, may all
Prove intellectual gain to me, my wish
Concurring with thy will; Science herself,
All cloud remov'd, inclines her beauteous head,
And offers me the lip, if, dull of heart,
I shrink not, and decline her gracious boon."

The English reader may now compare the poem on the death of Damon with Lycidas. The subject of the two elegies being the same, and the affectation of the pastoral character deforming both, the inequality of poetical merit appears surprising. The use of a foreign language certainly cramped the genius of the poet, many men might have composed the Epitaphium Damonis, we feel that only Milton could have produced a single stanza of Lycidas. Few of these pieces now remain to claim our particular attention; that to Manso does not appear to us particularly excellent. The poem "On the 5th of November," was

passed over by Cowper, as well as two or three smaller ones on the gun-powder plot, from a reluctance to "trouble the dying embers of ancient animosity," which we cannot but lament, however amiable its motive, since it has deprived us of that amongst Milton's Latin poems in which originality, and a kind of epic invention, are most conspicuous.

Deeply penetrated as was our great poet with the love of those ancient masters, in whose languages he was so thoroughly versed, and ambitious as he must have been to extend his reputation on the continent, we ought to feel it as a most fortunate circumstance that he so early formed the resolution of intrusting his principal works to his native tongue, and his fame to the justice of his countrymen. By this very confidence our language has been rendered worthy of its great deposits; no one can now entertain Lord Bacon's apprehension that it should sometime "play the bankrupt with books;" those books have given it stability.

It was a proper tribute to the memory of Milton to render all his works accessible to all; and it is gratifying to see this tribute paid by him most able duly to discharge it—him upon whom, if upon any, fell the mantle of the ascending bard, him to whom Milton would have said, though all prior and contemporary poets could have passed in review before him—"My son, be thou only my interpreter."

The plan originally suggested by his bookseller, imposed upon Cowper the labour of a commentator as well as that of a translator. The poet entered upon the latter part of his task first, and *that* is completed whilst of the other, owing to the deplorable depression of mind which so long disabled him, only a very small part was accomplished. Mr. Hayley informs us, that after illustrating by a running commentary the two first and part of the third book of Paradise Lost, Cowper had resolved to alter his plan, and throw his critical remarks into the shape of dissertations on each book. Two of these dissertations the editor believes to have been actually finished, but to have perished in the confusion of his papers; and the original annotations are all that now remain to us. These are such as make us keenly regret that we possess no more. By many readers they will be regarded as too theological; but exquisite is the feeling of poetical beauty and sublimity that they evince, and they contain remarks on the mechanism of blank verse and the diction of poetry, that will richly repay the perusal of every student of the muse.

In notes like the following, we obey with delight the guidance of a critic who, according to his own apt and beautiful metaphor, holds in his hand a plummet capable of sounding every depth explored by the most daring of human geniuses.

"Line 488. *As when from mountain tops* - - -

"The reader loses half the beauty of this charming simile, who does not give particular attention to the numbers. There is a majesty in them not often equalled, and never surpassed even by this great poet himself; the movement is uncommonly slow; an effect produced by means already hinted at, the assemblage of a greater proportion of long syllables than usual. The pauses are also managed with great skill and judgment; while the clouds rise, and the heavens gather blackness, they fall in those parts of the verse, where they retard the reader most, and thus become expressive of the solemnity of the subject; but in the latter part of the simile, where the sun breaks out, and the scene brightens, they are so disposed as to allow the verse an easier, and less interrupted flow, more

suited to the cheerfulness of the occasion."

"LINE 533. *As when to warn proud cities.*

"A captious reader might object to this simile as exhibiting a comparison of the subject with a thing that never existed, for that in fact no such *aërial knights* were ever seen in the clouds, except by the dreaming vulgar. But let such readers confine themselves to prose. Verse is not their element. It is always lawful for a poet to avail himself of a prevalent, and popular opinion, and to realize a creature of the fancy, merely for the sake of embellishment, and illustration."

"LINE 648. - - - *Before the gates there sat*

"To the remark and quotation made by Dr. Newton, it may he added by way of comfort to all, who like Bishop Atterbury, have a taste for the extraordinary beauties of this passage, that if allegories are to be banished (as Mr. Addison, thinks they should be) from the Epic, this of Milton will not be proscribed alone, but Homer's famous allegory, in which he personifies prayer and injury, must go with it. See Iliad 9. line 498. Perhaps also the group of allegorical figures assembled by Virgil at the mouth of Tartarus, must accompany them; but this is left to the decision of those who can persuade themselves to part with an exquisite beauty, for the sake of a slight, indeed a fanciful, objection. See Virgil Æn. vi. line 273. See also Dr. Newton's note on line 965."

"LINE 934. - - - *and to this hour Down had been falling* - - -

"This expression is like a fathoming-line put into our hands by the poet for the purpose of sounding an abyss without a bottom. Nor is this the only passage in which Milton sublimely and with great effect, by the help of a mere supposition, assists our apprehension of the subject. In the 6th book we find one similar to this, where describing the battle of the angels and the dreadful din, that it occasioned, he says—

- - - - - - - - - - - - - - - - - all heav'n
Resounded, and had earth been then, all earth
Had to her centre shook."

Mr. Hayley has added to this volume a preface, and a set of notes on Milton's Latin and Italian poems, some of them his own, many borrowed from Warton and others. They tell us almost all that we want, and much that we do not want, to know.

ART. IX. *Poems, by* MATILDA BETHAM. foolscap, 8vo. pp. 116.

TO pronounce to youthful genius the cheering words, "go on and prosper!" is that delightful part of our critical duty which atones to us for all the unpleasant offices it imposes. We perform it with peculiar alacrity in the present instance, because the internal evidence of this little volume convinces us, that the dispositions of its author must be as amiable, and her principles as correct, as her fancy is rich, and her diction graceful. These poems are sentimental in the best and purest sense of the word; they describe feelings natural and simple, yet refined, keen but not extravagant, tender but not to weakness. Much originality also, and considerable inventive powers are displayed in the characters and situations introduced; for Miss Betham has avoided the offensive egotism of our ordinary sonneteers and elegy writers, who make their own "poor hearts" the scene of all the exquisite emotions they are pleased to describe. The following specimens cannot fail, we think, of interesting our readers, and they are by no means superior to many others which might have been selected.

"See yon tall stripling! how he droops forlorn!
How slow his pace! how spiritless his eye!
Like a dark cloud in summer's rosy dawn,
He saddens pleasure as he passes by.

Long kept in exile by paternal pride,
He feels no joy beneath this splendid dome!
For, till the elder child of promise died,
He knew a dearer, though a humbler home.
Then the proud sail was spread! The youth obey'd,
Left ev'ry friend, and every scene he knew;
For ever left the soul-affianc'd maid,
Though his heart sicken'd as he said—Adieu;
And nurses still, with superstitious care,
The sigh of fond remembrance and despair."

"Thrice lovely babe! thus hush'd to rest,
Upon thy warrior father's breast!
Avails it, that his eyes behold,
Thy rosy cheeks, thy locks of gold!
Avails it that he bends his ear,
So fondly thy soft breath to hear!
Or, that his rising smiles confess,
A gracious gleam of tenderness!
The sweetest spell will scarce have pow'r
To hold him for one absent hour!
Some plant that ceases thus to share,
A daily friend's auspicious care,
Relaxes in its feeble grasp,
The flow'ry tendrils soon unclasp,
Loose in the heedless æther play,
And every idle breeze obey!
Thus vainly had I sought to bind;
Thus watch'd that light, forgetful mind,
Till smiles and sunshine could restore,
My often-blighted hopes no more!"

"And beats my heart again with joy!
And dances now my spirit light!
The skiff that holds my darling boy
This moment burst upon my sight!
Nor yet distinctly I perceive
Amid the crew his well-known form,
But still his safety I believe,
I know he has escap'd the storm.
I feel as if my heart had wings,
And tender from excess of bliss,
His form, which airy fancy brings,
In fond emotion seem to kiss.
Welcome the wild, imperfect rest,
Which these bewilder'd spirits share!
Welcome this tumult of the breast,
After the shudder of despair!
My Robert he is brave and strong,
He will these flowing tears reprove.
Alas! how little know the young,
The tremor of a Mother's love.
For we are weak from many a care,
From many a sleepless, anxious hour,
When fear and hope the bosom tear,
And ride the brain with fevering power.
But lo! he cheerly waves his hand!
I hear his voice! I see his face!
And eager now he springs to land,
To meet a Mother's fond embrace!
This failing heart! but joy to me,
If heaven in pity is thy guard;
And of the pangs I feel for thee,
Protection be the dear reward!"

Possessing, as this lady evidently does in a high degree, the first requisite of a sentimental poet, genuine feeling, she ought not to be discouraged by the occasional imperfections which we shall freely point out. In this instance, if we chasten, it is because we love; what we see already beautiful, we desire to see more beautiful; and what appears to us a fair promise of future excellence, we wish to assist in bringing to its full accomplishment.

Our first and strongest injunction to her is to avoid obscurity. The last verse of "the grandfather's farewell," and several of the stanzas "on the regret of youth," furnish examples of this fault: in these and some similar instances which occur, the author will probably perceive on farther consideration, that in the effort to be brilliant she has deserted good taste and simplicity, and by employing metaphors and allusions where a plainer mode of expression was required, has puzzled instead of delighting her reader. The next piece of advice that we shall offer is to employ words in their proper meanings, and to shun the *cant* of poetical diction. Why the *tiney* pleasures of youth? Why borrow from Gray a word which he borrowed with so little advantage from Shakespear—to *hurtle*? Thirdly, we counsel Miss Betham to obliterate from the next impression of her poems, all their juvenilities, and to render the whole volume equal to her present degree of talent and

proficiency. Let the "lines to a young gentleman" find no acceptance; let the "fragment" be completed or expunged, and let not a few pretty stanzas protect "Edgar and Ellen." Ballad is not the province of our author. "The old shepherd's recollections" is a poem full of beauties, it bears the decided impress of a mind much above the ordinary standard, but its opening is neither happy nor perfectly distinct, and there is great awkwardness in so long a soliloquy. Though we could allow the old man himself to tell so many facts that he knew before, we cannot permit him to waste his exhortations and remarks "upon the desert air." The poet should either furnish him with an auditor, or give the narration in her own person. The latter mode would perhaps be the best, as neither the language nor sentiments of the piece have any thing characteristic of an old shepherd; but then we should regret the lines where he describes the feelings with which he was inspired for Osborne, feelings which almost every one must have experienced in the season of ingenuous youth, but which we never remember to have seen so delicately and accurately described before.

We shall oblige our readers with the passage, only premising that there is a defect of grammar in the sentence where the simile of the diamond is introduced.

"Kind, gentle Osborne! half a century
Has silver'd o'er the crisp and yellow locks
Of thy young auditor, but memory still
Grasps the torn record of my weary life,
And finds full many a page to tell of thee!
Oh! ye who have a friend ye truly love,
One whom your hearts can trust, whose excellence
Was not obtruded boastingly to view,
But time and happy circumstance reveal'd,
Rays of quick light upon a diamond
Which else had lain unnotic'd in the waste!
Oh! hasten! hasten spedily to pay
Each debt of fond affection! lock not up
So cautiously the tribute due to worth!
Nor let reserve, as I have often done,
Enslave the sweetest feelings of the soul!
And hang around them like an envious mist,
O'er the bright radiance of the morning star,
Leaving us nothing but a spot of light
Bereav'd of all its lustre! For my friend,
He never knew that there was one on earth,
After a parent felt the touch of death,
And Love, a weeping pilgrim, turn'd away
Far from his dwelling — Oh! he never knew,
That there was one who would have follow'd him,
With steady kindness, even to the grave!
Thou dear, neglected friend! to whom I owe
All that sustains my heart, and makes me think
The gift of life a blessing, Oh! forgive
That in thy sorrows, my forgetful tongue
Spake not of zeal and service; of the debt
Which gratitude was emulous to pay!
I might have trimm'd the dying lamp of hope,
And cheer'd the bitter hours of banishment:
But Oh! my youth was fearful, and I felt
So deep an awe of that unspotted worth
And saint-like gentleness—such a mistrust
Of my own powers to tell him what I wish'd,
That I resisted all my feelings claim'd,
In anguish I resisted; but a spell
Hung o'er me and compell'd me to be mute."

The passage beginning, "had'st thou the power," &c. is scarcely intelligible, but the original and finely touched character of Lora, nobly redeems all defects. On the whole, we are convinced, that no-

thing but a culpable degree of indifference in the public, or of indolence in Miss Betham, can prevent her from rising to a very flattering rank among the poets of the day. We shall rejoice to announce a second edition of her poems, with corrections, retrenchments, improvements and additions.

ART. X. *The Crusaders, or the Minstrels of Acre. A Poem, in Six Cantos.* 4to. pp. 152.

HERE is a new proof of the popularity of Mr. Walter Scott's productions, a poem of considerable merit avowedly suggested by the perusal of "the lay of the last minstrel." It is only in form and measure, however, that it resembles this spirited model; the incidents, the sentiments, the diction of "the Crusaders" have all been derived from different sources. The spirit of crusading, that heroic phrensy of the middle ages, has supplied abundant fuel to the poetic fire of all succeeding times. Tasso himself did little to exhaust this copious store of wonder and delight; and even yet its riches would amply reward the attention of the best poet Europe could produce.

A few of the events of the third crusade are here commemorated. After the death of Frederic Barbarossa and his son, and the recapture by Saladin of Jerusalem and Ascalon, Lusignan collects the remnant of the Christian forces for a last effort, and forms the siege of Acre.

"Monarch! Why tempt the rash emprise?
Four spears for one the bands within
To each assailing dart oppose.
Without, exulting Saladin,
As when o'erjoy'd the fowler spies
His snares the winged flock enclose,
Anticipating triumph proud,
Leaps from his seat, and praises loud,
False Prophet, on thy name hath spent.
'For lo! The remnant of my foes
Within my grasp is pent.'

Nor vain the Paynim boast.
Twice nine long months behold the Red-cross host
Besieging, but in narrow bound
For self-protection bulwark'd round,
On scanty meal of flesh impure
Pining, a straiter siege endure;
Or sallying, with but half their train
Beaten to their hold again.
See the glad town the stores of Nile
From victor fleets receive and smile.
But toil, contagion, day by day
And pale despair the camp decay.
And when at length their turrets tall
On groaning wheels approach the wall;
Ere drawbridge drops, or engine plays,
Down comes in noisome torrents dire
The inextinguishable fire:
And beam and iron bolt and bar,
And flints prepared for missile war,
And combatants enclosed in general ruin blaze.

As when, Samaria's guilt forgiven,
While in effectual prayer the knee
Elijah bow'd, Gehazi stood
Prompt to discern the rising flood,
A cloudy speck as lifted hand
Minute, with shadowing canopy
Ere long to span the arch of heaven,
And renovate the parched land:
From Carmel's top the watchman's eye,
By disappointment unreprest,
From dawn till evening twilight fail
Sweeps earth and sea in gleaming sail,
Or dusky cloud, where dips the sky,
The first dim token to descry
Of succour from the West.

And still the eye from time to time
Is cheer'd with coming aid.
For Denmark from her Northern clime
Regards her eastern brethrens' weal.
Nor Flanders mid the gains of trade,
Nor Genoa in her marble domes,
For Salem's wounds forgets to feel.
And now the youth of Pisa comes,
Skill'd to stem the wave—And lo!
'Who are these,' cry friend and foe?
'What squadrons these?' From Loire and Rhone,
And Alpine Doubs and broad Garonne,

And Creuse and Seine, thy legions, France,
By royal Philip led, advance.
Acre from Turon's rocky face
Starts as she hears the bounding joy:
And every cave in Carmel's base
Re-echoes Vive le Roy.

'Declar'st thou good? Declar'st thou ill?'
For lo! The signal from the hill
Mightier powers announces near.
What fervid hope! What chilling fear!
In blank suspense Christian and Paynim gaze;
For on the main the fog of morning sleeps—
'What contain the vapoury deeps?'
But spiring through the gloom below
Forests of masts the watchman hails.
Behold the mist at once upraise
Its curtain; and approaching slow
In solemn majesty, the sails
While gentle breezes rise to cheer,
The universal fleet appear!
Whence and what this new relief?
Fortress and shore discordant ring.
'Tis England's navy. Who the Chief?
The lion-hearted King.

With triumph flush'd from Cyprus' isle,
Where tyrant Isaac felt his power,
And rues in silver chains the hour
When base he flew on shipwreck spoil,
And shelter from the raging main
Berengaria sought in vain;
He leaps on Carmel's strand.
Mailed round their Monarch stand
Feudal chieftain, baron, knight,
And many a squire in Paynim fight
Who soon the spurs shall win.
And Churchmen from cathedral stalls,
And Abbots are come from convent halls,
By deeds of arms to cleanse their sin.
For, reckless of declining years,
Kent's Archprelate draws the sword,
And Becket's holy standard rears:
And Hubert, Salisbury's mitred lord,
The lance with proudest earl shall wield
In Acre's bloody field."

This passage is so spirited and excellent, that we were in hopes the poem would have proceeded with a kind of epic narration of the exploits of our lion-hearted king; but this it seems was not the ambitious design of its author. A few more stanzas describe the assault and capture of Acre, by the Christians: Richard enters in triumph, and on the following day invites the king of France, with the king of Jerusalem and all their train to a great entertainment which is to be enlivened by the songs of several minstrels. The five following cantos contain their respective lays. The first, and we think the best executed of these, relates the disaster of Conrad III. the leader of the second crusade. Treacherous guides, under pretence of leading him to Iconium, bewildered him amidst the deserts of Cappadocia, where famine, fatigue, and the harassing attacks of vast troops of skirmishing cavalry, almost exterminated his mighty army.

"The trumpet, hark! to council calls—
'Whither to march? To Manuel's walls,
Through deserts past return? Or steer
Yon course those sons of treachery plann'd?
'Tis death. Nor other hope remains
Than Lycaonia's fertile plains
To seek— An Arab, wandering near,
Our scouts have seized —— Iconium where?'
At once a thousand cries demand.
'Remote from your expected prey,
In Cappadocian wilds ye stray;'
The captive answers—'Where the foe?'—
'Enquire not. Quickly shall ye know.'
He adds no more: but searches round,
Now here, now there, the horizon's bound.
Nor vain the search. To left and right
Dim clouds of dust arise; and roll
Onward, impervious to the sight
As those whence thunder shakes the pole,
And opening to the sun, advance.
Now banners indistinctly stream,
And plated mail and buckler gleam,
And plumed casque and spear and lance,
And countless squadrons half reveal'd
Seem but to tell of more conceal'd.

We march and halt, and move and pause;
Till closing night her curtain draws.
Then half the army wakes in turn:
And twice two hundred watchfires burn.
And hunger scarce the morsel dares,
And thirst the cruse of water spares,
While chill'd with terror we explore
The reliques of our ebbing store.

Dawns on our march the rising sun:
And scarcely is the march begun,
When fiery horse from every wind,
Circling, beside, before, behind,
With cymbal, conch, and every note
That brays from war's barbaric throat,
Arrow and lance in volleys pour;
Then swift recede. Again the shower
Thickens: again the foes evade
Our onset. Spent, beset, delay'd,
In front and flank and rear we bleed,
Leader and vassal, man and steed.
Short progress gain'd, when day retires,
And foes withdraw, mid guarded fires
Encamp'd our limbs on earth we cast,
And snatch the meal we deem our last."

Canto III. opens upon us a highly interesting scene of life and manners little regarded by the common historians of the 12th and 13th centuries. From the earliest ages of the Romish church, there existed among the simple inhabitants of the vallies of the Alps, pious and evangelical teachers, who strenuously resisted its corruptions and usurpations. Their harmless disciples, distinguished by a primitive purity and strictness of manners, under the various names of Albigenses, Vaudois, &c. became the victims of bigotry and priestcraft. One of the minstrels is the son of a noble and excellent peasant, who was of the number of their martyrs: the story is interesting, but might have been made much more so, had our author sufficiently *hastened to the event*; but he is too desultory, too descriptive, too ornate.

Canto IV. which relates the adventures of a Christian made captive by the Schiek of Lebanon, is romantic, but rather entertaining. The celebrated story of the murderer, who by chance takes refuge with the father of him whom he had killed, is here closely copied: a pilgrimage to Mecca, and the approach of the simoon, afford very picturesque descriptions. Alas for the two remaining cantos! Our poor author mounts the white horse of the Revelations, and gallops on till breath and sense are lost. It is impossible to analyse, and would be idle to criticise such a farrago of incoherencies: we should object to the geographical inspiration by which a minstrel of Richard the first's time is made to foreknow the names of the Andes and Van Dieman's land; but over the regions of prophecy we willingly resign all jurisdiction.

The execution of this poem is unequal; the passages we have quoted are amongst the best. The author does not appear to possess a good ear; the rhythm of his stanzas can bear no comparison with that of Mr. Scott's. It would have been better for him to be restrained by the rules of a fixed measure, than abandoned to the guidance of his own fancy. He has attempted to throw about his minstrels the same kind of interest that we feel for "the last minstrel;" but the effort is too bold for his genius, and completely fails. On the whole, however, the talents of this writer are such as ought not to rust in idleness. He displays spirit, animation, feeling, and on some occasions taste; whether or not he possesses judgment, we shall be better able to pronounce when he has abandoned a study which seems to level before it all intellectual distinctions.

ART. XI. *Fowling, a Poem (in five Books) descriptive of Grouse, Partridge, Pheasant, Woodcock, Duck, and Snipe Shooting.* Foolscap, pp. 150.

THIS poem, by its subject, naturally invites comparison with "the Chace" of Somerville; but in every excellence that may strictly be called poetical, it is much inferior to that animated performance. Where Somerville would paint, this author only describes; where he would have enlivened his subject with simile or episode, our fowler gives us only sentiment, of a trite though pleasing kind. Yet is this little work by no means destitute of merit. Every line bears witness to the author's knowledge and love of his subject. That subject, too, is in many respects well suited to poetical purposes; for though we are not altogether pleased to make acquaintance with the feathered tribes by shooting them, there is still something irresistibly captivating to the imagination of all lovers of nature in the sylvan scenes to which the occupation of the fowler introduces them. The style of this piece is correct, and, on the whole, elegant, its descriptions are at once faithful and agreeable, and there is novelty and originality in many of the scenes and incidents it relates. The plan of the work is the simplest possible, and somewhat flat and languid; each book opens with the morning and closes with the night, giving the history of one day's sport. The execution is every where nearly equal, but the grandeur of winter scenery renders the account of snipe shooting, in our opinion, the most attractive.

" And does there for the fowler's hopes remain
A sport at this wild season? Yes there does;
Though of the feather'd tribes by Famine's gripe
Fall multitudes, gasping in rocky caves
And hollow trees, their little lives away.
The snipe, though sorely pinch'd, and half reduc'd
In bulk, still braves the year; with prying bill
Bores the light cover'd stream, and should it fail,
By hunger tam'd, drops in the trickling drain
Near dreaded man's abode. A lively sport
Affording to the fowler's varying hand,
As wheeling, oft returns, though often sprung,
The noisy bird. But a far nobler spoil
Awaits him on the river; where the rocks
Aiding the roaring stream, it keeps at bay
The eager frost, and many a broken pool,
Half liquid and half solid, forms; the haunt
Of all the kindred tribes that love to cleave
With glossy breast and paddling feet the flood;
Widgeon, or teal, or duck, — majestic swan,
Or heavy goose—with many a fowl beside
Of lesser size and note, who, when the world
Has sunk to rest, beneath the moon-beam dash
The sparkling tide. To-day we spring the snipe,
And with an eye as keen as does the bird
Himself, by hunger's strongest law compell'd,
Explore each shelter'd drain, or hollow ditch.
Curl'd on their warm and strawy beds repose
My dogs, save two, whose coats sable and white,
And speckl'd legs, and tail well fring'd, and ears
Of glossy silken black, declare their kind,
By land or water, equally prepar'd
To work their busy way. My steps alone
These follow in the depth of Winter's reign.
O'er many a mead, and many a marsh we pass,

Deep frozen; 'till at length we reach a moor
Fast by a village, where at morn and eve
The herds, in search of drink, with pond'rous feet
Have pierc'd the rushy pools. With flatt'ring wing
Rises the clam'rous wisp—scatt'ring at first
In all directions but when high in air
Again unites, and wheels its wav'ring flight.
Oft on the shining hill they seem to drop,
And almost brush the snows, then rise again;
As quickly to the vale once more descend;
'Till now in narrower circles round the moor,
Unwilling to forsake their fav'rite haunt,
They skim, then dart with rapid wing at once
Among the rushes, — but relentless Fate
Demands a victim, and the thund'ring gun
Soon executes the stern decree — he falls,
And stains the virgin snow with crimson gore.
At the dread sound again they mount aloft,
Affrighted sore, nor with so quick return
The dang'rous ground reseek, but fall around
Beneath the sunny hedges. — Vain resource!
Soon shall we beat them up: but see, to glad
Our heart, those gath'ring clouds in the dun east
Presaging snow. Before the swelling breeze
They drive along, and blot the azure heav'ns,
And blot the fading sun. Now the thin flakes
Descending float around, but soon increase,
'Till all the mazy scene swims loosely round.
I hail the fall, my only care to keep
My priming dry: for hark! the snipes distress'd,
Are on the wing again, and hither bend
Their unpropitious way. Beneath this hedge
Screen we ourselves and dogs — close o'er our head
The birds will skim: they come, compact and close;
When instant 'mid their ranks the whistling shot
Spreads dire destruction. Various is their fate;
Some lifeless fall, others, with flutt'ring wing
Attempt, in vain, to rise again in air;
But soon one common fate involves them all;
Their poor remains of life my ready hand
With expeditious mercy seizes. Thus we urge
Our joyous sport, whilst others shiv'ring view
From smoky dwellings the wild Winter's day,
'Till early darkness creeps upon the scene:
Then slowly leave the moor, resolv'd to seek
By earliest break of day, the river's side."

ART. XII. *The Fisher Boy, a Poem, comprising his several Avocations during the four Seasons of the Year.* Foolscap. pp. 116.

IN the prefaces to certain volumes of poetry (so called) we are often amused with the conceit and arrogance that peep through the apparent humility with which an author throws his works upon the mercy of the world. To the *candid public*, to those amiable readers who allow themselves "to be pleased, they know not why, and care not wherefore," the writer addresses himself: he confesses that performances so deficient in merit as his, can only hope to find success with such an audience; he implores the clemency, he deprecates the righteous judgment of *our* awful fraternity; but at the same time, as if to arm himself against all events, he takes care to tell us, that if we

do not commend and admire his slovenly, feeble and imperfect works, the fault must be in our want of good taste and good temper. This kind of petulance and inconsistency is so common that we seldom take notice of it: very few men indeed can speak of themselves and their works without becoming ridiculous, but the preface to the volume before us is so remarkably offensive, that we cannot forbear quoting a passage as an appeal to the public in favour of reviewers, from the flippancy of authors:

" With respect to criticism, I am so far acquainted with the world of literature, as to feel convinced that I shall not escape its vindictive lash; my aim has not been to usher forth a studied production, for speaking of myself, I can with confidence affirm, that—

——— Non ego paucis
Offendar maculis, quas aut incuria fudit
Aut humana parum cavit natura.

HORACE.

I will not quarrel with a slight mistake,
Such as our nature's frailty may excuse.

And have consequently been led to hope for the same conduct from others.—Such an idea being however incompatible with the feelings of the rigid censors of literature; I must remain satisfied with explaining to them the nature of my ideas, leaving their minds to the full indulgence of those pedantic opinions, which will, in all probability, send me and my Fisher-Boy to oblivion; in despite of which:—

———Tentanda via est.

VIRGIL.

For as truth is invincible, I place the most implicit reliance on her irradiating influence, which certainly emanates from every line of my little Poem."

Undeterred by invective, we proceed to examine " The Fisher Boy," not by any " pedantic rules," for Aristotle holds no sway over the modern school of criticism, but by what appear to us the plain dictates of good sense, and a taste enlightened by the study of the best models. It is not all *truth* that is the fit object of poetry; it is not every kind of manual occupation that can be made to afford picture or sentiment; but the employment of a fisher has many interesting circumstances belonging to it, which a man of genius would have known how to seize, and to bring forward, separated from the coarser features which would deform the delineation. The subject, therefore, of this poem is not to be condemned. The scene is laid on the western coast of England, and the mackerel and pilchard fisheries, the mode of catching lobsters, shrimps, &c. with all the avocations of a fisher boy, are faithfully and fully described. A smuggling expedition is likewise introduced, but we were somewhat scandalized at the boldness with which our anonymous author defends this dark and desperate traffic, so ruinous to the morals of all who follow it. An occupation, both illegal and dishonest, ought not to find a single advocate among the lettered and thinking part of the community. Of the general execution of this piece we do not fear to say, that it is miserable. Its author boasts of the simplicity of his style, yet he says the clouds " Besiege the moon with black artillery," a line which we might suspect to be borrowed from Blackmore. He attempts to elevate the character of his work in one page, by making the Redeemer of the world interfere to save his hero from drowning, (that hero a smuggler) and in another, shows him actually *gutting* fish, and going to visit and bait with garbage, " Bob Jones's lobster pots." He also tells us that press gangs lie in wait " to nab good tars." The grammatical blunders are numerous, and the translations of Latin in the notes are ludicrously bad and wrong. Not a single vivid picture or energetic passage atones for this want of judgement and of skill. We subjoin a short specimen,—the best we can find.

" In sain-boat station'd distant from the land,
Now takes the owner of each net his stand,
For hours awaits, till on the greeny wave
He views afar the scole * of mackrel lave,
With bright effulgence wide the surface stain,
And clothe with silv'ry hue the rippling plain.
With promptitude the net is thrown to sea,
While those on shore awaiting anxiously;
The signal viewing, feel returning hope,
Spring to the shingle, and straight grasp the rope;
Then hauling hours, at length, with cheers they greet
Ten thousand mackrel, labour's produce sweet,
Which glare at once on the enchanted sight,
Blue, green, and roseat, mingling with pure white.
Full oft the seine with varied colours glows,
Its coat of pink the high-back'd piper † shows;
The flat and dark brown plaise, with soals esteem'd,
The brill, with turbot, best of fishes deem'd;
Red freckled gurnet, and the paly blin ‡,
Mullets § and thornbacks too, with prickly skin;
Nor should unheeded pass the fam'd John Dory,
By Quin renown'd in Epicurian story,
Whose side of dusky hue, with mark is fraught,
Th' impression of St. Peter's thumb, 'tis thought.
This fish, while struggling, with camelion vies,
By changing oft its colour, as it dies.
Oft in the net is found the jellied squib ‖,
Of varied tinctures, and to pressure glib;
The milky substance of the gluey bull ¶,
Whose roundish form's with pois'nous matter full.
The emmer, pollick, salmon, salmon-peel,
Dabs, flounders, whitings, and the slipp'ry eel:
Such is the varied produce summer shows,
Which from his toil the fisherman oft throws,
Bringing new comforts to the lab'ring boy,
Whose days of toiling bring on nights of joy;
Whose trust is heav'n, and whose unceasing care
Is to make her he loves his comforts share:
Who, void of art himself, is truly blest,
Does all he ean, and leaves to God the rest."

* The *scole* of Mackerel is a term used by the fishermen when they perceive a quantity of these fish from the shore, rippling on the surface of the sea; on which occasion they are instantly visible to the inhabitants of these villages, who forthwith put the boat off, and shoot the seine, when they frequently draw fifteen and sixteen thousand at one haul.

† The Piper is a small beautiful fish, which varies in its shades of pink; when dressed, its flavour is by many much admired; but, for myself, I think it insipid in the extreme.

‡ This fish is of the size and much resembles the colour of the Whiting, but is by no means equal to it in flavour.

§ Mullets, or Sea-Woodcocks, as they are denominated on the coast, on account of their excellence, are both of a red and grey complexion; the former, however, are the most estimable, and are cooked Woodcock fashion, the entrails being dressed in the fish.

‖ The Squib is not unlike a bladder distended and lengthened; it has a long snout, and throws forth a black liquor, offensive to the smell. The fishermen have an idea that the Squib poisons the Mackerel, with the hauls of which fish it is constantly taken.

¶ The Bull-fish is very extraordinary, possessing no external show whatsoever, either of limbs, or membranes; and in appearance is precisely like a round lump of jelly. The Bull, when caught in summer, with other fish, which very frequently occurs, is immediately cut into four pieces by the fisherman, in order to destroy it, as it is said to contain a deadly poison.

ART. XIII. *A Day in Spring, and other Poems, By* RICHARD WESTALL, *R. A.* 8vo. pp. 234.

IT is highly desirable that the votary of any one of the imitative arts should be sensible to the beauties of her sisters. The musician ought to feel and respect the charms of Poetry too much to sacrifice them to his most trifling convenience, the poet must cherish an admiration of painting and music if he would ever celebrate their praises in lines formed for immortality. But above all the painter ought enthusiastically to worship that noble art whose finest conceptions he is so often called upon to embody and adorn. In fact he ought to regard the study of poetry as equally professional to him with that of optics or anatomy. The most certain token of admiration is the attempt to imitate, and on this account we have always been inclined to listen with favour to the lyre touched, however rudely, by fingers accustomed to the brush and the pallet.

Mr. Westall has here displayed a refined taste for the scenes of nature, and a feeling of the characteristic excellences of the great poets, many of whom he celebrates, which is highly creditable to him as an artist, and will increase the confidence already reposed in the efforts of his learned and enchanting pencil. It would give us pleasure to speak with commendation of his poems abstractedly considered, but in fact we cannot consider them as very happy productions. The descriptive piece wants distinctness and general effect; the odes are more ambitious than correct or excellent, and the smaller pieces never rise above the elegant. One of them however which has some ingenuity and novelty to boast, we have a satisfaction in quoting.

Lines addressed to a Friend on the Birth-day of Emeline, in October.

"Awake! arise! this natal day
Demands a prompt and ardent lay;
Happiest lover, rise and twine
A garland for thy Emeline.
What though sedate October knows,
Nor musky pink, nor flaunting rose;
And though the jas'mine doth not shed
Its gales of perfume round her head,
Yet bloom the myrtles, and appear
Unchang'd throughout the changing year;
Nor can the garden, or the grove,
A plant produce more like to love:
No careless hand its form can raise,
No thoughtless heart secure its days;
When summer pours refulgent heat,
It seeks the shelter'd cool retreat;
When icy winter wraps the streams,
Desires the warm refreshing beams;
In every season asks the bliss
Of still, unvary'd tenderness:
Possess'd of this, its leaves are seen,
For ever fresh, with glossy green;
Possess'd of this, its blossoms glow,
All lovely, spite of winter's snow.
Happiest lover! seek no more,
Nor the garden flowers deplore;
Of myrtle be the garland made,
Design'd that beauteous brow to shade;
But here and there the wreath adorn
With ripen'd ears of fruitful corn."

We cannot conclude without censuring the wasteful manner in which this volume is printed: six of its octavo pages are devoted to a piece of four 8 line stanzas!

ART. XIV. *The Plants a Poem. Cantos the first and second, with Notes and occasional Poems, By* WILLIAM TIGHE, *Esq. crown* 8vo. pp. 156.

THE title of this poem, besides being extremely flat, does not well express its nature. These two cantos entitled "the Rose, and the Oak," form half the projected work, only two more, "the Vine,

and the Palm," being requisite to its completion. It was his object, Mr. Tighe informs us, not only to bring together the most remarkable circumstances relative to each of these four plants, and to combine many of the ideas of association which the review of each subject may naturally awaken, but also to consider them respectively as emblems of the *four* affections, so he is pleased to style them, of love, of liberty, of friendship, and of religion. There is something very quaint in this latter part of the scheme: the day of emblems, we apprehend, is nearly ended, and though the rose has long been typical of love, or rather of beauty, and the oak of patriotism, the vine and the palm are by no means so decidedly or exclusively appropriated to friendship and to religion. In availing himself of all the associated ideas and circumstances that come within his reach, this poet has done wisely; almost all the beauty of his work is derived from its classical allusions, and this is the reason we apprehend of the great superiority of his first canto over the second. The Greeks, whose very name acts like a talisman in calling up the images of grace and beauty; the ancient Greeks, lived among roses: with the rose they crowned their goblets, with the rose they adorned the door or the tomb of their mistresses, and the shrines of their gods. Several beautiful legends relative to this flower are here related, and some notes, equally elegant and solid, offer all the information respecting it that a scholar, a man of taste, and a naturalist, has been able to collect. The versification of this poem is not so good as might be expected from so cultivated a writer. Some of the lines consist of twelve syllables; a deviation from the ordinary structure of blank verse for which as we apprehend neither reason nor good authority can be adduced. In rhymed heroic verse, the temperate use of the alexandrine is certainly conducive to richness as well as variety of cadence, but what advantage is to be gained from it in a measure perpetually broken by irregularly recurring pauses, where the terminations of the lines are scarcely ever perceivable? A few verbal inaccuracies likewise occur. The adjective *origian* we believe to be unprecedented, to *exude* is improperly used instead of *to express*, and we object to the "*crimsoned* of the velvet robe." Why form a new and awkward verb where the old adjective would answer the purpose so much better? The exordium of this poem appears to us very good.

"Inspire me Love, if ever at thy shrine
I bowed, and with thy vernal flowers entwined
My willing brow; inspire me, Love, to sing
Thy favoured plant: and thou, sweet bird of eve,
Companion of the Rose, attend and teach
My ancient theme to emulate thy song,
Not new, but pleasing to the vacant ear.
Not mine the vain attempt, to seize a wreath
Unsought before, or, with a novel lay,
Arrest the wood-nymphs in their circling dance.
By Greece, by Persia, and by every muse,
In every clime, adored, thy flower I sing,
Dear bird; o'er whose expanding breast, thou dost
For ever bend in quivering joy, and pour
Thy amorous plaint, where happy Shiraz tends
Her roseate harvest, and, with patient skill,
Where Bactrian or Indian slaves extract
The purer essence, and the scented oil.

I sing thy love, upon whose virgin bough

Thou carrolledst in Eden, (ere the bowers
Of Paradise were blasted by the breath
Of sin, or ere the canker pierced the heart
Of thy innocuous paramour, the Rose ;)
Nor dreamst of change ; till thorns began to start
And bristle o'er her tender stem ; emblems
Of varying pain, whose Proteus forms invest
The buds of pleasure, since the reign of ill
Commenced, and universal nature mourned.
Thornless she might have bloomed for ever there,
While endless joy, and pleasure unreproved,
Invited, to those peaceful shades, the choirs
Of Heaven, o'er whose Seraphic heads were hung
Her flowers, combined with everlasting crowns
Of amaranth and blest amaracus.
Then sangst thou joyously, sweet bird of eve,
Long ere the Thracian damsels, or the muse
Of Greece, had weaved thy melancholy tale ;
Long ere the fabled goddess from the sea
Had sprung, or Pallas from the front of Jove.

Not such the fading flowers, which after times
Showered on the Grecian Hymen, or which bound
The mystic Mahia in her floral car.
Not such the wreaths impure, which zoneless nymphs
Hung on the portals and the perfumed shrines
Of Erycinian Venus. Loud, the choir,
With lute and tabour, and with rapturous peal,
Adored the queen, and, in their songs, proclaimed
The Rose, the ensign of her conquering power ;
When to her car triumphal she had bound
The mighty son of Saturn, and to all
The empyreal conclave gave new law.
In softer melody, they chaunt the tale
Of Syrian roses, springing from the blood
Of fair Adonis slain ; or those, which drank
The glowing drops from the immortal veins
Of her, who, rushing mid the thorny brake
Distracted, hung o'er fair Adonis slain.

Long did ye bloom around the Gnidian fane,
Ye Syrian roses, whom the Idalian Queen
Made regents of her bower ; on whom she breathed
Her own sweet breath, and with perfume divine
Endued for ever! Hence, propitious Love
The emblem of his fleeting joy beholds
In every clime spontaneous ; from the snows
Of *Labrador*, and foggy shores, that skirt
The gulfs of *Hudson*, to the warmer plains,
Where rolls Potowmac his gigantic flood,
Where *Pensylvania* breathes the sultry gale,
Or *Carolina* wakes her tardy flowers."

The account given by Pliny of the playful contention between Pausias the painter and his mistress Glycera the garland weaver, is expanded into a pretty little tale gracefully related. In writing of the oak our author has been tempted to ramble too far into the fields of history. Cowper indeed carries us from the view of Yardly oak to the history of Adam, and had he proceeded with that of his children to the present day, he would but have prolonged the delight of his readers, but let all inferior geniuses beware of imitating the desultory march of that great master, he carries along with him a spell which compells us to attend him, but his imitators have no spell ; we stand still, gaze at them perhaps for a while, and then are content to lose sight of them. There is considerable poetical beauty in the passage we are about to quote, but a succession of even such passages, will fatigue unless directed to one great end.

Nor arctic snows, nor equatorial heat
Can rear the monarch of the hallowed grove,
Whose nervous arms to freedom consecrate
Disdain to spread o'er plumed and languid slaves
Their salutary shade; disdain to crown
The pathless wild usurped by howling storms.
Climes to the Oak congenial give to man
The elastic fibres of a stronger arm,
And steel the soul with courage to pursue
The stormy wake of glory. On Thracian hills
The warlike band amid their woods prepare
Unceasing war: from Macedonian vales
Fringed by the varying shade the heroes sprang,
Who, emulous of Bacchus and his gods,
Beyond the affrighted Indus reared the pride
Of Grecian trophies; whom the grateful Nile
Adored, delighted with a milder yoke.
By hands heroic from the docile stem
Were hewn the plough divine and rolling car:
So glowed the harvest o'er the virgin earth;
So grew the arts of life; when now no more
The beech, nor Jove's own tree, first nurse of man,
The towering Esculus gave aliment,
And habitation to the simple swain;
When now no more insceptered with his club,
The savage hunter tracks the wood, and rules
The tenants of the boundless waste; and now
No more in shaggy spoils and trophies clad,
Torn from the lion or the prostrate bear,
Claims kindred with his gods. Then rose the tower,
The battlement and temple; then the steer
Bowed down his golden horns beneath the axe,
And stained his garlands with innocuous blood;
Then, crowned with oaken chaplets, marched the priest
Of Eleusinian Ceres, and with boughs
Of Oak were overshadowed in the feast
The teeming basket, and the mystic vase.
With boughs of Oak was graced the nuptial train;
And Hecatè (whose triple form surveys,
And guards from rapine the nocturnal path)
Entwined with boughs of Oak her spiral snakes."

"The stormy wake of glory," presents a very striking as well as novel image, we are sorry that in this line the measure should be so imperfect. Faulty as the plan of Mr. Tighe appears to us, we should be sorry to discourage him from giving to the world his remaining cantos. He possesses powers of composition and stores of various knowledge which we had rather see somewhat misemployed than idle.

ART. XV. *The Cruise; a Poetical Sketch in Eight Cantos. By a Naval Officer.* 8vo. pp. 440.

WE are informed by the preface that the poem before us is the produce of the leisure of a naval officer, who was obliged to spend some time on shore in order to recruit a constitution impaired by hard service.

That the scenes here described are copied from the life by one who has himself been personally engaged in them, we are fully convinced by the accuracy of detail and the vivid stamp of reality by which the whole is impressed. We have to regret however, that the very imperfect knowledge which the author betrays of the art of versification, will at the very outset disgust most *belles lettres* readers, and thus deprive them of the entertainment

which the narrative part of the work is so capable of affording.

For ourselves we are not so fastidious as to reject an interesting production, though uncouth, though occasionally vulgar, if, as is the case with the one before us, it evinces sound sense, just sentiments, and describes with the nervous accuracy of truth those scenes both ludicrous and terrible, which very rarely present themselves to the accomplished poet.

The events here treated of are supposed to occur on board a British frigate, during a cruize of two months off the coast of Spain. The first canto describes the unmooring, weighing anchor, and departure, and the routine of duty during the first night. The second canto commences with the morning watch, a little before day-break, then proceeds to a forcible exposition of the necessity of employment to the crew of a man of war, and the duty of repressing a spirit of gaming. The reader is next entertained with an animated description of a general exercise at great guns and small arms, and is introduced to the first lieutenant; to this succeeds the description of dinner, of the afternoon's employment, and of the evening sports.

The third canto describes various pastimes and amusements both of the officers and men, including two pitched battles at single-stick. The captain's library is enumerated, and the commander of the marines, the surgeon, and the chaplain are introduced.

The fourth canto contains more characters, and further particulars concerning the duty on board ship. A strange sail is seen and chased during the night. A waterspout makes its appearance, with other prognostics of an approaching gale, such as porpoises and petrels. The latter are called by the sailors, *Mother Carey's chickens*, and are the objects of much superstitious reverence. The captain of marines shoots at one of these winged witches, and a young midshipman begins to whistle. These inauspicious circumstances are observed by "old ugly John the cook," who

"No sooner heard the fearful whistle,
Than gummy Jack begins to drizzle,
Not pearly dew drops from the rose,
Such as from weeping beauty flows;
But such as slowly oozes when,
The coal is full of bitumen!—
As much from nose, as e'er from eyes,
Accompanied by heavy sighs:
"O Lord!—ould Mother Carey vext,
Davy, with whistling d—d perplext;
And in the ship too Parson Text!—
It's all up with us!—that's most sartin!
Devil a bit, we make our fortin!
All hands will be misfortunet,
I would my whole allowance bet!"
Thus vex'd in spirit, down he goes,
Blowing like horn his great conch nose.
Unsettled weather had indeed begun,
Becoming worse, as clos'd our this day's run;—
For mark!—before the first dog-watch's bell,
From the west quarter had set in a swell!
As the sun sinks, it spreads a wat'ry glare,
That worse than darkness is.—The hollow air
Now breaks, at intervals, the awful hush,
With an impressive sort of moaning rush.
These passing blasts come sweeping from the west,
Which threat'ning horizon is quickly drest
In all the blackness, sablest black can boast;
Looking most like the frowning, shrouded coast:
That is, it is of such compact adherence
As to have to an ir'n-bound coast appearance†:
Tho' now we're cruising very far from shore,
Lisbon, the nearest port within our pow'r."

The usual precautions are taken for securing the ship, in doing

† A bluff rocky coast is denominated by mariners, "iron bound."

which a man falls overboard, and is with difficulty recovered.

In the fifth canto the gale bursts on the ship in a squall of wind, lightning, and rain, just at sunset, the particulars of which are introduced by the following very striking description.

"So then conceive the ship made tight,
As real seamen think it right;—
That helmsmen's ship the hooded coat
Of painted canvass, dress afloat,
In weather rough, of right good worth:
Thus are they dry, as in their birth.—
For boots of hardy Fisher suit,
When oil'd, from feet the wet to shoot.
That but the watch looks out at last.
That onward comes the rushing blast;
That deepest darkness spreads around,
That hollow thunders 'gin to sound,
And foaming, mountain-billows bound.
That, as the tempest comes apace,
Lightnings alone illume the space
Of Heav'n's contracted vault, and sear
its face!
The feeling I can never tell
That first I felt,—it was farewell,—
A sort of solemn, dread farewell
To our own world,; as tho' we were
Shut out from circumambient air;
As tho' ordain'd from light to go,
And sail 'mongst shades to worlds below."

The gale increases in the night so as to require the utmost exertions of the most active and boldest sailors, emphatically styled "*sheet-anchor men.*" Towards morning the violence of the wind begins to abate.

The sixth canto is introduced by a description of the method of harpooning bonettas, and afterwards composing of them a sea dainty called *Lobscouse*. A French frigate is then descried, and an animated, but unsuccessful chase ensues, which terminates by the enemy gaining the harbour of Vigo. The British captain then receives information from a neutral, that a Spanish privateer and large merchant ship are at anchor in a neighbouring port, upon which he resolves to attempt to board and cut them out in the course of the following night. The frigate proceeds to her station off the destined harbour, the boats are manned, and the expedition is committed to the care of the first lieutenant. After a time a distant gun announces to their comrades in the ship that the boats are discovered; this is immediately followed by a general discharge and a confused tumult, the effect of which on the anxious listeners is delineated with great nature and energy. At length all is silent, and the agony of expectation is at its height, when it is in part relieved by the artillery from the battery in the harbour beginning to fire, thus rendering it probable that the British have taken, and are carrying off, the objects of their attack. By daylight the prizes arrive, and the wounded and prisoners are received on board.

In the seventh canto is shown the whole form and process of naval punishment, inflicted on a sailor for robbing one of the prisoners. The ship then steers for the nearest Spanish port to discharge the prisoners on parole, and the prizes are dispatched to England. The frigate returns off Vigo, stands into the harbour, and challenges the French frigate to action, which is declined. A cruize for some days then takes place, in the course of which the ship is disguised so as to appear like a merchantman: the French frigate takes the opportunity to escape from Vigo, falls in with the British ship, and advances towards her, thinking to make an easy prize. At the proper time the disguise is thrown off, and after a hard-fought battle the enemy is taken by boarding.

It would not be fair towards the author, nor would our limits permit us, to extract the account of the battle, which abounds with particulars that could only be collected by an eye-witness, and presents the terrible but spirited scene in a most

lively manner to the imagination of the reader. We therefore proceed to the last canto. In this is described with much feeling the impressive ceremony of committing to the deep at midnight, the body of a seaman who died of his wounds, which is succeeded by, and contrasted with, the joyful hurry of arriving at Plymouth, and sailing in triumph with the captured enemy into harbour.

We have given this short analysis of the poem before us, because as a true representation of naval life, it is, we believe, unrivalled. With seamen who will not be disgusted at the uncouthness of the versification, it cannot fail of becoming a favourite, and of exalting in them that active perseverance, that deliberate valour, and that prompt humanity, which so nobly characterize the British navy.

ART. XVI. *The Fall of Cambria, a Poem. By* JOSEPH COTTLE. 2 vols. 12mo. pp. 252 and 280.

THE name of epic has not been given to this poem by its author, but unless machinery be regarded as essential to that species, to the epic it must belong. But of this remark we shall take no advantage. Without trying Mr. Cottle by the rules of Aristotle, or comparing him with Milton, we shall probably be able to satisfy our readers on the point, whether or not these twenty-five books of blank verse are, or are not, worthy of their attention. With respect to subject, they relate with no unpardonable deviations from the truth of history, as far as events only, not characters, are concerned, the conquest of Wales by Edward the First, completed by the defeat and death of Llewellyn, the last of the Cynethian dynasty, a theme which might well have engaged a contemporary lyre, had any English poet then existed, or Cambrian bard survived, but one which at the present day lies open to a most material objection. For which party are the readers to wish? It is impossible not to think the subjugation of Wales by the English as a circumstance eventually fortunate to both nations. We ought therefore to be on the side of Edward; but he himself was an ambitious and sanguinary conqueror, and all that is noble in man's nature rouses itself on the part of the patriot who resists an invader.—Amidst such a contrariety of feeling, the interest must be lost.

We shall enable our readers to judge of the execution of this poem by three extracts: the first is Llewellyn's address on assembling his army, in which of course the author would exert all his eloquence. The second is intended to display his imagination and happy turn for allegory and moral reflection, and the third, Caradoc's lamentation over the massacre of the bards, may exhibit his lyric style, and his powers in the pathetic way.

"Men, to your country dear, I welcome you!
Your sires, now slumbering, 'neath this hallowed ground,
The native heirs of Freedom! 'mid the winds,
Which now we feel, and on this mountain turf,
These crags sublime, nourished their sinewy limbs,
And lived, blythe independence by their side,
As unconstrain'd as the descending stream
That rolls beside us. They were all brave men,
For valour famed. The price of liberty
Full well they knew. Tasting its sacred sweets,
And willing to bestow, on us their sons,
The treasure, first of earthly kinds, they swore,
Never to let the foot of enemy
Press down our sward. We, their inheritance,

So dearly purchased, at this hour enjoy!
And shall *we* not, like our brave fathers, swear
Still to transmit the uncorrupted boon
Down to *our* children? The hard labouring breath
With which you stem your spirits, answers yes!
Sons of illustrious sires, this is the hour,
When words must e'en assume substantial form,
And rise to action. Edward our proud foe,
Whose might we erst have combated and scorn'd,
Now hastens, with a host, numerous as stars
Which throng night's concave. His collected force,
With all the habiliments and pomp of war,
Hovers upon our frontiers—knights and squires,
And barons bold, with rage implacable,
And swearing to reduce, us and our race
To abject chains. Vain threat of impotence!
Fetter the mountain sons of liberty!
Teach *us* to eat subjection's bitter bread!
Extinguish the immortal spark, which glows
Within our breast, kindled, when Brutus fell,
Our great progenitor! Impossible!"
Th' unconquer'd sword, wielded by arms like ours,
Will teach this fierce Plantagenet, once more,
That Cambria is, and was, and will be free!

"The goodly sight which now encircles us,
Of woods, and hills, and ocean, flocks and flowers,
Upon my labouring and oppressed sight,
Flashes the melancholy thought. O Chiefs!
Tho' in the end, our fame, more glorious,
Will shine thro' earth, and bear to farthest time
The dread memorial, how our ravenous swords
Consumed the enemy, yet, O my sons!
The father's feelings twine about my heart!
Can I behold this wide and rapturous sight,
This scene of fair tranquillity, this land,
Where all that sooths the mind buds and brings forth,
Nor mourn, o'er the impending hurricane,
The tempest, louring, and ordain'd to fall,
Ere long, in showers of blood! Where then will be
These hamlets, scatter'd o'er the fertile land,
Where peace hath stray'd, and happiness, full long,
Held her calm dwelling? Where will then be found
These flocks, now brousing on the mountain herb.
These shepherds, peaceful men, from morn to night
Tending their charge? Great changes are at hand,
Curse on ambition and the heart of steel!
Before the haughty foe, discomfited,
Flies from our land, sorrow and death will reign,
And o'er these scenes, that steal into the heart,
Misery will spread her dark and wintry pall."

"Ah, what a change
And sudden transformation war oft shews,
Arch hypocrite! Now with the dove-like voice
He calls the thoughtless to his banner proud,
Displays his rich appurtenance, and dress
Gorgeous as autumn, bids them sip the bowl,
On some peculiar holiday brought forth,
And taste a hero's fare. They taste and laugh!
Brief insect happiness! a few short days,
And stern experience robs them of their joy.
What form is that, which limping lags along,
Unknown of all? His friends he passes by,
Unnoticed. Bending to the earth he stoops,
And mourns in silence, longing for that place,
The last sad antidote of misery!
Can it be WAR? whose head so late appear'd
Lofty as Atlas, and whose look alone
Wander'd among the stars? Can this weak frame,
The ghost of manhood, be the potent prince
Whose voice the thunders drown'd, and whose command

Extended to the earth's remotest verge,
And nations roused from slumber, to attend
His march triumphant? Ah! his helm appears,
No longer doubtful, war our pity claims—
Fall'n potentate! We saw thee in the hour
When thou wast young and graceful, and our eyes
Feasted upon thy form immaculate,
Whilst, with thy crowd of sycophants, we too
Pay'd thee our homage, and believed thy name,
And thy repute, ordain'd, till time expired,
To live, the idol of a subject world.—
The mountain is transform'd to hillock small!
Combat hath weaken'd thee. Thy blood hath flow'd,
Haply, in other cause than equity.
Hard fare, hard lodging, night, the hour of rest,
Oft broken, and unceasing watch and toil—
Now combating with the rude elements,
Now with the foe, hath bent thy lofty head,
Quench'd thy fierce spirit, and thy ghastly eyes
Fix'd on the charnel house.—We know thee not.
Thy alter'd state an alter'd voice demands.
Go! and conceal with kindred multitudes
Thy scar-crown'd head! Go! and before thou diest,
And slumber'st with the myriads now no more,
(Forgotten, tho' each hoped, some tablet proud,
Like thee, might bear his valour and his name,
To after ages, e'en to farthest time,)
Whilst yet the lamp of being dimly burns,
Go! make thy peace with God!"

"Gather fast, ye clouds of night!
Let no star this deed behold!
Be it blotted from the light!
Be it but to demons told!
Thy honor'd bards, O Cambria fair!
Whose harps, so oft, have lull'd thy care,
And taught thy sons, to pity prone,
To make another's pang their own,
O friends revered! O brethren dear!
For you I shed the fervent tear!
In the hour of stormy woe,
Iron war hath laid you low!—
While I am left, forlorn, alone,
To heave the sigh, and pour the groan!

Masters of the tuneful lyre!
Spirits bathed in Fancy's fire!
Sons, whom earth beheld with pride!
Who only sojourn'd here awhile,
Sorrow's children to beguile,
With the songs, to heaven allied.
Oft in wild poetic dreams,—
Haunters of the foaming streams!
And of hills, august and hoar,
'Mid the pealing thunder's roar;
Or of spirit-cheering mountains,
Stately rivers, hallow'd fountains,
While night, in panoply and prime,
Marshals her starry hosts sublime;
Ah! never more, in such an hour,
Shall Cambria own your soothing power
Ah! never more, at closing eve,
Shall her ancient woods receive,
Whilst radiance lingers in the sky,
The flood of your sweet melody!
On the lonely willow tree
Shall your drooping harps be found,
And the winds that round them flee,
Wake, unheard, the solemn sound.

O that in oblivion's tide,
I could plunge, and wash away
The memory of this evil day
And its deeds of darkness hide.
Tho' the mortal groan hath past,
Tho' is hush'd the raging blast,
Tho' my brethren all are slain,
Still, upon my burning brain
The image rests! the shrieks arise!
The beaming spear affrights my eyes!
The hand is raised! The knee is bent!
And 'mercy!' throngs the firmament.
Why, in this vindictive hour.
Was I spared to see the sight?
And to view the bloody shower
Thus on Mona's bards alight?

Sons of innocence and song
Shall o'er your fate no lofty spirits weep?
Yes! Cambria shall bewail you long
When these weary eye-balls sleep!
While succeeding ages roll,
You shall move the feeling soul!
To this spot, thus holy made,
To this lone and peaceful shade,
From a callous world and proud,
Cambria's better sons shall crowd;—

They, upon this mound, shall stand,
And, whilst their labouring hearts expand,
They shall drop a tear for you
And faultering cry—"sweet bards adieu.'"

ART. XVII. *Kathleen. a Ballad; from an ancient Irish Tradition in the Valley of Glandilough, Coun'y of Wicklow. By* JOHN EDWARDS, *Esq. of Oldcourt in the same County.* 4to. pp. 20.

THIRTY-FIVE stanzas remarkable only for their violation of all accent and quantity: for example,

"Her innocent spirit loosed from its frail dwelling,
Swift winged its pure flight to the high throne of grace,
Where mercy and goodness beyond mortal telling
Yields endless delight in that wonderful place."

ART. XVIII. *Alphonso and Clementina, or the Triumph of Reason: together with a Variety of other entertaining Tales and Ballads. By* JAMES TEMPLEMAN. *Author of Alcander and Lavinia, &c.* 12mo. pp. 136.

ART. XIX. *Alcander and Lavinia, or the Mysterious Shriek; a metrical Romance. To which are added two new Translations from the Greek Poet Æornice Æornifice, never before published. By* JAMES TEMPLEMAN, *Author of Alphonso and Clementina, &c.* 12mo. pp. 130.

THIS Mr. Templeman takes a most extraordinary tone with his readers. He announces his own tales as *entertaining*, and in the preface to his other work he speaks thus:—

"But for the general construction of the matter contained in this volume, I must confess, that, after having examined the whole deliberately, the little time I had to spare from my proper employment (which, by the bye, is that of a British lace manufacturer,) being considered, I am much better satisfied with my performance than I ever expected I should have been."

After this he tells us that he submits the whole "*with much diffidence* to the candour of a discerning public." Originality is his boast, and justly—we have not observed a single line or half line of Mr. Templeman's which reminds us of any writer of merit; but let him beware how he takes this concession for a compliment. The tales, ballads, and metrical romance, (so called, we know not why) are the strangest stuff that can be conceived, and the pretended translations deserve to be regarded as one of the most presumptuous and foolish attempts at literary imposture ever hazarded, whether in jest or earnest. Absurd blunders in the use of words, in the quantity of proper names, in mythology, and in costume, occur perpetually; and there is a truly *barbarous* clumsiness in the whole. We shall furnish our readers with a sufficient sample of the article fabricated by this enterprising manufacturer; he ought by all means to receive a patent, that the public may not be imposed upon by imitations. Our extract is from the *translation* of Pluto and Proserpine; the god is addressing his privy council.

"Ah! who's not heard Opertus oft deplore
His fate, tho' sov'reign of hell's boundless shore?
A thousand shadowy forms his orders wait,
O'er these he reigns in solitary state
Ceres' young daughter claims his pe breast,
And proves a tyrant to his will express'd.
From Enna's vale the maid but lately came,
Yet scorns the proffer of our diadem;
Delights in fields, and flowers, and verdure gay,
And spurns the pomp our royal realms display.

Now who'll, for me, disguise himself in white,
Like to a goddess of Cytherea's scite,
Approach the realms of beauty, mild, serene,
And take our true credentials to the queen?
To aid my wish, if Venus kind attend,
The welcome power to heal my grief she'll send;
Denied, our messenger will artful play
His part, and lead her fav'rite son away."

He said: and now from his surrounding host
Shouts of applause resound the dreary coast.
A haggard spectre of the Ægean rocks,
The progeny of Erebus and Nox;
Accurs'd of Jove, whose altars he profan'd,
And sacred domes, where piety still reign'd,—
Open'd a line, and pass'd amidst the clan.
An audience granted, he to speak began:
"Pluto, behold! Æueno humbly bends:
His form disguis'd, Cytherea he ascends,
By thy commands, where Venus reigns to go,
And bring her offspring to these shades below.
The awful queen, who bears the sway o'er gods,
Shall mourn unceasing, tho' in bless'd abodes,
Her son's departure from the calmer isle,
Thy hopes to crown, expectant, thro' my toil."

He spoke. Hell's sov'reign raising him, express'd,
His braver courage far excell'd the rest,
From whom he turn'd disdainful, and apart
With speed retir'd, exulting in his heart.
His secret cave Opertus next explores,
Scoop'd in the rock, unlock's two folding doors;
Out gush'd a light, from lamps e'er burning cast,
Their steps to guide as down the aisle they pass'd.
Here diamond pillars fix the wand'ring gaze,
A length'ning range, reflecting vivid rays:
Vulcan, the architect, his skill essay'd,
And dug these caverns, that such pomp display'd.
"Now," said the king, "see yonder golden throne,
High o'er the rest—'tis meant for thee alone!
When thou return'st 'tis thine, the royal meed
Shall thee reward, accomplishing the deed.
This vial powerful liquour does contain,
To change thy figure in the queen's domain;
The same receive.—I bid farewell to thee.
Decoy the loves, and hasten back to me!"

ART. XX. *Gilbert, or the Young Carrier. An amatory rural Poem, in Four Books, Ornamented with Plates.* Foolscap. pp. 143.

THERE is something extremely amusing about this poem. A young carrier, called Gilbert, having very naturally fallen in love with the lass at the turnpike, brings her some gifts from the fair. The coy damsel, after treating them with much seeming disdain, turns abruptly from the swain, and runs into the garden; the sentimental carrier never dreaming, sweet bashful youth, that he was expected to follow, and beg a kiss, instantly concludes, that he is scorned and hated, and turning his back on the beloved turnpike, sets out upon the lovelorn expedition recorded in these four books. His looks are so woe-begone, that every plough-boy, or woodman, or shepherd, that he meets, enquires what is the matter with him? he constantly answers, that he is in love: one laughs at him; one reasons with him; one tries to comfort him; but Gilbert remains disconsolate; even Carew, king of the beggars, with whom he has the fortune to meet, fails of persuading him to shake off his cares, and join his gay fraternity. After rambling up and down for a week, maintaining himself the while by doing odd jobs of work, he returns, and by a marvellous piece of fortune, is made rich and happy.—The epic "pomp and circum-

stance," attending this notable performance, are somewhat diverting; it is adorned with plates, worthy of the subject: a map is prefixed of part of Nottinghamshire, and some adjacent counties, through which the hero is supposed to wander, and at the beginning of each book the time employed in it is punctually marked, being, in two instances, "about seventeen hours." With all this, the verse, like its theme, "sounds the very base string of humility." We have only internal evidence for our conjecture, of the writer, but we really can suspect nobody but the author of Alcander and Lavinia, &c. of such lines as these, which the preface announces as "smooth and easy."

"Say, Muse! the cause made GILBERT sore distress'd,
Or rack'd with pangs his agonizing breast;
Constrain'd the youth o'er hills and dales to roam,
Far from his friends, his kindred, and his home?
Fair JANE the MAID refus'd his vows to hear,
And set at nought his love, his truth sincere.
At early dawn he walks the lonely fields,
A little pleasure change of objects yields;
His cheerless food from hedge to hedge he seeks,
His morning's fast with nuts or sloes he breaks.
High on each branch the crab-tree clusters grow,
He aims a stone, and scatters fruit below;
Then stooping, loads his pockets...bears the prize:
Across the stile his way he sauntering hies;
Sometimes to right, sometimes to left he goes,
Bemoans his lot; his gesture marks his woes:
Loud dreary groans his breaking heart issue,
The trickling tears his pallid cheeks bedew.
While in this state a labourer him perceives;
To learn the cause, he asks him why he grieves?
The mournful stranger hears the query kind,
Returns due answers, and explains his mind;
Without disguise his source of grief confess'd:
Till much concern the curious hind express'd;
Grief such as *Gilbert's* seem'd too great to bear,
And thus he tries to sooth the youth's despair:
"Hear me, young man...how sad's the doleful tale!
Love over your discretion does prevail.
Were I but single, same as you are now,
No anxious cares should e'er affect my brow;
Gay pleasure o'er my joyous hours should tend;
To crown my bliss, good ale, a pipe, a friend.
Such bliss I knew, but still dissatisfied,
I courted *Ruth*, ah me! and wedlock tried:
A simple thing!—I sacrific'd my peace,
And for a wife exchang'd regretted ease."

ART. XXI. *Pathetic Tales, Poems, &c. By* J. B. FISHER, *Author of the Hermitage, Mort Castle, &c. &c.* Foolscap 8vo. pp. 155.

THIS volume belongs to a class of works, over which we should be glad to waive all jurisdiction, those, where poverty is avowedly the motive for publication. The literary merit of such productions is usually very small, and the task of criticism becomes one of the most painful and invidious that can be imposed. Of the poems of Mr. Fisher, it may suffice to say, that they are all pure in their moral tendency, and that they who find amusement in ordinary novels and romances, may also derive entertainment from some of his tales.

ART. XXII. *Poetical Tales, founded on Facts. By* M. SAVORY. Foolscap 8vo. pp. 148.

WE do not object either to the rhymes or the morality of the author; but the tendencies of a poem may be unexceptionable, and the language very smooth, and still the sentence of Horace will apply:

——"Mediocribus esse poetis
Non homines, non dii, non concessere columnæ."

It is admitted, in the preface, that the author has neither the advantage of a superior education, nor the experience of many years. This is certainly no reason for appearing before the public, but we will not act the part of a harsh judge, and condemn without hearing the defence.

The following is a fair specimen of the whole volume; and certainly not an unfavourable one.

"Hail, thou dread tempestuous ocean,
Hail, ye roaring winds from far!
Well ye suit my soul's commotion,
Well ye paint my bosom's war.

O'er the seas, mine eyes still straining,
Seek to catch that shore in vain,
Where my ELLA mourns complaining,
We shall never meet again.

Cruel men! how could ye force me
From the home I lov'd so well?
From my wife, my babes divorce me,
In chains and agony to dwell?

Had ye seen her eye of anguish,
When these tidings rent the air;
Could ye now behold her languish,
Could ye mark her deep despair;

Pity, surely would awaken,
In those hearts more hard than stone,
To think how she is left forsaken,
To hear her sadly-piercing moan.

I view that lovely bosom sighing,
I mark her wild, disorder'd air;
I see her babes cling round her crying,
Oh agony, too great to bear!

Dread ORISSA, wilt thou suffer
Barbarities and wrongs so great?
Didst thou make our natures rougher,
Or bid our colour tinge our fate?

Are we not thy children, Father?
Sense and reason made to share,
With feelings, ah! too strong the rather,
That we're doom'd these wrongs to bear.

But their chains now gall no longer,
I have rent them far away:
O, this nervous arm was stronger,
Than all their man-oppressing sway.

Scarcely did their chains surround me,
Scarcely from the mart convey'd,
E'er this daring hand unbound me,
And left me free as Heav'n had made.

Yes, this nervous arm did free me,
Nor shall it ever fetter'd be;—
Ah, my ELLA, canst thou see me?
O, that I could swim to thee!

Forget thy nature, rolling ocean;
Be firm, and bear me safely o'er;
While with throbs of wild emotion,
This heart shall hail its native shore.

Oh that some angel would protect me!
Wait, my ELLA, I am free;
Bid our lisping babes expect me,
For sure I will come back to thee.

Shall I not some means discover?
Love can ev'ry danger dare;
The smallest boat would bear me over,
The lightest breeze would waft me there.

Wait, my ELLA, I will wander,
Some yet hidden friend to find,
Some slave, whose groaning land lies yonder,
Will surely to a slave be kind.

Hark! whence is that noise approaching?
How it chills my heart with fear!
Still upon mine ear encroaching,
Chains and mis'ry hover near.

Men they are, and they pursue me,
But never, never shall they bind;
I swear to Heav'n, if once they view me,
This steel the seat of life shall find.

In flight my footsteps have betray'd me,
But never will I yield to shame;
Deign then, O friendly rock, to shade me,
And support my trembling frame.

Here I must await my sentence,
Still be firm my suff'ring heart;
Let not nature wake repentance,
Or shrink at death's approaching dart.

Dread suspense!—Oh, how corroding!
They approach----they search the shore;
Ah, I feel a sad foreboding—
ELLA, we shall meet no more!

Yet, amid these throbs of feeling,
Each eddying breeze shall fly to thee;
This ever-glorious truth revealing,
SADI liv'd and suffer'd *free*.

Ha! they see me—and I perish;
'Tis done!---no more can life sustain;
Still, O God! my ELLA cherish,
And let our spirits meet again."

It may be worth while to remark the absurdity of giving a Persian name to an African, and a Saxon title to his wife, whom he is supposed to have left behind him.

ART. XXIII. *Eccentric Tales in Verse.* *By* CORNELIUS CRANZO, *Esq.* Foolscap pp. 140.

HOBBES, long ago said, that laughter is sudden glory, or in other words, that the ludicrous emotions arise when the mind passes suddenly from a high idea of one's self, to a low idea of some other person; or vice versa. And, notwithstanding the arguments which Campbell has used in his Philosophy of Rhetoric, this statement contains much of truth: the fact is that Hobbes made his opinion too confined, inasmuch as laughter is always produced by a sudden transition from a high to a low idea. Whether these ideas relate to one's self or not. This peculiar combination of thoughts is the essential ingredient in all common sallies. A cat in pattens, a monkey dressed like a beau, a child talking like a grown up person, make us laugh, because such objects hurry the mind of the beholder, from the idea of a rational being, to that of a helpless infant; from that of a man, to a monkey; from that of a woman, to a cat: and this sudden tumble of the mind is what constitutes the ludicrous. Any one who analyses the jokes, which pass in a large party after dinner, will find abundant evidence of the truth of this principle. To talk about a man with a full blown wig, makes the company laugh; because the words, full blown, excite the idea of a rose: and thus the mind suddenly passes from the thought of a rose, to that of a wig; that is, from a high poetical idea, to one with low associations. The humourous feelings are therefore formed, by a mixture of those produced by a lofty, and those produced by a vulgar thought; which, like the vibrations of a stringed instrument, continue some time after their cause is removed, mingle together, and, by their combination, form a compound feeling, possessing properties peculiar to itself.

The contents of this volume are chiefly poetical illustrations of the foregoing principle, but our limits will not allow us to extract one as an example.

Cornelius Crambo, Esq., however, writes merry poems well; his versification is fluent, and his descriptions picturesque. As a humourous poet he has considerable merit.

ART. XXIV. *The Warrior's Return, and other Poems.* *By* MRS. OPIE. Foolscap 8vo. pp. 185.

THOUGH Mrs. Opie may not excel in the sublime, she is eminently successful in the pathetic. Her amatory poems are unrivalled; they display as much delicacy of sentiment and refined allusion as Petrarch can boast; with as much warmth of imagination
ent with perfect purity. The poems which compose this little volume were written, as the author tells us, some years ago, some of them we recollect to have seen in the Annual Anthology. The first ballad must be admitted to be rather tame;

see, at the commencement, how the tale is to end, and thus all the pleasure produced by the sensation of surprise, is lost.—Julia, or the Convent of St. Claire, is a far more interesting poem than the Warrior's Return. The count Clermont, in order to bestow the whole of his large fortune upon his son, condemns an only daughter to take the veil. Julia, at first, readily consents, but, at her brother's marriage, is unfortunately placed next an accomplished young baron, who becomes enamoured of her charms, and for whose sake she now repents her destination. Montrose, the lover, proposes to her father, but is refused, although he offers to take the lady without any dower. Julia, in vain, supplicates the haughty Clermont.

'But vain remonstance, tears, and prayers;
The Count's proud heart could all deride,
For Nature's voice can never melt
The callous bosom fenced by pride.

'Urge me no more,' he fiercely said,
But know, not long these prayers can last;
Reflect, fond girl! at morning's dawn
The year of thy probation's past!'

Pale, pale grew then her youthful cheek,
Heart-piercing seemed her mournful cry;
'Clermont! relent,' her mother cried,
'Nor coldly doom thy child to die.'

But vain was Julia's piercing shriek;
Nor justice he nor mercy knew:
'Receive,' he said, 'my last embrace,'...
Then from the mournful scene withdrew.

Loud called the evening bell to prayers,
But still on Julia vainly called,
Who, leaning on her mother's breast,
With desperate words that breast appalled.

'Suppress, suppress thy grief, my child,
Or fear to call dread vengeance down;
Wouldst thou not tremble, impious girl!
Before thy God's avenging frown?'

'Paint not that gracious God in frowns,
Did not for us a Saviour bleed?
In mercy clothe his awful power,
For I shall soon that mercy need.'

Dark, cheerless, awful is the night
When tempests load the troubled air;
But darker, gloomier is the mind
Where reigns the ghastly fiend Despair.

Fond mother! in thy Julia's eyes
Canst thou not see his reign is near?
Inhuman father! hark! loud groans
Shall swell the blast;... Beware! beware!

'Mother, the hour commands thee hence,'
Sad Julia cried, 'we now must part;
And never may thy bosom know
A grief like that which rends my heart!

'In all thy prayers to-night for me,
The awful throne of Heaven address,
While I with grateful bosom kneel,
And bid its power thy goodness bless.'

Speechless the mourning mother heard:
Her tongue denied the word 'farewell!'
At length her quivering lips she pressed,
And Julia hurried to her cell....

Now chill and loud the north wind blew,
Through the long aisles hoarse murmurs ran;
The shuddering sisters' cheeks were pale,
When they their midnight tasks began.

Mock'd by deep groans each anthem seemed,
The vaulted roofs still gloomier grew:
The blast of night was swelled by shrieks,
The bird of night ill-omened flew.

The trembling tapers grew more pale,
While, where their languid radiance fell,
A phantom dimly seemed to glide,
And loud was heard the passing bell.

'Did you not see a phantom flit?
Did you not hear the passing bell?'
Each sister cried; while, pale with dread,
With hurried steps she sought her cell.

At length arose the fatal morn
Decreed to seal sad Julia's doom,
And make the worm of hopeless love
Feed on her beauty's opening bloom.

'Julia, thy bridal vest prepare;
Thy heavenly spouse expects thee, rise!'

The abbess cried.---'Oh, stay awhile,'
Julia with broken tones replies.

'The tapers burn, the altar glows,
Robed are the priests in costly pride,
The organ sounds! Prepare!'---Again
'One moment stay!' the victim cried.

When through the long and echoing aisles
An unknown voice the abbess hears—
It seems with wild impatience fraught—
And lo! Montrose himself appears!

'I come,' he cries, 'to claim my bride;
A father's frown no more impedes:
His son's no more!—and Julia now
To Clermont's wealth and power succeeds.'

Distrest, yet pleased, the abbess heard,
While on to Julia's cell she led,
And, as she went, to pitying Heaven
Her arms in pious homage spread.

'Julia, come forth! come forth, my child!
Unlock thy cell, Montrose's bride!
Now thou art his, a father's frown
No longer will your fates divide.

'Behold him here to snatch thee hence,
And give thee to thy father's sight.'
'How! silent still?' Montrose exclaimed;
Why thus thy lover's soul affright?'

The door with trembling speed he forced . . .
Ah me! what object meets their eyes!
Stretcht on her bed in death's last pangs,
And bathed in blood, his Julia lies."

The poem might have closed here, as it was unnecessary to describe the despair of the lover, and the remorse of the father.

There are a number of songs and short love elegies contained in the present volume, many of which display great delicacy of feeling, and considerable command of language.

ART. XXV. *Poems and Tales.* *By* MISS TREFUSIS. Two Vols. Foolscap 8vo. pp. 175.

OUR critical duty in general has two distinct objects:—to afford useful information to the public, respecting the actual merit of a work, and to furnish useful hints to the writer, for the future improvement of his literary manufacture. With respect to the poems before us, we have only the first of these objects to attend to; their author is no more! Talents, considerable talents, she must certainly have possessed: her style is correct, her verse melodious; her ideas are sometimes beautiful; and she speaks of love in a manner which irresistibly persuades us that she must have deeply felt his power. On the other hand she appears to have had but a small compass of thought, little fertility of invention, and probably no great variety of knowledge—like most of those who have written much on one subject, and that a very trite one, love; she often sinks into monotony, and not unfrequently deviates into affectation. We give two specimens of her best manner:

"O what had I to do to love!
Wert thou not, sweet, too far above me!
Nature, in a lavish mood,
Made thee beauteous, wise, and good;
Alas! too exquisitely bright,
A sun too fierce for mortal sight!
Who but the soaring eagle dares,
With stedfast eye, explore the spheres,
Meet the full blaze of gorgeous day,
And brave the insufferable ray?
Then---what had I to do to love thee!

Sure at a distance I may gaze,
And, Persian-like, with prayer and praise,
(Though doom'd on earth's dull sphere to move)
Hail the bright planet of my love,
Still with religious fervor glow!
Yet what am I, that thou shouldst look so low?
Yes, Nature gave her stores to thee,
And play'd the step-mother with me;
From those rich stores, mine was so poor a part,
My only legacy---a heart!

Nay, to that heart I every claim resign!
Then take it, maiden, take it, it is thine!
And thou, though placed so far above me,
Scorn me not, sweet, because I love thee!

Others may boast superior grace,
The charms of form, the charms of face;
A livelier wit, a fresher youth,
The world's smooth varnish which disguises truth;
In all the arrogance of ease,
A power, without a wish to please!
For by the wish, the power is lost:
He ever pleases least, who feels the most!
Far, far from me, such powers to move!
Here, all is moderate—but my love!
These senseless words, these downcast eyes,
This awkward blush, these stifled sighs,
Love's *humbled* votary reveal!
Obtrusive merits seldom feel!
And if the tale too well be told,
Believe it tinsel!—mine is gold!
Yet what had I to do to love thee,
Since thou wert placed so far above me!"

"O saw ye not two vagrant stars
In evening's sapphire spoils array'd,
Turn to the earth their silvery cars,
And dart refulgence through the shade?
They stole a dew-drop from the morn,
They stole a sun-beam from the day,
Stole the blue robe by evening worn,
And clad the sober nymph in grey.
O saw ye not the hours descend,
From each sweet thief their own to claim?
Heard ye not Love their cause defend?
And fled not Justice at Love's name?"

One more passage, by its exquisite beauty, its justness, and its originality, has tempted us to detach it from an epistle, in the character of the heroine of one out of several novels and romances, which Miss Trefusis had written, but never thought proper to publish. Will none of them be judged, by her executors, worthy to see the light?

"*Man* loves — but to *possess!* and, if unblest,
His sickly fancy languishes! expires!
But *woman* clasps chimera to her breast,
Small aliment her purer flame requires!
She, like the young camelion, thrives on air,
Content no grosser sustenance to gain;
Takes every tint from the loved object near,
Clings to her griefs, and glories in her pain.
Of *poorest* flowers *she* forms triumphant wreaths!
Her world contracted to one little space,
Enough for her to breathe the air he breathes,
To steal a look, unnoticed, at his face!
By happy accident to touch his hand,
Bear on her heart a ringlet or a glove,
To sacrifice each wish to his command,
Live but in him, and only live to love!"

ART. XXVI. *Poems, by* FELICIA DOROTHEA BROWNE, 4to. pp. 111.

IT would be for the credit of the rhyming tribe that works like this should be suppressed; they betray the secret of the trade, by showing how early and how easily the *knack* of versifying may be learned. These pieces were written between the ages of eight and thirteen years. Their subjects are all of the tritest class, and we have remarked not a single image which has not belonged, time out of mind, to the common place book of the muses, but the flow of the verse is really admirable.

Now rosy morning clad in light,
Dispels the darkling clouds of night,
The sun in gold and purple drest,
Illumines all adown the east;
The sky-lark flies on soaring wings,
And as he mounts to heav'n, thus sings:
'Arise, ye slothful mortals, rise!
See me ascending to the skies:
Ye never taste the joys of dawn,
Ye never roam the dewy lawn,
Ye see not Phœbus rising now,
Tinging with gold the mountain's brow;

Ye ne'er remark the smiling land,
Nor see the early flowers expand.
Then rise ye slothful mortals, rise,
See, I am mounting to the skies."

An excellent ear this youthful candidate for the bays has acquired already; time only can discover whether she is capable of adding soul to sound, for the present her partial friends would certainly do more wisely in exhorting her to read, than tempting her to write.

ART. XXVII. *Verses by the Rev.* R. N. FRENCH, *of Foremark, Derbyshire.* foolscap, pp. 168.

THESE "verses" are dedicated to our magnanimous ally the king of Sweden. What pity that his majesty will never, in all probability, be made sensible of so flattering a compliment, that he may even live and die in ignorance of the very existence of the Rev. R. N. French! Why should the little court contempt by addressing themselves to the deaf and distant great. What has Foremark to do with Stockholm?

As for the merit of these odes, sonnets, elegies, stanzas, &c. they have no other than what may belong to trifles neither elegant nor ingenious, pathetic nor witty. We have found nothing in the volume worthy to be selected for the admiration or entertainment of our readers, except the happy conceit afforded by the following couplet.

" Whilst autumn yet preserves the leafy dower
Which amorous summer left her when she died,"

And one glorious instance of poetic licence.

My cupid be drest
In a silken vest!
For a naked brat would me shock;
Let his quiver be fil't *
With arrows gilt,
And his car be drawn by a peacock.

ART. XXVIII. *Poems upon several Subjects. By* Mrs. ILIFF. Foolscap, pp. 147.

A RESPECTABLE list of subscribers is prefixed to this little volume, and their author frankly confesses that poverty alone has induced her to publish trifles never designed for the public eye. They who find themselves disposed, by becoming purchasers, to assist a mother under the heavy task of supporting a young family, will find no cause to repent of their kindness. Mrs. Iliff displays in her poems amiable dispositions, an elegant taste, and considerable ease of versification.

" Society, thy magic pow'r
Giv'st comfort in affliction's hour;
Thou can'st dispel the gloom of care,
And soothe the horrors of despair.
Languor and pain confess thy charms,
When pillow'd on thy friendly arms.
Health without thee would mere existence give,
And man in Eden's bow'rs repining live.
The captive, longing to be free,
Looks round his cell and sighs for thee;
And as the sentry walks his round,
He hears thy footsteps in the sound;
Thy form his very jailor wears;
He sees him move—his step he hears,
And feels a momentary gleam of joy,
When the mute savage brings his scant supply.

Then what unrivall'd charms are thine,
When liberty and friendship join;
To make thy presence doubly dear,
The mutual intercourse to share;
By winter's fire recite the tale,
Or range in summer through the vale,
Whilst free to rove, from lonely terrors free,

* Fil't-for-fill'd, Poetica Licentiâ!

The evening walk derives fresh charms from thee.

Oh come! and ever in my cot
Do thou reside. Then be my lot
To toil for bread from day to day,
Or pass the hours at ease away.
If thou, when wint'ry blasts blow keen,
Circling my little fire art seen,
Wealth may withhold her glittering stores from me.
Be mine the humble meal with thee, Society."

ART. XXIX. *Poems by* M. M. CLIFFORD, *Esq. including the Second Edition of Egypt.* foolscap. pp. 137.

OF the poem entitled Egypt, we gave our opinion on its first appearance six years ago (see An. Rev. vol. I. p. 653.) And since this time we find it has "received neither addition nor amendment." We cannot say that this avowal favourably prepossessed us with respect to the smaller pieces added to this edition. Of a man who, at the distance of six years, can bear to reprint without a single correction, a poem written before he had attained the age of twenty-one, it may without any want of candour be presumed, that he has written nothing better since. In fact the poems now subjoined, though easy, and sometimes rather elegant, merit little attention, and denote no mental progress: the ideas are trite and flimsy, the expression is often incorrect and faulty. Mr. Clifford has evidently neither a heart nor an eye for nature. Of his Cintra we formerly remarked that it gave us history where we looked for landscape, and still worse is a piece entitled "Valumbrosa," which affords absolutely not a single picture stroke which might enable us to pronounce from internal evidence that it was actually composed on that celebrated spot, and not in a London parlour with "Pope's essay on man," lying on the table of the writer, from which he has almost transcribed the passage beginning "the lamb thy riot dooms to bleed to day," &c. Of the songs the following are a fair sample.

"Shall I swear by that eye, from whose glances I fled,
That it shall not beguile me again?
Shall I swear by the love that is wither'd and dead,
That you seek to enthral me in vain?
Shall I swear by the chillness I felt at my breast,
When I found my lov'd vision was gone;
By the sigh that Reflection would fain have represt,
Though Sympathy call'd it her own.
Yes—I swear by all these, that I love you no more,
Though your image I cannot resign;
Like pilgrims who journey afar to adore,
And bear off a part of the shrine,
And a blush shall recall, and a tear shall regret,
The moments I lingered with you,
Like the glow on the hills from the sun that has set,
When the vallies are wet with the dew."

"A dew-drop grac'd yon budding thorn,
And glisten'd on its spray,
It drank the glow of rising morn,
And vanished with the day:
Thus fancy taught me to adore
A maid belov'd too well,
But whilst I gaz'd, the charm was o'er,
And truth dissolv'd the spell.
Then Emma, think me not unkind,
If fancy prove untrue,
Her spell with me is long resign'd,
Her power is lost with you.
Then give me, ere its fragrance die,
The wreath you must not wear,
And I'll receive it with a sigh,
You give it with a tear."

The composition of such verses

as these may furnish an elegant and respectable amusement to a military man, and in this view ought certainly to be encouraged, but we fear they will scarcely be found to possess sufficient spirit or originality to win for their author any considerable share of public favour and attention.

ART. XXX. *The Rural Enthusiast, and other Poems, by Mrs.* M. H. HAY. foolscap. pp. 168.

NOTHING has yet come before us in looking through the poetry of the year, more flat, more trite, or more feeble, than the verse of Mrs. Hay. We earnestly advise her never more to attempt the cultivation of these "Hop grounds of the brain," to her they will afford no bounteous harvest. Our censure must be supported by a short extract.

"Lured by the softly tinging gleam
That lingers still behind,
And rests upon the silver stream,
Which through the vallies wind,
With mind attuned to the gay scene,
The enthusiast wanders down the green
Where many a floweret grows.

How rich, how glowing, and how sweet
The lengthening vale appears,
Where all the rural features meet
That nature's scene endears;
The cottage smoke, the village swain,
And village children on the plain
Bounding in sportive glee.

The cowslip bank, the willowed brook,
Or hanging copse can please,
But still the cottage in the nook,
Beside the sheltering trees,
An interest for itself will claim;
The lattice shows the kindling flame,
And points to happy home."

ART. XXXI. *Poetic Sketches; a Collection of Miscellaneous Poetry. By* THOMAS GENT. The Second Edition. pp. 142.

MR. GENT has a certain degree of vivacity about him, which might be improved into a pretty talent for humourous and familiar verse, but he ought to take a good deal more pains with himself, and to renounce serious poetry altogether. He begins his "Sonnet to Music" with a beautiful confusion of metaphors.

"Hail heavenly Maid, my pensive mind,
Invokes thy woe-subduing strain;
For there a *shield* my soul can find
Which *subjugates* each *daggered-pain*."

The mixture of *sea-slang* with sentiment in his "impromptu on the late peace," is not less curious or absurd, but the address to his readers gives us some hopes of his future proficiency.

"Good passengers! who've sail'd with me,
Through pathless seas of poetry,
If change of prospect suits ye,
Cheer up! take courage! land's in sight!
Like Albion's cliffs, with grateful white,
The last blank leaf salutes ye.

What! are ye all asleep?—yo, ho!
They are by heaven, and I must blow
A boatswain's blast to wake them;
Yet, hold! I must not rouse them so,
For some there are on board, I trow,
Who feel a little sick or so,
And noise, poor souls! might shake them.

Wake gently, then, my gentle friends;
Here sickness ceases, slumber ends,
We've gained the port of finis;
Your voyage is oe'r, so jump ashore,
And swear you'll never venture more,
In such a bark as mine is."

ART. XXXII. *Lyric and other Poems. By* LAURA SOPHIA TEMPLE. Foolscap 8vo. pp. 145.

THE definition of poetry given by the author in the preface to this little volume will suffice for most readers.

" Poetry is the breath, the finer spirit, the unfading bloom, of every thing most lovely—it is the sublime of passion, the deathless form of virtue—it is universal love—eternal youth—it is the golden chain that unites Heaven and Earth—the mortal and the immortal—it is the elegance of science, and the beauty of knowledge.',

Such a rhapsody as this is quite sickening. Yet there are poems of some merit in the present volume. Considerable imagination is displayed, but there is in general a want of judgement to controul it. We are not disposed to be harsh critics, but will select the poem which is most free from the characteristic faults of the author.

LINES

" *Written on hearing of the loss of the Abergavenny East-Indiaman, wrecked off Portland, in January,* 1805.

" Thou know't my God, with what a sadden'd heart
I heard the dreadful tale—witness the thoughts
That harrow'd up my soul, and bade it pause
To view the awful judgments of thy hand,
When wafted from the deep the tidings came.—
And O! for those, whose horror-stricken ears
Drank in some worshipp'd name decreed by fate
To swell the list of death—whose frenzied eyes,
Wishing to doubt, yet forc'd to yield belief,
Gaz'd on the page that doom'd each hope to die.—
Methinks I hear the uproar of the waves!
The war of winds!—Hark! to that yelling gust
Which sweeps the main! and view yon frowning sky
Gend'ring the death-fraught storm!—e'en now 'tis ripe—
See! how it rages in the lightning's glance—
In ev'ry flash—now on the mountain wave,
Magnificently wild—onward it rides
Intent on ill—and spreading wide it's wing,—
Its stable wing—quenches the glorious fires
Of intellect and valour—blasts the flush
Of expectation—crushes ev'ry hope
That warmly nestled in the breast of love.
For fancy whispers that some gallant youth,
Forbade by fortune's frown to taste of joy,
Or with the noon of beauty's fav'ring smile
To bless his bloom of years—breath'd the deep prayer,
Sigh'd out the last adieu, then sorrowing went
To seek the eastern world; and gain by toil
The myrtle wreath of love.—Ah! hapless youth!
Never, no *never* shall its fragrant buds
Blush on thy manly brow;—the day has ris'n
Whose night will see thee low. Farewell to hope!
Farewell to earthly bliss!—in other realms
Look for thy charmer's smile; on brighter shores
Seek for a wreath of joy; a fadeless wreath
That time can never tarnish, or rude fate
Snatch from thy eager grasp.—Remorseless winds!
Ye wild, insatiate waves! how rich your prey
If fancy lies not, if her gloomy hand
Sketches the forms of truth.—*Would* that she lied!
For nature shudders, and the eye of thought
Weeps at her tale—but if her tints be true,
If love's warm wish, and wildly throbbing pulse
Sleep in the greedy deep!—Oh! then my God!
Comfort the widow'd heart,—and let thy hand
Wipe from th' uplifted eye the orphan's tear."

Whoever wishes to be pleased with Miss Temple's poems must carefully avoid reading the preface, or they will be prejudiced against the author. She possesses little originality of thought, but her numbers are smooth, and her rhymes ex act.

ART. XXXIII. *The Family Picture, or Domestic Education; a Poetic Epistle from a Country Gentleman, to his College Friend the Bishop of* ————. 12mo.

IN the course of this little poem the reader will find much to remind him of Goldsmith. The author appears to be a country gentleman of the old school, who leading a retired life in the bosom of his family, takes a pleasure in inveighing against the vices and follies of the fashionable world. In his strictures upon the modern system of education he is often just, though occasionally too severe; there is a little peevishness blended with much good sense and good feeling. Some of the descriptions are very pleasing, and the versification throughout is smooth.

" Tho' I have reach'd the vale, (nor covet more)
Whither my ardent wishes fled before;
Yet, on this spot, I breathe my native air,
Not without crosses, not untouch'd by care.
True: I have woods that whisper'd to the ear
Of innocence, and founts to fancy dear!
And in this dell, where shaggy rocks arise
A barrier from the assault of western skies,
That seem, as starts abrupt the random tree,
To interpose between the world and me;
With every creature of the shade I talk:
And forms familiar croud my wizard walk.
And whilst yon oak, whose giant branches bend
O'er the smooth turf, I deem an ancient friend;
Beneath his sombrous arch repose at noon,
Or thro' his glimmering boughs salute the moon;
And that red crag, amidst the umbrageous glen,
I hail too hallow'd for profaner men,
Its fountain oft approach at close of eve;
Or chase coy echo to its dripping cave;
I love, perhaps yet more, this aged wall
And look not fearless lest a fragment fall:
I love, long-streaming o'er its lichen grey,
Its berried ivy, and each ashen key:
To my young eye the keys had wav'd as wild;
And ivy-berries had amus'd the child.
Here duly hath the wren, a welcome guest,
Wrapt in these friendly shadows built her nest:
And, as she frames the sweet sequester'd cell,
I view her tranquil ways, and mark them well.
I watch the simple artist's busy bill,
As twinkling thro' the leaves, so calm, so still,
She weaves her moss-work, nor from passers by
Asks vain applause, eluding every eye.
I see her care dispense the impartial food,
Nor slight a nursling of her numerous brood;
Guide their weak wings, half-pleas'd and half-afraid,
In each short circuit thro' the veiling shade;
Drop on the sod her slender feet, to shew
That, soft in verdure, all is safe below;
And give them, as maternal duties cease,
Warbling a last adieu to innocence and peace."

In the short compass of seventy pages we have rarely met with so many interesting passages, or which could give us a higher opinion of the heart and head of the author.

ART. XXXIV. *Musæ Seatonianæ.* 2 vols.

THESE volumes contain a complete collection of the poems which have been honoured with the prize of Mr. Seaton, during more than half a century, which has elapsed since its institution. This gentleman was born at Stamford in Lincolnshire, about the year 1694

Having been admitted in 1701, as a sizar of Clare-hall in the university of Cambridge, he became successively a scholar and fellow of that society. He wrote during this period a pamphlet against Whiston on the eternity of the Son of God. In 1721, he resigned his fellowship, and went to reside at his living in Northamptonshire, given him by lord Nottingham, whose chaplain he was. By his will he bequeathed his Kislingbury estate to the university of Cambridge, under the following conditions. The vice-chancellor for the time being, the master of Clare-hall, and the Greek professor are annually to appoint a subject, which they deem to be conducive to the honour of the Supreme Being, and the recommendation of virtue, and are yearly to dispose of the rent of the above estate to that Master of Arts, whose poem on the subject given shall be best approved by them. The poem is to be in English, and to be printed, the expence of which is to be deducted from the product of the estate, and the residue presented to the successful candidate. The series of subjects pointed out by the donor in his will, are the various attributes and perfections of the Supreme Being, till the subject shall be exhausted, afterwards, death, judgment, heaven, hell, purity of heart, &c.

The propriety and utility of institutions of this nature in a great seminary of education cannot be doubted. It is not to be expected that they should be the means of producing any work of resplendent genius, but they encourage taste, and stimulate an honourable emulation. The subjects in this instance, though restricted to theology and morals, yet are of sufficient latitude, to admit the introduction of every species of poetical ornament. One of the best of the performances which have received the Seatonian prize, is the well known poem on death, by the present bishop of London. Mr. Wrangham's verses on the restoration of the Jews, the destruction of Babylon, and the Holy-land, are entitled to honourable mention, and various others of the poems collected in these volumes, deserve the praise of elegant and spirited composition, and polished versification.

ART. XXXV. *Emancipation: or Peter, Martin, and the Squire: a Tale in Rhyme. To which is added a short Account of the present State of the Irish Catholics.* 8vo. pp. 108.

OF this political pamphlet, in favour of the Irish catholics, the rhymed portion exhibits a miserable attempt at humour; and the notes and other prosaic appendages contain nothing either of fact or argument that has not been stated far more impressively by other writers on the same side of the question.

ART. XXXVI. *The Invocation: a Parody, addressed to the Right Honourable Spencer Perceval, Chancellor of the Exchequer; on his Silence during the Debate on his Majesty's Speech, in the House of Commons, Thursday, Jan.* 21, 1808. *Written and dedicated to Sir Francis Burdett. Bart. M. P. By* JOHN BLUNT, 8vo. pp. 32.

TO give the Devil his due, John Blunt has some sharpness about him. He has plenty of ill nature, plenty of impudence, and we should have added plenty of indecency, but that he has contrived to veil it in a learned language. This jeu d'esprit, is a parody on Collins'

Ode to the Passions: the opening affords a fair specimen both of the plan and execution.

" When Spencer,* heavenly man, was great,
As yet in *Downing Street* he sate,
The members oft to hear his word
Flocked around the council board;†
Declaiming, hearing, reading, writing,
Far beyond the bard's inditing.
By turns the state's affairs they weighed,
Elected, seated, praised and paid,
Till once, 'tis said, when all were fired‡
With patriotism warm'd, inspired,
From the supporting pegs around
They snatched their hats—or cocked, or round;
And as he oft apart would teach
The members what was in the speech,§
Each in the chapel,‖ three the hour,
Would prove his own expressive power.

First Hamilton, his skill to try,
Before the members his opinion laid,
And stammered, though he knew not why,
E'en at the speech himself had made.

Next Ellis rose—profound in mind,
With brevity said all he would express;
In one short speech, and manner kind,
He seconded the *moved address!*

With flaming head, next M-lt-n spoke,¶
(Low murm'ring sounds his grief beguil'd)
A speech part serious, part a joke,
" 'Twas sad by fits, by starts, 'twas wild."

But thou, O P-ns-nby,** with brogue to plead,
Such a strange Hibernian notion
Of replying to a motion
To call for papers, (which thou couldst not read.)
Still would his voice his speech prolong,
And from the ministry and clerks and crown,
He called for papers still through all his song;
And where he chose to stop his throat to clear,

* *Spencer.*]—The Right Honourable Spencer Perceval, to whom the ode is addressed, a man not more respected for his *public* talents, than esteemed for his *private* virtues.

† *Flocked around the council board.*]—It is here the ministerial dependents take their instructions as regularly as servants receive their master's orders.

" Ingentem foribus domus alta superbis,
" Mané salutantum totis vomit ædibus undam."
Virg. Georg. 2. v. 461.

‡ This happened to be the 21st day of January, 1808.

§ It is extraordinary what vast pains some ministers take with the King's speech; they not only invent it, write it, and rehearse it, but now-a-days forsooth, they speak it. One might enquire why it was called the King's speech at all? But it is as well not.

‖ *St. Stephen's*]—The only chapel members of parliament frequent.

¶ *M-lt-n.*]—This crude carroty lord is a sort of Yorkshire Burdett; so he gets noticed, he does not care for what; he has one bit of cunning about him, which is rather to be attributed to the natural sharpness of his country air than any particular favor of Providence towards him. He cannot make a speech in the house, and he knows it; he therefore hides his incapability by whispering. This *ruse de guerre*, is the only mark of any thing like common sense his lordship has ever betrayed.

" Rarus enim fermè sensus communis in illâ,
" Fortunâ. Juv. Sat. 8. ver. 73.

** *P-ns-by.*]—An Irish member who requires three days study to compose an *extempore* answer to a speech. He has a great talent in speaking, which is worthy of imitation. He has the knack of saying a vast deal about nothing;

" As much on a ribband as a Raphael."

And contrives to serve up the prettiest dishes of trifle to his brother members in the world.

" Parva leves capiunt animos."

He knows his audience, and there's something in that.

The soft responsive voices cried "*hear! hear!*"
Sweet George delighted smiled, he ne'er had heard before
Such sounds, and would have said a great deal *more*,
But that he nothing had to say.
And M-lnes* impatient rose;
He threw his hat upon the baize bench down,
And with a favoring look
A retrospective view he took,
And made a speech of so much grace,
It strongly savored of a place:
For ever and anon he'd smack
His hand upon the benches back.
And though between each dunce-like pause
Dejected Petty,† on the other side,
His girl-subduing voice applied,‡
Yet still he worked his ministerial jaws,
Till both his eyes seemed starting from his head."

So differently do we estimate the virtues and accomplishments of this wedded pair, that we should sincerely invoke the diva triformis, who presides over the distinies of pregnant females. Instead of the indecent lines from Secundus, lord Henry Petty will receive the following anonymous stanzas, as no empty compliment.

Linquite, O Blandæ, superos Olympi
Vertices; lapsæ ac tenues per auras
Inclytæ, lætos properate gressus
Juliæ ad ædes,
Seu gravent ventrem pueri venusti
Membra, sive artus teneræ puellæ,
Leniter faustum date procreanti
Fundere prolem.
Sit (puer si sit) similis SATORI
Nobili—fortis, generosus, æquus:
Fœmina at si sit, GENETRICIS esto
Dulcis imago.

ART. XXXVII. *Ode to Iberia. By* EYLES IRWIN, *Esq.* 4to.

A Poet should never choose for his theme political events which are transacting at the time when he writes. Such a theme would almost unavoidably introduce expressions which are offensive to some great party, predictions which are more patriotic, than probable, fulsome adulation to the reigning powers, and a crowd of other allusions which produce such feelings in the reader as no good poetry will produce. Besides, the picture drawn by the imagination is always more beautiful than the original, and when the mind of the reader is able, as in the present case, to pass from the one to the other, it receives that disagreeable feeling which Horace long ago expressed, incredulus Odi.

This Ode relates to the present contest between France and Spain.

* *M-lnes.*]—This gentleman flattered himself he hit them hard in this speech of his. One of the Morning Papers asserted it to be Mr. Mills who had spoken on the address; and the next day, lo and behold, the editor of the *Morning Post* was *authorised to state* that it was *Mr. Milnes*, and *not Mr. Mills*, who had made such an impression on the house.

† *Dejected Petty.*]—The original has it *Pity*—one letter makes a vast alteration, the insertion of an R would make it *Pretty*, and the mutation of the P might render it *Betty*.

‡ *His girl-subduing voice.*]—This little tumbling fellow finding BRITANNIA a coy wench, and a little beyond his strength or management, tried another fair, who, not so deaf to his prayers, smiled propitious to his wishes. The world approve his choice—he has been addicted to *Strange ways* so long, that his fixing himself in them for life is nothing surprising, but what will the opposition do during the honey-moon?

"————Tunc ad arma
Et Venus Vocat et Vocat Cupido
Tunc in vulnera grata proruendum
Huc, illuc, agilis eratur *Hasta*."

" Respondent to the patriot's claim,
Which meets his willing ear,
The Briton fosters freedom's flame,
Still, like the Vestal's, dear!
And, ardent, quits his peaceful plains,
To burst a kindred people's chains.
Congenial with the impulse proud,
A monarch, pious, just, and wise,
Who views them with paternal eyes,
That impulse has avow'd!"

When we read such lines as these, we recollect that we are at present supporting Spain not so much because she is fighting for liberty, as because she is fighting against France; and that this "monarch, pious, just, and wise," is probably in too ill a state of health to feel or to avow any impulse of the kind.

We repeat again that present and political events are bad materials for the purposes of poetry, and there is nothing in this Ode which tends in the slightest degree to modify this opinion.

ART. XXXVIII. *The Siller Gun; a Poem, in Four Cantos: with Notes, and a Glossary.* *By* JOHN MAYNE, *Author of the Poem of "Glasgow," &c.* Foolscap 8vo. pp. 153.

THE subject of this poem is a competition or trial of skill in shooting at a mark, which takes place occasionally at the town of Dumfries, in Scotland. The prize, it seems, is a small silver tube, or gun, presented to the corporation, by James the VIth, or James the Ist. of England. The name of the victor, however, is only recorded, and the gun remains among the archives of the corporation, for succeeding competitors.

The occasion of this shooting is a great festival. The people, of all descriptions, assemble from the neighbourhood, and dancing, feasting, conversation, wrestling, and other sports, as well as quarrelling, and fighting, go on. The subject is by no means a bad one, for comic description; and a poet of real genius might have presented us a very entertaining poem; but the present writer has not made much of his materials. The poem, however, is not *devoid* of merit; and some passages may be pointed out which are very good. The feelings, for example, of the elder part of the rustic assembly, are described in a very interesting manner.

" Then there were tents, where, frank and free,
On divet-seats, sae cozielie,
Auld birkies, innocently slee,
Wi' cap and stowp,
Were e'en as blithe as blithe could be—
A' fit to lowp!

Pleas'd, they recount, wi' meikle joy,
How aft they've been at sic a ploy;
Descrive past scenes; re-act the boy,
And a' his wheems:
Sweet days of youth, without alloy,
Like fairy dreams!

And mony a crack, and gallant tale,
'Bout bauld forebears, sae stark and hale,
Inspir'd their breasts with ardent zeal,
While circling round,
The reaming cogs o' nappie ale
Gaed glibber down!

Yet, now and then, a silent tear,
For friends departed, kindred dear,
(Friends, wha were aye the foremost here!)
Bedew'd ilk cheek,
Mair eloquent, in grief sincere,
Than tongue can speak!"

In describing the musicians, who contributed to the day's entertainment, the following account of one who excelled in the tender Scotch airs, is truly poetical:

" But wha's he lilting i' the rear,
Sae saft, sae tunefu' and sae clear?
It's *Dingwall*, to the Muses dear,
Whose modest merit
Was sae repress'd for want o' gear,
Care crush'd his spirit!

Aft, when the Waits were playing by,
I've mark'd his viol with a sigh,
Soothing lorn lovers, where they lye,

To visions sweet—
Saft as a mither's lullaby,
When babies greet!
"*The bonny Buss aboon Traquair,*"
And "*Mary Scott of Yarrow, fair;*"
"*Tweedside,*" and "*O! I wish I were*
Where Helen lies!"
He play'd in tones that suit Despair,
When Beauty dies!"

ART. XXXIX. *The Burniad; an Epistle to a Lady, in the Manner of Burns. With Poetic Miscellanies, Original and Imitative. By* JOHN HENRY KENNY. Foolscap 8vo. pp. 143.

THIS author confesses the title of the Burniad to be absurd, without having been moved to substitute a fitter one. It is well that such a disregard of correctness has not rendered his poems themselves absurd; but, in general, they are by no means so. We do not, indeed, approve of any attempts at imitating the worst part of poor Burns, (as a poet) his dialect. If a "Connaught Paddy," as Mr. Kenny calls himself, will not, or cannot write in English, let him teach his muse

"To take Hibernia! thy still ranker brogue,"

rather than affect Scotticisms. But waving this objection, the imitation is good, and the poetry of the epistle by no means bad. The English pieces are correct, and rather elegant. There is merit both in the sonnets and the songs: but in tales and fables this author does not shine, for these kinds of composition require judgment, ingenuity, united with simplicity, and an exquisite *tact*.

"The voice of love, in tender youth,
(Unskill'd in all things but in truth)
Devoid of guile, devoid of art,
Breathes but the impulse of the heart.

The tear suppress, the smother'd sigh,
The conscious-meeting melting eye,
Shall oft a mutual flame disclose,
Ere faultering accents tell its woes.

For yet, when tender passion's young,
Silken-soft silence chains the tongue;
But sure, when two fond hearts unite,
Hope, secretly, must be in sight?

When *Hodge* avows his amorous pain,
It is not for my *Lady Jane*;
But when you hear the *rustic* moan,
Be sure 'tis all for—milkmaid *Joan*.

When heavenly Hope to smile disdains,
The *shepherd* wears not *Venus'* chains;
A *princess* may *his* wonder move,
But never, never waken love!"

ART. XL. *The Pastoral Care; a Didactic Poem, in Three Parts. Addressed to the Junior Clergy.* Foolscap 8vo. pp. 172.

THIS is the age of experiments: even in the walks of poetry, what is new, rather than what is beautiful, has become the object of search: and as it is much easier to find fresh topics of instruction, than of entertainment, it is to be feared that didactic poetry will become one of the most frequent species. We say it is to be feared, for a witty writer has admirably observed that, "the muse would make a very indifferent schoolmistress," and we have often occasion to remark, that they who attempt to teach, make but very indifferent poets.

This anonymous instructor of the younger clergy divides his subject, very methodically, into three parts I. "Instruction of the poor, and public charities." II. "The minister's Sunday duties." III. "Occasional duties." — The sentiments of the piece are pious, humane, and well adapted to the ecclesiastical character. The common arguments against the instruction of the poor are refuted; all the parts of clerical duty are enumerated, and their due observance is zealously enforced: bigotry is reproved, orthodoxy recommended. Notes

are added, containing lists of tracts proper for dispersion among the poor, and works, worthy the perusal of ministers. Quotations are given from the charges of bishops, from other writings of sound divines, and from the scriptures. Our author thus speaks of his work, in a post-script.

"If the author's first aim had not been utility, he would have cancelled several passages, the omission of which would probably have made the work less objectionable to general readers. These the eye of taste will be at no loss to discover: he will therefore express a hope, that in estimating his little work, candour will remember the main design of the artificer."

Upon this sentence we must remark, that whoever, writing in verse, makes the smallest sacrifice of poetical merit to the desire of being useful, will certainly miss his aim. The true object of poetry is, to please, and by pleasing to move. To inform and to direct, is not its office. The versification of this piece is harsh and awkward; its style laboured, embarrassed, and often inaccurate; and its imagery sometimes grotesque. By these faults the effect is almost destroyed of passages which ought to appeal strongly to the heart: for instance,

"Of various plants in fabled Flora's bower,
Oft in a season may'st thou cull the flower;
Yearly the rich parterre its pride renews,
Whilst one race, once, the flowering aloë views.

So while our globe pursues its vast career,
And metes the mighty circle of the year;
A fireball, red with the sun's fiercest rays,
Oft wheels his ardent course of fourscore days;
And down the cope the comet trails his train,
Ne'er—by a *Nestor* to be marked again.

These fair phenomena of earth and air,
Pourtray the functions of the Pastora Care:
Some in thy life but once attention ask;
Quotidian some, and some thy annual task.
—Mark'st thou yon infant, sable-suited band,
Who o'er the grass-plot gambol hand in hand:
Thy patterns orphans; little do they know
How deep their loss — or bode their threatening woe:
Little foresee, that in a parent's room,
A stranger comes to send them from their home:
Thrice happy age! when pleasure roams at will,
"Unchecked by cold distrust, nor dreading ill:"
Thrice happy age of unreflecting peace!
Play on sweet babes—soon the brief joy must cease.

Far otherwise engaged, a widow view,
And spare her breasts deep wounds while they are new;
Nor her and hers, impatient and unkind,
Too soon compel to leave their home behind:
Nor grudge her, from each long known comfort torn,
One autumn's orchard fruits, and standing corn.

For she, with heart depressed and humid eye,
Will quit a spot endeared by many a tie:
Here for the sick unrecompensing guest,
Her careful hand the currant vintage pressed;
Dealt the warm mess to throngs of well-known poor,
Whose winter miseries brought them to her door;
The child-bed garment shaped, and coat of wool,
And reared to knit and sow—her peasant school.
Here had she taught her own seraphic choir,
To lisp the grandeur of their better sire;
And led them forth each sabbath to Heaven's gate,
To God's high edifice, in patriarch state;

At eve, at morn, long years of happiest days,
Here had all joined in acts of household-praise."

The ceremony of walking the parish bounds, supplies a more lively as well as novel theme of description, and "the visitation of the sick" furnishes something of that natural pathos which the subject could scarcely fail to suggest. Some imitations of Goldsmith, of Cowper, and, we think, of Crabbe, might be pointed out. The accentuation of *fanatic* on the first syllable, and the use of the term *herd*, for shepherd, would sufficiently have pointed out this writer for a Scotchman, without the lines, in which, speaking of the benefits of education to the peasantry, he owns his national partiality with an honest pride. On the whole, however good this production may be as exhortation, we apprehend its success, as poetry, will scarcely be such as to induce its author to avow himself.

ART. XLI. *The Resurrection: a Poem. By* JOHN STEWART, *Esq. Author of the Pleasures of Love.* 12mo. pp. 253.

IF the excellence of a poem were to be decided by the smoothness of its versification, "The Resurrection," would be not an improper subject of praise: but as sense is required in poetry no less than sound, and as modern criticism pronounces nothing good which is not intelligble, "The Resurrection" must, we fear, be classed amongst the ranting wordy nonsense of the day, and condemned to the shelf, on which we have already placed the "Pleasures of Love," (Ann. Rev. Vol. IV. p. 391.) — Let our readers judge of the fairness of our decision.

"By us the path of true salvation known,
Th' unclouded eye can nobler triumphs own;
The Almighty Power pavilion'd in the sky,
Throned in the speakless glory of most high,
Round whom, unfelt, the wasting torrents flow,
Of every age that sweeps our world below."

"O! priceless love! surpassing and divine,
Where all the charms of boundless mercy shine!
Thou great, all-glorious! whom high heav'n obey'd,
Ere earth, or sea, or firmament was made;
Who metes the seasons, reins the madd'ning winds,
Guides every orb, and every ocean binds!
From everlasting who alone art God,
Successive times unfolding at thy nod!
Thou bad'st the lustres of redemption roll,
That sun of hope, on man's benighted soul,
Join'd life with death, assumed the livid form,
And wed Immortal! with Corruption's worm;
Endured the scorn, and met the bloody strife,
Through death's dark vale to lead to Heav'n and life!"

"But nobler man, by holy prescience taught,
Mounts to the essence of eternal thought;
Wings to the throne of intellect his way,
And bathes in all the radiant flood of day!"

"Though, wrapt in night's impenetrable gloom,
Each mortal form must moulder in the tomb,
While o'er the sod the glow-worm's lamp shall burn
In emerald blaze, and wake the silent urn."

ART. XLII. *The Universe; a philosophical Poem; intended to restrain the Pride of Man, and to exalt the Wisdom and Goodness of the Creator. By* HENRY BAKER, *F.R. S. F.S. A. With Additions and explanatory Notes, by* A. CROCKER. Foolscap, pp. 61.

THIS poem was a juvenile performance of the late Henry Baker, advantageously known to the public by his work on the use and construction of the microscope, and his history of the polype. Its design is fully set forth in the title-page; of its execution, which is highly respectable, we shall afford a specimen. The labours of Mr. Crocker we cannot appreciate very highly. The argument for the wisdom and goodness of the Creator, afforded by the constitution of the Universe, derives no augmentation of strength from the addition of a few more particulars, similar to others already known: the mention of the newly discovered planets, for instance, cannot increase the admiration which the contemplation of the heavenly bodies was previously fitted to inspire, and the lines in which the editor of this work has attempted to describe them, are so decidedly inferior to those of Mr. Baker, that we cannot but smile at his presumption. Still it may gratify some readers to see a system of the world augmented by the latest discoveries, and such is the general merit of the piece, that it is but justice to recommend it to the attention of our youthful readers, in whose minds it is calculated to excite many sublime and novel ideas, whilst it warms the bosom with a spirit of true devotion. The versification of Mr. Baker is of the good old school, that of Dryden and Prior. Though somewhat negligent, it has in parts a force and freedom, which the followers of Pope have vainly endeavoured to unite with their more regular harmony. The lines of Mr. Crocker are no where distinguished from the original ones, except by the style and the subject, as in our extract.

" First Mercury, amidst full tides of light,
Rolls next the Sun, through his small circle bright.
All that dwell there, must be refin'd and pure:
Bodies like our's such ardor can't endure:
Our earth would blaze beneath so fierce a ray,
And all its marble mountains melt away.

Fair Venus, next, fulfils her larger round,
With softer beams, and milder glory crown'd.
Friend to mankind, she glitters from afar,
Now the bright ev'ning, now the morning star.

More distant still, our Earth comes rolling on,
And forms a wider circle round the sun:
With her the Moon, companion ever dear!
Her course attending through the shining year.

See Mars, alone, runs his appointed race,
And measures out, exact, the destin'd space:
Nor nearer does he wind, nor farther stray,
But finds the point whence first he roll'd away.

Beyond the orb of Mars behold we find
Four smaller bodies of the planet kind.—
The first, though last reveal'd to human sight,
Is Vesta call'd; of feeble, dusky light;
Whose bulk and distance are to us unknown,
Nor have her revolutions yet been shown.

Still farther off (with telescopic eye)
The late discovered Ceres we descry:
Of size minute, and various in her hue,
Sometimes a red, at others, white or blue.

See Pallas, gliding on in annual round,
The minimus of planet stars, is found:
Of size so small, as well as feeble light,
No wonder she so long escap'd our sight.

In path elliptic, Juno wings her way,
And feebly sheds on us her silver ray;—
Her length of days (as yet to us unknown)
By future observations, will be shown.

Whate'er her bulk, her days how short or long,
Creative judgment has not made them wrong.
In ev'ry world, in ev'ry part, we find
Th' unerring wisdom of th' eternal mind.
More yet remote from day's all-cheering source:
Vast Jupiter performs his constant course:
Four friendly moons, with borrow'd lustre, rise,
Bestow their beams, benign, and light his skies.
In distance greater yet from Phœbus' ray,
Through his large orbit, Saturn wheels his way.
How great the change, could we be wafted there!
How slow the seasons! and how long the year!
One Moon, on us, reflects its cheerful light:
There sev'n attendants, brighten up the night,
Here, the blue firmament bedeck'd with stars,
There, over-head, a lucid arch appears.
From hence, how large, how strong the Sun's bright ball!
But seen from thence, how languid and how small!"—

ART. XLIII. *The Shipwreck of St. Paul. A Seatonian Prize Poem. By the Rev.* CHARLES JAMES HOARE, *A. M. Fellow of St. John's College, Cambridge, and Vicar of Blandford-Forum in the County of Dorset.* 4to. pp. 18.

THIS is a very respectable poem of the kind; the style is correct and elegant, the verse harmonious and flowing. The subject, in itself a striking one, is judiciously treated. The transition at the conclusion to later apostles of the heathens is happy and striking.

"And thou, dread Providence! whose awful name
Extends through all eternity the same;
To farthest ages kind alike to all,
The God of Jacob, and the God of Paul;
Still now, e'en now, thy mystic love unfold,
And guard thy saints, as thou didst guard of old.
But chief for him each dark event dispose,
Whate'er his name, and all thyself disclose,
Who fir'd with holy love, at thy command,
Greatly obedient, tempts some distant land,
To sound thy truth, the message of the sky,
And give unbought what worlds could never buy!
Where'er he roams, whate'er sequester'd spot
Holds his rude couch, or hides his turf-clad cot;
Whether he treads the sultry shores that pine
Betwixt red Cancer and the burning Line;
Or where the solid wave forgets to roar
Round Greenland's coasts, or frozen Labrador;
O beam, celestial! with thy brightest ray,
And light him lonely on his devious way!
Still round his path with tenderest care assuage
The Siroc's poison, and the lightning's rage;
Each dire extreme that shudd'ring Nature shuns,
Siberian frosts, and Abyssinian suns.
If dark suspense e'er cloud his drooping eye,
Or sad remembrance heave one struggling sigh;
If, holy hope just glimmering in his breast,
Dim, and remote, he view the promis'd rest;
Shine inward then! O chase the cheerless gloom,
Fountain of Light! bid Eden's fairest bloom
Spring in the wild; anoint his eyes to see
In heaven his home, and every friend in thee!"

ART. XLIV. *Original Poems, intended for the Use of Young Persons. By Mrs.* RICHARDSON, *Widow of the late Joseph Richardson, Esq. M. P.* Foolscap. pp. 132.

THESE pieces are designed as a kind of sequel to the "moral songs" of the late Dr. Isaac Watts, and aim at inculcating feelings of devotion and principles of virtue. There cannot be a greater error than to imagine, that every body is competent to the task of writing for children. To amuse, and at the same time instruct, an intelligent child, and be it observed that you cannot instruct effectually unless you amuse it, is no easy task. The books that children read over and over, which take hold of their memories, and influence their minds, are never the work of feeble and common-place writers; to rouse, to interest, to impress, whether man or boy, is the sublime privilege of genius alone. Children do not know how to name or to define the qualities which displease them; but never shall a *proser* gain their willing and delighted ear. Therefore the *poems* before us will not we apprehend become favourites, but their harmlessness may very probably render them acceptable, and in some degree useful to parents and instructors.

ART. XLV. *Poems, by* MARY LEADBEATER, *(late Shackleton) to which is prefixed her Translation of the Thirteenth Book of the Æneid; with the Latin Original, written in the Fifteenth Century, by Maffæus.* 8vo. pp. 420.

MAFFÆUS Vegius, a Latin poet of the fifteenth century, deeming in his wisdom the plan of the Æneid incomplete, had the courage or presumption to attempt a continuation of it, forming a thirteenth book, which terminates with the exaltation of Æneas by the intercession of Venus to the heavenly regions. Its argument is briefly this. On the death of Turnus, the Latins and Rutulians, struck with dismay, threw down their arms, and sue for peace, which is granted by Æneas. The victors offer sacrifices and thanksgivings to various deities, from which even Juno herself, at length reconciled to their destiny, is not excluded. Æneas on this occasion addresses his son, and next his troops, in suitable speeches. The Rutulians on the other hand lament their defeat and the fall of their chief, and Latinus moralizes on the changes of human life, and deplores the calamities which have befallen his old age. The body of Turnus is sent to Ardea to receive the rites of sepulture, which city, at the moment of the fatal battle, which terminated the life of its prince, was involved in flames, whether from the mere pleasure of the gods, or as an omen of disaster, the poet professes his ignorance. A bird, however, was seen to arise from the midst of the flames, which has perpetuated the name of Ardea. Daunus receives the body of his son with lamentations. Latinus sends an embassy to Æneas, and Drances, the orator of the Æneid, addresses the Trojan here, and invites him to visit the Latin city. Æneas accepts the offers of the embassy, he enters Laurentium, and is received by Latinus, when professions of friendship are exchanged. The Latians rejoice in the return of peace, and the nuptials of Æneas and Lavinia are celebrated with splendour and festivity. On the death of Latinus, the Latian sceptre is transferred to Æneas, with whose apotheosis, after a short but prosperous reign, the poem closes. Unnecessary and impertinent as this supplement is, it is not however in

itself a contemptible performance. Maffæus is not entirely destitute of the spirit of a poet, and he sometimes seizes a strain of versification, not altogether unworthy of his master.

Mrs. Leadbeater, who does not seem to be acquainted with the original language, has rendered this poem into English verse, by the assistance of a literal prose translation furnished by a friend. The following may be a proper specimen of her performance.

"Not yet the heavy news to Daunus flew,
Not yet his son's untimely fate he knew,
That his brave spirit sought the shades below,
And that his fall gave conquest to the foe;
Knew not that even now approaching near
His followers bore him lifeless on the bier:
Far other cares his weary mind opprest,
Far other fears alarm'd his aged breast;
For whilst the Latians fell with many a wound,
And Turnus' blood yet reek'd upon the ground,
Ev'n in that hour of fate the flames aspire,
And wrap his Ardea's stately walls in fire.
Columns of ruddy smoke invade the sky,
And high in air the whirling cinders fly:
The falling roofs with hideous crash resound,
Safety is fled, and danger stalks around.
Whether the Gods decreed this dire event,
Or whether fate prophetic warning sent,
By this dread sign, of Turnus' overthrow,
His stately city lies in ashes low,
With terror, anguish, and amazement fill'd,
And the dread waste with streaming eyes beheld.
The sons of Ardea shunn'd the horrid sight,
And trembling matrons urg'd their speedy flight."

The smaller poems of this volume are numerous. They display much readiness and some skill, with many traces of a good heart and right feelings. At the same time we must not conceal, that they are unequal, and sometimes not free from incorrectness. Many of them relate to events which are chiefly of domestic interest.

ART. XLVI. *Translations, Imitations, and other Poems. By the Hon. Capt.* HERBERT, *of the Royal Navy.* Foolscap. pp. 149.

THESE are pieces of moderate merit. The translations are usually faithful to the sense of the originals, but not quite so to their spirit. Seven of Ovid's heroic epistles lead the way. In these we remark some false quantities, so glaring, that it is astonishing any person capable of reading Latin could be sufficiently ignorant of prosody to commit them. We have Rhodŏpe, Canăce, Briseĭs, and Iŭlus. Several vulgarisms also occur, and some grammatical errors. The translations from Catullus are much worse; nothing of the ease and suavity of that tender writer is discernible through the uncouth dress he is forced by Captain Herbert to assume. Of the original poems we transcribe one, which has more novelty than grace. A *penitent* daughter would scarcely address to an angry father such an "argumentum ad hominem." Sigismonda indeed uses a somewhat similar one against Tancred; but she was no penitent.

"Oh! spare me, father, say not so,
Nor thus enhance my crime;
No end shall then repentance know,
No pardon gain by time.
Say thou, who 'neath that sacred garb
A holy mind dost bear,
In calm religion quite absorb'd
Was always such thy care?
Ere age with calming voice had taught
Forbearance' rigid theme,
Say, was thy soul by reason brought
To shun each flatt'ring gleam?
Oh! say, did ne'er thy panting heart
With dang'rous passion beat,

Did never youthful blood impart
A more than prudent heat ?
Oh ! father, think, bethink thee right,
Ere stern thou dost reply ;
Did'st never yield to beauty bright,
Ne'er heave the rapt'rous sigh ?
Oh ! to thy youth if such were known,
In pity thou'dst be mov'd
Some hopes of pardon due to own
Towards her, who fondly, weakly, lov'd.
Oh ! soft was my unwary heart,
Oh ! weak my female frame ;
Assail'd by beauty, love, and art,
I sunk beneath the flame ;
Yet, still I felt for virtue's laws,
Still shunn'd the approaching blame,
'Till madd'ning passion pled the cause,
And veil'd each future shame :
Her voice bade love take pity's form,
Still shew'd the drooping youth ;
And while her accents fann'd the storm,
I thought that voice was truth.

Oh ! then, my burning heart to cool,
No friend discreet was nigh ;
The youth soon learn'd his ample rule,
And he was ever by.

Oh ! hadst thou seen the smile arise
Of hope, his lips t' adorn ;
Hadst seen his passion-gleaming eyes,
Which droop'd so late forlorn ;

Hadst heard—but pause, my heart, I fear
Your wretched love you seek
E'en now, while runs the bitter tear
Repentant down my cheek.

Oh ! 'gin not your reproach anew,
Oh ! check that angry look :
If firm thou stoodst, yet, think how few
But merit some rebuke.

And, trust me, father, hadst thou known
What those who love have prov'd,
Some hope of pardon due thou'dst own,
To her who fondly, weakly, lov'd."

ART. XLVII. *Petrarch translated ; in a Selection of his Sonnets and Odes ; accompanied with Notes, and the original Italian ; by the Translator of Catullus.* 8vo. pp. 258.

UNDER the head of translations we have so often had occasion to review poems, which if not original, at least bore no resemblance to the productions of their reputed author, that we were not a little gratified by the perusal of the present work. On one page the original poem is printed, opposite to it the version. This is an honest way of challenging criticism ; and had the author proved less successful, he would have been entitled to the praise of every liberal reader. As it is, we have only to regret, that the present is but a selection from Petrarch, and to hope that the whole of the Sonnets and Canzons will be published in the same form. In all amatory poems there must necessarily be much sameness. A mistress is either kind or cruel, and the poet has either to lament his hard destiny, or to exult in his happiness. The same situations must have frequently excited the same feelings, and called forth the same ideas, but one individual will be more powerfully affected than another, and express himself with greater energy and clearness. The lover who wishes to call in the aid of poetry after exhausting his imagination, will find every thing he has written had been said before ; and after toiling to invent, will at last find, that there is nothing new to be said upon the subject. Even Petrarch, from whom our modern sonneteers have pilfered so largely, has himself borrowed from the ancients ; often he may have been unaware of the similarity, but he frequently imitated designedly. In the notes to the present volume the classical allusions and imitations are pointed out, and the translator displays a very considerable knowledge of both ancient and modern poetry. The old Latin proverb, "Gladius retusus non sanat vulnus," does not in the first instance appear likely to have furnished the turn of a most beautiful sonnet. When Laura's charms began to fade, one of Petrarch's friends expressed himself disap-

pointed with the appearance of a lady of whom he had heard so much; in reply the poet sent him the following sonnet.

" Her golden tresses on the wind she threw,
Which twisted them in many a beauteous braid;
And in her fine eyes burning glances play'd,
With lovely light, which now they seldom shew:
Ah then it seem'd her face wore pity's hue,
Yet haply fancy my fond sense betray'd;
Nor strange that I, in whose warm heart was laid
Love's fuel, suddenly enkindled grew!
Not like a mortal's did her step appear,
Angelic was her form; her voice, methought,
Pour'd more than human accents on the ear.
A living sun was what my vision caught,
A spirit pure; and though not such still found,
Unbending of the bow ne'er heals the wound."

During the reign of our Elizabeth, Petrarch was the most popular author at court, and innumerable translations and imitations of him appeared; among the most singular of the latter we may quote the beginning of a poem composed by Elizabeth upon "Mont Zeurs departure."

"I grieve yet dare not show my discontent,
I love and yet am forc'd to seem to hate,
I doe, yet dare not say I ever meant,
I seem starke mute but inwardly doe prate,
I am and not—I freeze and yet am burn'd,

Since from myself my other self I turn'd."

" Warfare I cannot wage, yet know not peace;
I fear, I hope, I burn, I freeze again:
Mount to the skies, then bow to earth my face;
Grasp the whole world, yet nothing I obtain.
His pris'ner Love nor frees, nor will detain;
In toils he holds me not, nor will release;
He slays me not, nor yet will he unchain;
Nor joy allows, nor lets my sorrow cease.
Sightless I see my fair; though mute, I mourn;
I scorn existence, and yet court its stay;
Detest myself, and for another burn;
By grief I'm nurtur'd; and, though tearful, gay;
Death I despise, and life alike I hate;
Such, lady, dost thou make my wayward state!"

We do not select this sonnet for its beauty, though it was very popular at the period alluded to. Sir Thomas Wyat the elder translated it. In his collection, it is entitled, description of the contrarious passions of a lover. We will now extract the most beautiful sonnet in the present volume. Petrarch taking leave of Laura previous to his departure from Avignon she became sensibly affected and turned pale.

" The pallid tint of loveliness, which threw
A tender cloud upon her smiling face,
Came to my heart with such an awful grace,
That in my looks that heart to meet it flew.
Then how in paradise the blessed view
Each other I perceiv'd; e'en so took place
The gentle sentiment none else could trace,
Save me, whose gaze no other object knew.
The most angelic look that face could wear,
The mildest manners female love could show,
Compar'd with what I sing might scorn appear:
To earth she calmly bent her decent brow;
And silently she said, or seem'd to say,
' Who bears far hence my faithful friend away?" '

The exquisite passage

Conobbi allor, siccome in paradiso
Vede l'un l'altro; in tal guisa s'aperse
Quel pietoso pensier ch'altri non scerce
Ma vidil'io, ch'altrove non m'affiso,

is here excellently rendered, and we could not exhibit a more favourable specimen of the talents of the translator. The frontispiece to the present volume is from an antique bronze in the possession of Richard Heber, Esq. a gentleman whose name is too well known to require any praise from us for his unabated ardour in the encouragement of every attempt towards enlarging the bounds of human knowledge.

ART. XLVIII. *The Satires of Boileau, translated; with some Account of that Poet's Life and Writings.* 8vo. pp. 195.

THIS is a decently executed translation, which may serve, in our present want of a better, to convey to the mere English reader the sense, though by no means the delicate expression, of the most polished and correct of satirists. The life is a tolerably neat, but spiritless compilation; both it and the translations are infected with Scotticisms: besides the usual mistakes of *will* and *shall*, we learn, that a person was "*in use*" to do so and so, and a person stops another *upon* the street. The French names are also ignorantly accented. Of the general execution a short extract from a very celebrated passage will afford a sufficient specimen.

"Unequall'd genius, whose warm fancy knows
No rhyming labour, no poetic throes;
To whom Apollo has unlock'd his store;
Whose coin is struck from pure Parnassian ore;
Thou dextrous master teach thy skill to me,
And tell me, Molière, how to rhyme like thee.
You never falter when the close comes round,
Or leave the substance to preserve the sound:
You never wander after words that fly,
For all the words you need before you lie.
But I, who smarting for my sins of late,
With itch of rhyme am visited by fate;
Expend on air my unavailing force,
And, hunting sounds, am sweated like a horse.
In vain I often muse from dawn till night,
When I mean black my stubborn verse says white;
If I should paint a coxcomb's flippant mien,
I scarcely can forbear to name the Dean;
If ask'd to tell the strains that purest flow,
My heart says Virgil, but my pen Quinault;
In short, whatever I attempt to say,
Mischance conducts me quite the other way.
At times, fatigued and fretted with the pain,
When every effort for relief is vain,
The fruitless chase I peevishly give o'er,
And swear a thousand times to write no more.
But after thousand vows, perhaps by chance,
Before my careless eyes the couplets dance.
Then with new force my flame bursts out agen,
Pleas'd, I resume the paper and the pen;
And, all my anger and my oaths forgot,
I calmly muse and resolutely blot.
Yet if my eager hand in haste to rhyme
Should tack an empty couplet at a time,
Great names who do the same I might adduce;
Nay, some who keep such hirelings for their use.
Need blooming Phyllis be describ'd in prose
By any lover who has seen a *rose?*
Who can forget *heaven's master-piece*, her eye,
Where, within call, the *loves and graces lie?*

Who can forget her smile *devoid of art*,
Her *heavenly sweetness* and her *frozen heart?*
How easy thus for ever to compound,
And ring new changes on recurring sound;
How easy, with a reasonable store
Of useful epithets repeated o'er,
Verb, substantive, and pronoun, to transpose,
And into tinkling metre hitch dull prose.
But I, who tremble o'er each word I use,
And all that do not aid the sense, refuse,
Who cannot bear those phrases out of place,
Which rhymers stuff into a vacant space,
Ponder my scrupulous verses o'er and o'er,
And when I write five words oft blot out four."

ART. XLIX. *Partenopex De Blois, a Romance, in Four Cantos. Freely translated from the French of M. Le Grand, with Notes, by* WILLIAM STEWART ROSE. 4to. pp. 225.

A PROSE translation of the romance of Partenopex occurs at the end of M. Le Grand's fabliaux. It was abridged from a metrical original, and thrown into that quaint and lively narrative which distinguishes Le Grand, Tressan, and other French writers, in the Bibliotheque des Romans. But the tale previously existed, like almost all the celebrated legends of chivalry, in the shape of a metrical romance. These legends have, in the course of time, undergone a strange mutation of form. Originally they were probably the rude ballads of the barbarous inhabitants of Normandy. The minstrels, a race of men about whom much is spoken and written, though but little known with precision, seized upon the popular stories as their property, added, enlarged, altered, and detailed, until the hero of a song of a few stanzas became the champion of a poem, epic in length and solemnity, if not in regularity. The manners were altered as the groundwork was enlarged; and as the minstrel failed not to grace his hero with the attributes most honoured in the courts and castles where his history was recited, until the Sachem of a rude tribe stalked forth a preux chevalier with all the punctilio and dignity, as well as the valour, inculcated by the laws of knighthood. By degrees the art of the minstrel fell into contempt, and the successors of the order were literally doomed to recite to peasants and vulgar revellers the tales which had gained the attention of monarchs. The legends became degraded with the character of the audience, and of the reciters; and as they first swelled into bulk and poetical importance from rude songs, they again degenerated into rugged ballads, sung, as Sir Philip Sidney expresses it, by some blind crowder with no rougher voice than rude style, and evil apparelled in the dust and cobwebs of antiquity. At length even this melancholy remnant of the race altogether disappeared; and our modern antiquaries have, through eyes bedimmed with sympathetic tears, scarcely been able to trace the last vestiges of their abasement. Ellis, we believe, or Walter Scott, grubbed up some evidence, that the metrical romance of Roswal and Lilian was sung through the streets of Edinburgh, in the memory of man. Ritson recorded the existence of the last London minstrel; who sung the ballad of Lord Thomas and fair Elinor, to the music of that harmonious instrument vulgarly called a *hum-strum*. But, apparently even this last miserable representative of the gentle minstrel found his trade

too poor to live by, and was at length seen by the sympathetic antiquary in the guise of an ordinary mendicant, his song forgotten, and his hum-strum hung upon the willows. Yet when the minstrels fell into contempt and obscurity, their "lays degraded and their harps unstrung," the stories which they had versified maintained their ground among the higher ranks in the altered form of the prose romance. Then the newly invented press groaned under the folios of Tristran, Lancelot, Le Sangreal, Palmerin, Amadis, and all their tribe, for which ladies bartered their sleep, and Don Quixote mortgaged his estate. These huge tomes had their day, and then shrunk by degrees into abridgements for the kitchin and nursery. But the buoyancy of the fictions prevented their sharing even in this second declension. The muse of Italy, and that of England, held forth her aid to the legends of chivalry, and embalmed them in the lays of Pulci Boiardo, both the Tasso's, and above all of Ariosto, Chaucer and Spenser. And after a long interval, the spirit of chivalry seems to have again found in England the same means of transmigration. Our readers are no strangers to the beautiful tales of which Mr. Way rendered from the French fableaux, a translation so chaste, so simple, and so truly English in the versification, so interesting from the enthusiasm of the author. Mr. Rose has formed his present romance upon the same model, as being at once original and appropriate to his subject. It is time to give some account of the narrative of the poem.

Partenopex, Count of Blois, nephew to the reigning monarch of France, a youth of great personal beauty, "some fifteen winters old," sallies forth to the knightly amusement of the chase. He bewilders himself in the pursuit of a wild boar, no unusual commencement of a tale, and at length wanders to the sea-shore, where he finds a bark at anchor.

"Gay was the hull and seemly to behold,
The flag was sendal purfled o'er with gold."

There are too temptations which no hero in romance can resist, the propensity to attack every mortal above six feet high, and to enter every boat which he finds moored in a solitary spot, without a living creature on board: and indeed, unless in the case of Don Quixote's windmills, and his embarkation on the Ebro, the issue, however contrary to ordinary rules, is always favourable; the giant being commonly slain, while the bark, uniformly getting under weigh without waiting for the boatswain's piping all hands up, conveys the champion to a place where some strange adventure abides him, which none but himself is destined to achieve. But no barge of romance, no not even that which conveyed Arthur to the vale of Avalon or Rinaldo to the gardens of Armida, or Guyen to Acrasea's bower of bliss, was bound in so pleasant a destination as that of Partenopex. An enchanted palace fill'd with all that could charm the eye, received the weary voyager; a feast displayed its bounties to his taste, and to charm his ear,

"Tho' no wight appear'd, fast by, a string
Was touch'd, and to the harp a voice 'gan sing:
'Child, of heart so faint,
That dream'st, I know not what of ill,
Peril there is none in sooth:
Hence with ill-advised restraint!
High the sparkling goblet fill.
Sure it asks no reason quaint,
Sure it matters little skill,
All in colours plain to paint
This simple truth:
Thorough Nature's visage fair,
Be't in water, land, or air,

Good to ill doth aye succeed:
After winter cometh spring,
Wanes the night, in sparkling weed,
Morn up-springeth, in her stead.
Thou shalt well approve this lede:
Joy thou wot'st not of, shall bring
That which, or I falsely read,
Of sorrow past shall 'suage the sting."'

This little ditty is in the true style of romance. The way in which it is introduced will remind the reader of the sonnet in Spenser, Book II. canto XII. stanza 74, and that in the Giurusalemme, canto XVI. 14. 15. but in its structure and modulation it rather resembles those beautiful little lays which Way has imitated from the old romance language, and sprinkled through his fables. After the song, the banquet proceeds.

"Cheer'd by the song, ere yet he framed the wish,
Pass'd to his hand, in turn, each costly dish;
And a fair cup of gold itself did fill,
And, oft exhausted, was replenish'd still.
Choice fruits and dainty conserves came the last;
Claret and pigment crown'd the rich repast.
The costly banquet done, the sightless crew,
That served him at the board, with lights withdrew;
Thence pass'd into a bow'r, where stood a bed,
With milk-white furs of Alexandria spread:
Beneath, a richly broider'd vallance hung;
The pillows were of silk; o'er all was flung
A rare-wrought coverlet of phœnix plumes,
Which breathed, as warm with life, its rich perfumes.
Here the quaint elves the wondering child undrest,
And on the snow-white ermine laid to rest.
This done, the tapers sunk, slow creak'd the door,
And a soft foot-fall sounded on the floor.
Melior, in sooth, it was; the sovereign fay,
The wardress of that keep and garden gay.
She on the bed her dainty limbs down laid,
Then started, and, as one affrighted, said:"

The parley between the parties terminates, as may reasonably be anticipated from the place of conference. Mr. Rose glides with becoming delicacy from the catastrophe which the old romancer intimates in a manner so beautifully simple, that, shrouded as it stands in old Norman French, we venture to transcribe the passage: *yl estoyt pũçeaũ elle estoyt puçelle—fleur luy donnast fleur luy prist.*

The happiness of Partenopex had one alloying qualification. His faery bride informed him, that he must not, on pain of "shame and woe" request to see her face till their wedlock, and that her rank prohibited her to wed any who had not received the degree of knighthood which the stripling could not hope to attain for two year's space. By day therefore Melior was invisible. Meantime, he continued to reside in the palace, where an enchanted bugle and the society of two faery hounds, whose names (Gage and Gilmyn) are recorded with laudable accuracy, were held sufficient amusement for the morning solitude of the young squire. At night the scene was enlivened by Melior's presence. The following verses are a good example of the art with which Mr. Rose, in the assumed character of the old minstrel or *diseur*, engrafts allusions to his personal feelings, upon the tale which he recites. It is an art to which he frequently has recourse to break the languor of a continued narrative by a varied tone of sentiment and poetry, and these passages, in which the reflections of the poet himself are called forth, or his sympathy excited by the circumstances of the tale, are usually very successful.

"So, spent in various solace, pass'd the day;
At night his couch received the royal fay.

A parlous wit she had ; and could of lore,
And eke of ancient tales, a countless store.
And oft sage rules and precepts would she deal,
Such as might well his youthful bosom steel
'Gainst vicious lures ; and still, her rede betwixt,
Ensamples of recorded virtue mixt.
Nor charm'd the damsel less, when, boon and gay,
More lightsome phantasy did bear the sway.
Tender or free, in smiles or sadness drest,
The reigning humour seem'd to grace her best.
And still, whate'er the theme, so soft, so clear,
Her gentle accents sounded on his ear,
That, of all gifts the lovely dame might boast,
Perchance this sweet perfection liked him most.
In this I blame him not : of every grace
That tricks my love, 'bove dainty form, or face,
That which doth most my captive soul rejoice,
Is the sweet music of her thrilling voice.
But worser plight is mine ; predoom'd, in vain
To chase a fleeting good that mocks my pain.
His mistress did prevent his every thought,
Mine flouts my love-sick phantasy to nought.
If in his cup some bitter drops were thrown,
My draught is brew'd with noxious drugs alone."

After a few months have thus glided away, neither the society of Gage and Gilmyn through the day, nor that of Melior at night, can banish from the mind of Partenopex a desire to visit France, which becomes irresistible, when he learns Blois is besieged by Norwegian invaders. To return to Blois, defeat the Northmen, and slay their king, is the work of a few lines (for we are analysing a romance) but to escape back to Melior was a work of more difficulty. The widowed countess of Blois, suspicious that the mysterious bride whom he has chosen, is little better than some unhallowed spirit, employs all arts and even philtres, to fix her son's affection upon the Princess of France, but in vain ; he departs and returns to the enchanted mansion. A second visit to Blois was attended with worse consequences. The countess called to her aid the bishop of the diocese, and both charged the count on his salvation to obtain a sight of his faery bride, whom they affirmed to be no more than a demon, who could not brook the light. Overcome by their solicitations, Partenopex secretes a lamp in his chamber when he returned to the castle of Melior, and forfeits his paradise by beholding the beautiful faery.

" Struck with the beauties of a matchless face,
A masterpiece of loveliness and grace,
Back starts the boy, and, as he moves, the blaze
O'er her fair limbs and lovely figure plays.
Dishevell'd, all about her tresses hung,
And on each charm a softening shadow flung.
Meanwhile, her eyes were closed, and not a streak
Of faint carnation tinged her faded cheek ;
But bitterly she sobb'd, and frequent rose
Her bosom, as convulsed with cruel throes.
He with one arm her body did embrace,
And gazed, in silent anguish, on her face ;
She hung upon that arm, like to a flower
Half cropt, or overcharged with summer shower :
Then loud he call'd upon her name, and press'd
The lifeless burden to his throbbing breast.
Long fruitless was his pain, till with a sigh
She heavily 'gan ope each drooping eye."

Melior's waking was followed by bitter complaints and a yet more doleful explanation. She announces herself to be the heiress of the empire of Constantinople, educated by her father in all magic arts, but which power she some how or other forfeited by her husband's breach

of promise, though she had retained it in despite of her own more wilful imprudence. The consequences are melancholy. The spells of the Empress had hitherto concealed Partenopex from her attendants' eyes as them from his. But these being dispelled, the whole levee of maids of honour who attend the couch of their mistress at day-break, see with confusion and indignation the stranger by whom it has been shared. Melior, enraged at Partenopex's breach of faith, and the consequences which it has occasioned, banishes him for ever from her presence. The resentment of her maidens communicates itself to the vassals who wait without, and the catastrophe might have been fatal to Partenopex, had he not been pitied by Uraqua, the sister of Melior, for the ladies of the imperial family of Greece seem to have agreed with Lady Bellaston, in charitably thinking that a very handsome young man in distress had peculiar claims on female sympathy. Partenopex, now stript of the splendid apparel with which Melior's bounty had adorned him, and dressed in the green-hunting vest which he wore on his first arrival, is protected by Uraqua through a crowd of menacing Grecians. She even embarks with him in the enchanted barge, and relands him at Paris. But the disconsolate count finds his home and country no place of rest. After a year's moody melancholy, sallies desperately forth to throw away his life in the first peril which may present itself. While exposing with wilful carelessness his life to the beasts of the wilderness, he is again found by Uraqua, who, with a damsel called Parseis (gifted with the same charitable propensities) labours to restore him to his health and spirits. They are at length successful, and he resolves ere again yielding to despair, to sue before Melior herself a reversal of her decree. Meanwhile the Barons of Greece, utterly dissatisfied with the way in which their sovereign had endeavoured to dispose of her person, resolved she should give her hand and empire as the prize of a Tourney. Though the adventure of a squire having been found in the imperial bed could neither be concealed nor forgotten, there wanted not candidates enough for the hand of a beautiful empress and the throne of Constantinople. It is needless to say that Partenopex, guided by Uraqua, presents himself among the combatants. The melee, to use the appropriate word, is described with great spirit.

" Now breathe the troops, and now at speed advance;
These whirl the mace; these couch the beamy lance.
Their lances brast, forth flew the sparkling steel,
And coursers rallied at the goring heel:
Not all; for these at random scour the plain;
Their lords afoot the doubtful strife maintain.
Here, one the bridge with biting faulchion keeps;
And here a frighted steed the breast-work leaps;
Down hurtling from that arch's topmost span,
Deep in the torrent flounder horse and man:
Loud *lelies* mingle with the Christian cry,
Montjoy, St Denys! Greece, and Victory!
And tumult fills the plain, and clamour rends the sky."

Though the valour of Partenopex is conspicuously distinguished, a certain paynim Soldan is deemed his equal in prowess. In most romances the issue would have been tried *en champ clos* between the rivals. But the romancer, or Mr. Rose, we are uncertain which, brings on the catastrophe in a less hacknied manner, by leaving the choice to Melior. The contrast between the appearance of the champions is the last specimen we select from this interesting poem.

" ——— confest to view,
The Soldan strode in robes of sanguine hue;
Of giant bulk his limbs, and stern his air,
And cluster'd round his brows his raven hair.
Next stood the County forth; a rising blush,
(For worth misdoubts itself,) his cheek did flush.
Simple his garb, nor other weed he wore,
Save that which late beneath his arms he bore;
Fair crimson trews, and shirt so white as milk,
Unwrought; the collar was a net of silk,
Which match'd his hose in dye; and from within,
Like alabaster, show'd his dainty skin,
Razed, maugre of the bath, in many a wail,
By the keen pressure of the griding mail.
A girdle did his slender waist infold;
This too was crimson sendal, fringed with gold."

The choice of Melior and the conclusion of the romance are so readily anticipated, that it is unnecessary to say that Partenopex is pardoned, wedded and enthroned. It is hardly worth noticing that a husband is found for the compassionate Uraqua in a gallant Sir Gaudwin, and that Parseis is married to a favourite page of Partenopex.

Every reader must be struck with the resemblance of this narrative to the fable of Psyché, of which it is a Gothicised counterpart. It may be doubted, however, whether it be really drawn from the classical tale, as the romantic history and legends of almost every country furnish similar examples of capricious prohibitions, the transgression of which is followed by the bitterest penalties and forfeitures. Mr. Rose has assembled in the notes a competent portion of similar instances, evincing the most perfect acquaintance with this species of lore. The first part of the story is exquisitely beautiful, but the latter part is less so, because we are aware that since Partenopex is permitted to survive the shock of his banishment, it must needs be the purpose of the poet that he should be re-united to Melior, and when the reader has once in view the goal to which the author is most certainly tending, he is apt to take less interest in remarking the particular course he takes to approach it. Besides, when the pleasing and wild mystery which at first involves the history of Melior is once dispelled, we feel some repugnance at identifying a mere common-place princess of romance with the interesting non-descript and invisible companion of Partenopex's slumbers. In this respect we incline to prefer the termination of the old romance called Melusine to that of Partenopex. Raimond, the husband of that celebrated faery, was prohibited under pain of eternal separation to intrude on her privacy on a particular day in the week. He transgresses, like Partenopex, but views his wife transformed from the girdle into a horrible serpent. The consequence was their eternal separation. But Melusine continued, in the opinion of the family of Lusignan, often to appear in the castle to nurse and tend the infant children of her descendants, and was heard to lament most dolefully when the sentence of demolition was passed upon her ancient abode. Perhaps, however, as the discovery of Melior, while asleep, unveiled no hidden imperfection, she may justly as well as judiciously be painted less inexorable than the affronted Melusine.

From the passages which we have liberally quoted, the reader must perceive that we admire the poetry of Mr. Rose. If it never astonishes us by rising into sublimity, it is always pleasing, playful and elegant. Above all, it is always English poetry of the school of Dryden, though intermingled with that quaint use of antique

phraseology which Gray has sanctioned in tale-telling, as adding a certain drollery to the comic, and a romantic gravity to the serious. Occasionally Mr. Rose imitates Way, who gave an air of antiquity to his verses by sometimes altering the usual cadence, making frequent use of the ellipsis, and a few similar imitations of the characteristic negligence of the older times.

For the higher qualifications of poetry, this mode of converting an ancient prose story into verse, affords less scope. Some of Dryden's fables are indeed luminous instances to the contrary. But they are either translated from the poetical original of Chaucer, or, as in Theodore and Honoria, the story is only assumed as the mere groundwork, and the whole mode of telling it is the poet's own. Both Mr. Rose and his predecessor Mr. Way, follow the flight of their muse, by close attention to their original, and though the prose or prosaic metre of an ancient romance is capable of being rendered interesting, elegant, and beautiful, we doubt if in any version it can be made either sublime or deeply pathetic. The original powers of Mr. Rose are therefore seen to much greater advantage in a ballad, or romantic poem, called the Red King, the subject of which is the death of William Rufus, while hunting in the New Forest.

The following description both of the night scene, while the king lay in Malwood castle, and the rising of the sun on the woodland scenery of the New Forest, is excellent.

" The watchman on the castle top
Almost might hear an acorn drop,
It was so calm and still;
Might hear the stags in Hocknell groan,
And catch, by fits, the distant moan
Of Kingsgarn's little rill.
Save when the rustling birches play'd,
In shifting hues of light and shade,
By some chance zephyr swept;
Whiles riding over Lady-Cross,
On waste and woodland, moor and moss,
The silvery moon-shine slept.
Then all again was hush'd and still,
All but the trickling of the rill,
When loud the king 'gan cry.
His knights without upstarted all,
And heard him on St Mary call,
Like one in misery.
And 'Ho!' he cried, 'ho! bear a light,
And leave me not this live-long night,
But while the time with talk.'——
They roll'd them in their mantles round,
Then laid them lightly on the ground,
And carp'd of hound and hawk.
Yet little burden in their lore
(Whatso the song) the Red King bore
Nor when they spake of fight,
Of siege and sally, knightly gest,
Rough pastimes which he loved the best
Kindled his heavy sprite.
But now the mist hung thin and low,
Or drifted o'er the moor-land slow,
In many a curly wreath:
His whistle first the plover blew,
Then sharp and shrill the black-cock crew;
And flapp'd along the heath.
Thin amber clouds bespoke the prime;
These changed to red; and in less time
Than I can tell the story,
Through Dear-Leap's grove of aged oak,
And Langley's shadowy thickets, broke,
The sun in all his glory.
And with a lusty roundelay,
The throstle welcom'd in the day;
And towering from the lair,
The sky-lark from his feathers flung
The dew-drops, mounting, as he sung
His matins in mid-air."

Mr. Rose has displayed great skill in the management of this stanza, which has its own peculiar difficulties. For if the sentence is not so artfully constructed that the sixth line is necessary to the sense, or if by the use either of inversion, or of any forced and unusual phrase, the rhyme seem to be produced by effort and sacrifice, the effect is intolerable, and resembles nothing so much as the dragging of a wounded and useless limb after the rest of the body. This difficulty attends the ballad verse, whether in four or in six lines. The sentence

must be completed in the stanza. It is a sort of bed of Procrustes, in which the sense must be stretched and extended, or cramped and amputated till it is adapted to the measure. Redundancy in the one case, obscurity or inversion in the use of uncommon phrases in the other, are therefore not easily avoided. Perhaps the following verse is an example of the latter defect.

" He bare his bow before the king,
And led two grey-hounds in a string,
With skins of snowy hue.
He was a ready man on horse;
Was better none to hunt of force,
Or brace the sounding yew."

The "*snowy hue*," and "*sounding yew*" are legitimate poetical words, but as they stand they excite a suspicion that the ordinary mode of expression was departed from merely *rythmi gratia*, and so capricious is a critical ear, that such a suspicion is always offensive. To explain our meaning, we venture to throw the stanza into more simple language.

He bore the quiver of the king,
And led two greyhounds in a string,
As white as mountain's now.
He was a gallant man on horse,
Was better none to hunt at force
Or brace the sounding bow.

This alteration may serve to illustrate our meaning, but much better examples of the sense and the verse being happily completed together, occur in the stanzas which immediately follow.

" Now fast beside the path-way stood
A ruin'd village, shagg'd with wood,
A melancholy place;
The ruthless Conqueror cast down
(Wo worth the deed!) that little town,
To lengthen out his chace.
Among the fragments of the church,
A raven there had found a perch,—
She flicker'd with her wing;
She stirr'd not, she, for voice or shout,
She moved not for that revel-rout,
But croak'd upon the king.
Here first the merry huntsmen loose
Lyme-dog and grey-hound from the noose;
Crack sapling, gorse, and thorn;
Then each man's hand was to his quiver,
Then rang the woods as they would shiver,
With hound and bugle-horn."

The notes on both poems are very interesting, but those on the Red King particularly so, from the local information which the author gives us concerning the antiquities of the New Forest. We have but room to say that they fully confirm what some historians have doubted,—the devastation which the chronicles state the conqueror to have made, in order to lengthen out his chase.

There are most beautiful engravings in this work, from designs by Smirke, truly valuable both as pieces of art, and records of ancient costume. The letter-press by Ballantyne, of Edinburgh, is perhaps the most splendid piece of typography which has yet issued from the press of the Scottish Bodoni.

CHAPTER XII.

DRAMA AND DRAMATIC CRITICISM.

The British Theatre: or, a Collection of Plays, which are acted at the Theatres Royal, Drury Lane, Covent Garden, and Haymarket. Printed under the Authority of the Managers, from the Prompt-Books; with Biographical and Critical Remarks. By MRS. INCHBALD. In 25 vols. Royal 18mo.

THE collections of plays, which have been published under titles nearly similar, are numerous. The most extensive and popular was Bell's; nor have we the slightest wish to detract from its merits; equal as they were to any thing which could have been expected from the scale and price of publication, at a time when the expences of printing, paper and engraving fell far short of half what they are now. But it is no praise of the present work to assert its superiority over all former collections; because it professes to take higher and more classical ground, both in point of editorship and embellishment; and on its own loftier professions, not on a comparison with more humble precursors, it must be judged.

In this view, it stands within our province to observe, that it has hitherto been customary to omit Shakspeare altogether, under the idea that our immortal bard, after the Bible and the Whole Duty of Man, takes precedence in the book-case furniture of every house. But the editors of the British threatre have judged rightly, that it would be equally absurd to omit Shakspeare on this ground as to exclude Milton from an edition of the poets for a similar reason. They have therefore given Shakspeare, as far as his pieces are on the list of acting plays. In drawing this line, they have exercised a sound discretion; nor has there ever been a time, when the exercise of a sound discretion was so practicable. For Shakspeare now is in full possession of the stage, as well as of the closet: he is critically and deeply read by the first practical commentators, as well as by the first actor of the age. Whatever may be the comparative merits of Garrick and Kemble as delineators of the passions, which we, though professing, as reviewers, to wear wigs, do not wear such old-fashioned full-bottomed wigs as to be able to estimate from our own observation, the palm of critical skill has never admitted of a contrast. The manner in which the prompt book of both theatres, (which happily for good taste, have been successively under the same management,) is now regulated, has altered back Shakspeare from the interpolations of his former alterers, into an abridged, but pure and native state of wood-note wildness. From these regulated prompt-books, and Mr. Kemble's own editions, where his restorations and arrangements have been sufficiently important, the text has been faithfully and accurately taken. The text of the other authors, both ancient and modern, has been collated with equal care, and adopted on the same authority.

The prefaces are given by Mrs. Inchbald; so that the task of criti-

cism has devolved on one, who has herself written well, and who, by writing successfully also, has as it were identified her own with the public taste.

A detailed account of a collection, like that under review, would be superfluous, were it not impracticable. We shall not therefore either give any specimen of her critical disquisitions, nor enumerate instances wherein we agree with her decisions, or differ from them. Suffice it to say, that the style of these essays is always lively, the remarks very rarely otherwise than ingenious, and the positions in a great majority of cases just.

We were particularly pleased with the easy, unpretending manner in which the biographical sketches are interwoven, and with a certain facility of introducing little, entertaining anecdotes, to fill up the allotted measure of each preface, where the accumulation of works by the same author would have worn the web of mere dramatic criticism threadbare, or have compelled the repetition of the same canons under different phraseology.

We cannot help regretting, that the fair preface-writer should have involved herself in a controversy with, and of course exposed herself to the sarcasm of, the lively and humourous George Coleman the younger. We think his own provocation very slender; but his father has certainly been less obliged to her good nature and candour (no man stood less in need of either) than almost any dramatic writer whom she has reviewed. Keenness of rebuke in the cause of a father our wigs, though not quite full-bottomed, but somewhat of the Brutus cut, must ever approve: as yet the attack seems unreasonably severe. The lady's reply, humble, and on the whole conciliatory, has a touch or two on the subject of Madame Dacier and Homer, which, though not likely to produce a *broad grin* on the features of her correspondent, may not be altogether unproductive of sensation. Our advice to both parties is, what our advice always will be to persons of high and unquestionable merit, to be friends.

We have dilated so much on the foregoing topics, that our additional observations must be very brief. The collectors in the dramatic line will here find several modern pieces, the copy right of which has hitherto been kept up for the benefit of the theatres, and which are now for the first time submitted to the ordeal of closet examination. The pictorial decorations are on the whole in a tasteful and superior style. The merits of the individual engravings must of course be very various. Scarcely any of them are below mediocrity, and the best are singularly beautiful. Much attention has been bestowed, and very successfully, on the selection and execution of the portraits. Some of them have not, we believe, been engraved before, and very few in so fine a style. The work, therefore, must prove highly acceptable to the frequenters of the theatre, and the fine paper edition, with proof impressions, is the best, indeed the only library book of the kind extant.

ART. II. *Illustrations of Shakspeare, and of Ancient Manners: with Dissertations on the Clowns and Fools of Shakspeare; on the Collection of Popular Tales entitled Gesta Romanorum; and on the English Morris Dance. By* FRANCIS DOUCE. 2 vols. 8vo.

BEFORE we proceed to state what Mr. Douce has done in these volumes, we must thank him for what he has not done. We must

thank him in the name of the public for having embodied his researches in this form, and not publishing an edition of Shakspeare, after the example of so many of his predecessors. Far be it from us to wish that the fashion of commentating upon Shakspeare were at an end; but if his commentators were to go on as they have begun, still printing text with comment, and heaping Pelion upon Ossa in their lucubrations, Shakspeare in the next age would out-volume the Cyclopædias. There is another inconvenience in these variorum editions, no person reads the notes regularly as they occur, and to read the text in them when it comes leaf after leaf like a running title over the small type, is exceedingly unpleasant, the fingers have to run a race with the eye, and you have to turn backward and forward, backward and forward, when you wish to take in the whole of a passage at once, and rest upon it.

The first part of these curious volumes we shall make a few extracts from, and add such remarks as have occurred to us.

"*Gon.*—How *lush* and lusty the grass looks!"

"*Lush*, as Mr. Malone observes, has not yet been rightly interpreted. It is, after all, an old word synonymous with *loose*. In the *Promptuarium parvulorum* 1516. 4to. we find "*lushe or slacke, laxus.*" The quotation from Golding, who renders *turget* by this word, confirms the foregoing definition, and demonstrates that as applied to grass, it means *loose or swollen*, thereby expressing the state of that vegetable when, the fibres being relaxed, it expands to its fullest growth."

An active lusty young man is called a *lish* fellow in Cumberland. This is probably the same word, and cannot be synonymous with loose. Mr. Douce's seems a forced interpretation.

p. 31. *Beads:* Mr. Douce is right in ascribing the invention of the rosary to the Hindoos, from whom the Catholics borrowed it through the Moors. The Dominicans claim the invention for their accursed founder, the only saint in whom no solitary speck of goodness can be discovered: it was manifestly introduced by that order, and they therefore are most likely to know by whom. The tales of its earlier use are fabrications of the Benedictines; they were jealous of the Predicants, and stole and antedated many of their most popular inventions. No form of devotion was supposed to be more efficacious than this, which required, says one of our English catholics, no more knowledge than to say the Pater-noster and Ave Maria; nor more charge than the price of a pair of beads, nor any choice of place or situation of body, but as it shall like the party, either to stand, sit, lie, walk, or kneel:—so "that from this so fruitful means should be excluded neither the husbandman in the fields, nor the traveller in his journey, nor the labourer with his toiling, nor the simple by his unskillfulness, nor the woman by her sex, nor the married by their estate, nor the young by their ignorance, nor the aged by their impotency, nor the sick by their infirmity, nor the poor for want of ability, nor the blind for want of sight."

p. 36. The *teston* must have been coined in France earlier than 1513, for K. Manuel of Portugal coined a money by that denomination in 1504, and the name is confessedly taken from the French.

p. 47. *Her eyes are grey as glass.* "This was in old times the favourite colour of the eyes in both sexes." Old poets and romancers we may be sure took their ideas of beauty from the high-born, and so long as we find grey and green eyes, and golden or flaxen hair in their descriptions, so long is it probable that the higher ranks in

Europe remained of unmixed Gothic blood.

p. 57. *Rook* is still in common use for a gamester.

"*Sim.*—Marry, sir, the *city-ward*—"

"The old editions read *pitty-ward*, the modern editors *pitty-wary*," says Mr. Stevens, who in this edition has abandoned the best part of a former note where he had proposed to read *petty-ward*, which is the right word, and of the same import as the old one. That such a word formerly existed is demonstrable from its still remaining as a proper name; and near Wimbledon is a wood so called, probably from the owner. Mr. Stevens mistakes in supposing *ward* to mean *towards* in this instance, where it is put for the division of a city; nor does his quotation from William of Worcester assist him. The *via de Petty* and the *Pettey gate* might be named after the hundred of Pettey in Somersetshire. In Lyne's Map of Cambridge, 1574, we find the *petticurie*."

One of the oldest, and certainly the most remarkable street in Bristol is called the Pittey. Pithay the name is spelt upon a modern board; the parish-officers by whose orders it was set up, supposing perhaps that it ought to be so spelt because the hay-market is near to the bottom. Was there ever a charitable institution in England resembling the misericordia of some Catholic countries? If so, this name would be readily explained.

p. 72. "I will knog his *urinals* about his knaves cos'ard." This word reminds us of a curious anecdote in the history of Olivares. The duke of Lerma had laboured with some success to influence Philip IV. at that time prince, against this aspiring favourite, and Philip accordingly let him know that he was tired of him. Olivares happened at that time to be handing him his urinal. He made a profound reverence at this expression of the prince's displeasure, kissed the utensil as he delivered it, and retired.

p. 75. *The mufflers* probably came to us from the east, perhaps through the Spanish Moors. This is the word by which *antifazes* in Amadis should have been rendered.

p. 99. "What man! defy the devil: consider, he's an *enemy* to mankind." "It was very much the practice with old writers, both French and English, to call the devil, the enemy, by way of pre-eminence." A more extraordinary practice prevails in Scotland; there they call the devil *the auld gude mon*, and speak of him with as much fear and respect as Scotch reviewers do of his vice-gerent Bonaparte.

p. 122. "Where youth and cost and witless bravery *keeps*." To keep is still used in this sense at Cambridge.

p. 130. A set of initial letters representing the dance of death is also used in the Benedictine chronicle of Yefes, in those volumes which were printed at Yracke in Navarre. But they are by no means well executed.

p. 135. *Padre Frey*, father friar, is a customary mode of address, and regularly used in title pages, &c.

p. 211. *Tawny Spain.* Ronsard calls the Spaniards, "peuples bazanéz," Mores d'Occident.

p. 222. *Galardon*, the Spanish word for *guerdon*, is so like that it must be radically the same word, and so unlike that it seems to destroy both the etymologies noticed by Mr. Douce.

"PET.—Tush, tush, *fear* boys with *bugs*.

"To *fear* is to frighten. In Mathew's *Bible*, psalm xci. v. 5, is thus rendered: "Thou shalt not nede to be afraied for any *bugs* by night." In the Hebrew it is "*terror* of the night;" a curious passage, evidently alluding to that horrible sensation the night-mare, which in all ages has been regarded as the ope-

ration of evil spirits. Thus much seemed necessary in explanation or defence of the above most excellent old translation, which we have retained with very little change in the language; for the expression, from its influence on a modern ear, might have been liable to a very ludicrous construction. The word *bug* is originally Celtic, *bwg*, a ghost or goblin, and hence *bug-bear*, *boggered*, *bogle*, *boggy-bo*, and perhaps *pug*, an old name for the Devil. *Boggy-bo* seems to signify the *spirit Bo*, and has been thought, with some probability, to refer to a warrior of that name, the son of Odin, and of great celebrity among the ancient Danes and Norwegians. His name is said to have struck his enemies with terror, and might have been used by the nurses of those times to frighten children, as that of Marlborough was in France on the same occasion. It is remarkable that the Italian women use *bau bau*, for this purpose, and the French *babo*. It should seem as if *bug* had been metaphorically applied to the *cimex*, that insect being in all respects *a terror of the night*. Nor was the word used in this sense till late in the seventeenth century, the old names for the house bug being *wall louse*, *wig-louse*, *chinch*, *punie*, and *puncez*; the two last from the French."

Was the bug known in England much before this time? In Espriella's letters, it is said, an English traveller of the early part of the seventeenth century calls it the French *punaise*, which should imply either that the bug was unknown in his time, or had been so newly imported as to be still regarded as a Frenchman. It is still confined to large cities, and is called in the country, where it is known only by name, the London bug: a proof of foreign extraction. Another proof in favour of the Spaniard's inference is to be found in the account of sir Thomas Roe's voyage. In the night, says the writer, we were very much troubled with *chinckes*, another sort of little troublesome and offensive creatures, like little *tikes*; and these annoyed us two ways, at first by their biting and stinging, and then by their stink. *Chinke* is the Spanish word for bug. Minchen interprets it "a worm that in hot countries lieth about beds, and biteth venemously." A round-about and erroneous explanation which shews that this vermin was not at that time known in England, and had therefore no English name. The Portuguese call it *persevejo*, with them, the Spaniards, and the French, it has an indigenous peculiar name, proof that it was an aboriginal inhabitant of those countries. Our name for it is an old word, but it was a vague generic one, a thing in abeyance of which the stinking stranger got possession, and which has been made his own by right of occupancy.

"MACB.————*their daggers*
Unmannerly breech'd with gore.

"Mr. Steevens's explanation must be objected to. Finding that the *lower end* of a cannon is called its *breech*, he concludes that the *hilt* or *handle* of a dagger must be here intended by the like appellation. But is not this literally to mistake the *top* for the *bottom*? It is conceived that the present expression, though in itself something *unmannerly*, simply means *covered as with breeches*. The idea, uncouth and perhaps inaccurate as it is, might have been suggested from the resemblance of daggers to the legs and thighs of a man. The sentiments of Dr. Farmer on this, as on all occasions, are ingenious and deserving of the highest respect; but it is hardly possible that Shakspeare could have been deceived in the way he states. To give colour to his opinion, he is obliged in his quotation from Erondell's *French garden*, to print the word *master's* as a genitive case singular, in order to apply the pronoun *their* to *daggers*; but, without the aid of the French text, the word *their* is *in the original* equally applicable to *masters*. Indeed the subsequent mention of stockings, hose and garters, would have satisfied a person of much less penetration than Shakspeare, that *breeches* were there intended as an article of dress.

"The above conjecture that the term *breech'd* might signify *cover'd*, suggests the

mention of a circumstance from which it may on the whole be thought to derive support.

" It is well known that some ridicule has been cast on one of our translations of the Bible from the Genevan French edition, on account of the following words, " and they sewed fig-tree leaves together and made themselves *breeches*." *Gen.* iii. 7 ; whence it has been called the *Breeches Bible*, and sometimes sold for a high price. It is generally conceived that this peculiarity belongs exclusively to the above Bible, but it is a mistake. The Saxon version by Ælfric has ⁊ ꝓıꝑoꝺon ꝓıcleaꝼ ⁊ ꝑoꝼhꝛon hım ꝑæꝑnec, *and sewed fig leaves and worked them* WEED-BREECH, *or clouths for the breech.* Wicliffe also translates " and maiden hem *breechis* ;" and it is singular that Littleton in his excellent dictionary explains *perizomata,* the word used in the Vulgate, by *breeches.* In the manuscript French translation of Petrus Comestor's commentary on the Bible, made by Guiars des Moulins in the thirteenth century, we have " couvertures tout autressint comme unnes petites *brayes.*"

The metaphor occurs in the Moallakat. " Then came a legion of high born youths whom nothing could restrain but our long and glittering spears : but we repelled them with strokes, which made their blood gush from their sides, as the water streams from the mouth of a bottle which contains it. We drove them for refuge to the craggy hills of Thahlaan ; we thrust them before us, *till the muscles of their thighs were breeched in gore.* Poem of Hareth, v. 72-4. We have seen it, (borrowed perhaps from this passage) in an eclogue between the Devil and St. Anthony, wherein the latter, having been reproached by Satan with ingratitude, replies—

" Ungrateful ! I !———
I, who by day and night have suffered from thee
All fierce temptations ! who have felt thy whip
Laid on so lustily that it has left me
Breech'd in my own blood."

The same image enobled in its form may be traced in Madoc when Tepollomi is spoken of as

" All with arrows quill'd, and cloath'd with blood
As with a purple garment."

In Shakspeare's days a metaphor might be taken as decorously from one part of dress as from another.

p. 429. In the first print to sir Robert Le Grys's translation of the Argenio, there are five cressets, serving as beacons, and raised only upon single bars of iron, this is remarkable, because it does not appear by what means they could be kindled, and still more difficult would it be to supply the fire : nor could they be set up after the fire was lit.

Vol. 2. p. 133. Tib *is* the contraction of Isabel, and in common use in the North at this time.

p. 193. Green eyes are as much celebrated by the old Spanish poets as by the French, nor can conjectural reading convert them into grey in that language, *ojos verdes.* " It must be confessed, says Mr. Douce, that the scarcity, if not total absence of such eyes in modern times might well excite the doubts of Mr. Le Grand." *One* green eye, however, we have seen—but its companion was grey.

" HAM—My tables,—meet it is, I set it down.

" It is remarkable that neither public nor private museums should furnish any specimens of these table-books, which seem to have been very common in the time of Shakspeare ; nor does any attempt appear to have been made towards ascertaining exactly the materials of which they were composed. Certain it is, however, that they were sometimes made of slate in the form of a small portable book with leaves and clasps. Such a one is fortunately engraved in Gesner's treatise, *De rerum fossilium figuris,* &c. Tigur. 1565, 12mo. which is not to be found in the folio collection of his works on natural history. The learned author thus describes it : " Pugillaris è laminis saxi nigri fissilis, cum stylo ex eodem."

A table book of Shakspeare's time has since appeared, and is thus described in the Athenæum for July, 1808. "It is a little book, nearly square, being three inches wide and something less than four in length, bound stoutly in calf, and fastening with four strings of broad, strong, brown tape. The title as follows, writing tables, with a kalender for xxiiii yeeres, with sundrie necessarie rules. The tables made by Robert Triplet, London. Imprinted for the company of stationers, 1611. The tables are inserted immediately after the almanack. At first sight they appear like what we call asses-skin, the colour being precisely the same, but the leaves are thicker; whatever smell they may have had is lost, and there is no gloss upon them. It might be supposed that the gloss is worn off, but this is not the case, for most of the tables have never been written on. Some of the edges being a little worn, shew that the middle of the leaf consists of paper; the composition is laid on with great nicety. A silver style was used, which is sheathed in one of the covers, and which produces an impression as distinct and as easily obliterated as that of a black lead pencil. The tables are interleaved with common paper." A sort of slate paper is still used in the coarser pocket books, and was perhaps invented because leaves of slate itself must have been so thick as to be cumberous, and so thin as to be fragile.

p. 269. The *cruzado* is still a common denomination in Portugal, and the *cruzado novo*, a common coin, both in gold and silver. It was first coined by Alfonso V. not Emanuel, when he had determined upon a crusade, and thence its name. In the time of Manuel Severim de Faria, these first cruzados were frequently to be met with, but they were then sought after by gilders, on account, he says, of the great purity of the gold. He describes them as having a St. George's cross on the one side with this motto, *Adjutorium nostrum in nomine Domini*, and on the other the royal shield, arms, and placed within the cross of Aviz, with this inscription, *Cruzatus Alfonsi Quinti R.* The purity of the gold is thus accounted for, the *Escudo* which his father d'Ouarti had coined was so much debased, that it did not easily pass current in other countries. Alfonso therefore when he struck this new money ordered it to be as pure as possible, and of fuller weight than any coin in Christendom, in proportion to its current value. What that value was he does not state. Joam II. his son, coined them at 390 *reas*, and Emanuel raised them to 400 in 1517. At present the *cruzado* is 400, the *cruza do novo* 480, being the tenth part of a moidore.

Mr Douce's notes are followed by a paper in the anachronisms and some other incongruities of Shakspeare. "The trangressions, he says, against the rules of chronology committed by those who, in recording the events of preceding ages, introduce matters which have originated in subsequent periods, seem almost exclusively to belong to authors whose works, in point of date, are to be separated from those admirable compositions which are usually styled the classics. In the latter such instances seldom, if ever, occur." This is true, but is there not another transgression of the same class, of which the classics are frequently guilty? Have we not in Virgil the ceremonies of his own times described as existing in the days of Æneas, and the same set of gods in Troy, in Carthage, and in Latium? That attention to costume which is displayed by some of our contemporaries is not to be found in the classics, nor in the poets of any other age or country; it is a merit belonging exclusively to ourselves.

In his dissertation on the clowns

and fools of Shakspeare, Mr. Douce offers the following classification of these personages.

"I. *The general domestic fool*, often, but as it should seem improperly, termed a clown. He was 1. a mere natural, or idiot. 2. Silly by nature, yet cunning and sarcastical, 3. Artificial. Puttenham, speaking of the latter, says, 'A buffoune or counterfait foole, to here him speake wisely which is like himselfe, it is no sport at all; but for such a counterfait to talke and looke foolishly it maketh us laugh, because it is no part of his naturall.' All these officiated occasionally as menial servants.

"II. *The clown*, who was 1. a mere country booby. 2. A witty rustic. 3. Any servant of a shrewd and witty disposition, and who, like a similar character in our modern plays, was made to treat his master with great familiarity in order to produce stage effect.

"III. *The female fool*, who was generally an idiot.

"IV. *The city or corporation fool*, whose office was to assist at public entertainments and in pageants. To this class belong perhaps the Lord Mayor's state fool, and those employed by the companies of trades, &c.

"V. *Tavern fools*. These seem to have been retained to amuse the customers. We learn from one of Ben Jonson's plays that they exibited with a Jew's harp, mounted on a joint stool, and in another of them he has preserved the name of such a character: they were sometimes qualified to sing after the Italian manner. Fools were also employed in the common brothels.

"VI. *The fool of the ancient theatrical mysteries and moralities*. He was, more properly speaking, the *Vice*, a singular character, that would afford sufficient matter for much better dissertations than those of Warburton or Upton. Being generally dressed in a fool's habit, he appears to have been gradually and undistinguishably blended with the domestic fool; yet he was certainly a buffoon of a different sort. He was always a bitter enemy to the Devil, and a part of his employment consisted in teazing and tormenting the poor fiend on every occasion. He ceased to be in fashion at the end of the sixteenth century.

"VII. *The fool in the old dumb shows exhibited at fairs and perhaps at inns*, in which he was generally engaged in a struggle with Death; a fact that seems alluded to more than once in Shakspeare's plays. It is possible that some casual vestiges of this species of entertainment might have suggested the modern English pantomimes.

"VIII. *The fool in the Whitsun ales and Morris dance.*

"IX. *The mountebank's fool, or merry Andrew.*

"There may be others introduced into our old dramas of an indefinite and irregular kind, and not reducible to any of the above classes; but to exemplify these or many of the above by a specific reference to authorities is not within the scope of the present essay. It is hoped that what has been just stated may contribute to assist the readers of old plays in forming some judgment of their own whenever the necessity shall arise.

"A general investigation of that most singular and eccentric character the real domestic fool would occupy more space than could here have been spared. It would indeed extend to a length that few will conceive; but should the same laudable spirit of curiosity respecting the manners of former times which at present constitutes much of the amusement of an enlightened public continue to maintain its influence, encouragement would not be wanting to resume the subject more at large."

It is greatly to be desired that the hope which is here held out to us may be realized. The subject is singularly curious, and no person living is so well able to investigate it as the author of these dissertations. Davies has remarked in his dramatic miscellanies, that fools seem to have been employed for the purpose of supplying the want of free society. A jest from an equal was considered as an insult, yet conversation was insipid without its salt and vinegar. The remark is ingenious, but in all the romances of chivalry there is a freedom of conversation which must have been painted from existing manners,

and which disproves it. Brave men are not the most quarrelsome. There was so much real honour in the days of the shield and the lance, as the Spaniards call them, that men did not quarrel for its fantastic counterfeit.

In some parts of England idiots are called *naturals*; this appellation must evidently have been thus applied originally to distinguish the real from the assumed character.

On the Gesta Romanorum. — This is a very curious and learned dissertation. It appears that there are two distinct works bearing this title, and that the fact had escaped the observation of Warton and Tyrwhitt, though both had consulted manuscripts which proved it beyond all possibility of doubt. Of that which has been treated of by Warton, it is presumed no manuscript has been yet described; of the other, several manuscripts remain; but it has never been printed, except in some translated extracts.

"This work was undoubtedly composed in England in imitation of the other; and therefore it will be necessary for the future to distinguish the two works by the respective appellations of the *original* and the *English Gesta*.

"It is remarkable that neither Mr. Tyrwhitt nor Mr. Warton, both of whom had frequent occasion to inspect the work in question, and to notice certain variations beween what they have too loosely termed the *printed copies* and the *manuscripts*, should not have perceived that the latter were in reality a different performance. Mr. Tyrwhitt, indeed, for want of this perception, has made use of certain English features in the manuscripts as an argument to prove that the *original Gesta* was composed in England.

"From the great celebrity of the *original Gesta*, it could not fail of being known to the English clergy, and accordingly we find that it was used by them in the pulpit as in other countries. If the numerous volumes of the sermons of the middle ages that still remain in our college and cathedral libraries were examined, a task by no means here recommended, it would, no doubt, be found, that they had been indebted to it among other similar authorities for many of their *examples*; and to shew that this is not a mere conjecture, there is a collection of ancient sermons in the British museum that affords a solitary instance of the introduction of a story from the *original Gesta*. It is the thirty-ninth story, of two brothers at enmity with each other. Though anonymous, there is no doubt that these sermons were composed by some Englishman, who has cited a multitude of authors, and among other matters the well-known story of the Jew who refused to be delivered from a jakes into which he had fallen on the Sabbath day.

"It is natural to suppose that a work like the *original Gesta* would stimulate some person to the compilation of one that should emulate if not altogether supersede it; and accordingly this design was accomplished at a very early period by some Englishman, in all probability a monk. There is a considerable difficulty even in forming a conjecture as to the precise time in which this was done. One of the earliest manuscripts appears to have been written about the reign of Richard the Second, nor is there any internal evidence in this work that places its composition below that period. That its purpose was similar to that of the other is manifest from its being quoted no less than five times in a collection of sermons by a preacher at Magdalen college already mentioned, who has likewise introduced the moralizations generally in the very words of his original. If additional proofs were wanting of the English origin of the work before us, it might be stated, 1. That no manuscript of it appears to exist in any of the catalogues of continental libraries; whereas there are many in those of this country. 2. That in one of the chapters there are some English verses, and in another some English proper names. 3. That it has a few English terms and modes of speech, as *parliament, livery of seizin*, &c.

"The construction resembles that of the *original Gesta*, from which a great many stories have been retained; but these are always newly written, and

sometimes materially altered. The moralizations are uniformly different, and the proper names generally changed. The best manuscripts contain one hundred and two stories, out of which there are upwards of forty that are not in the original work, none of which have been ever printed in the *Latin* of this *Gesta*, and but few of them in an English translation.'

Mr. Douce then proceeds to give an analysis of the additional stories in the English Gesta. It has escaped his notice, that the 101st chapter is the story of the fine old romance, "Le Bone Florence of Rome," where, indeed, the Gesta Romanorum, appear to be referred to as the original.

" Pope Symonde thys story wrate
In the cronykyls of Rome ys the date,
Who seekyth there ne may ytfynde."

On the ancient English Morrisdance.—The same careful investigation is bestowed upon this, as upon every other subject which Mr. Douce has examined. It is his opinion that the usual derivation of Morris from Morisco, is the true one: this, perhaps, may be best ascertained by a Spanish antiquary.

The old red-letter is revived in the title page of the work: there is a fashion in title pages as well as in every thing else,—our Poets have been in black letter for the last ten years, and no doubt our antiquaries will be in red for the next.

ART. III. *Specimens of English Dramatic Poets, who lived about the Time of Shakspeare: with Notes. By* CHARLES LAMB. 8vo. pp. 484.

MUCH has been done by our literary antiquarians towards the history of the English stage, and in the course of a few years it is probable that all which can now be recovered from the wreck of time will be secured. It will remain for philosophical critics to investigate the causes which produced so suddenly a race of dramatic writers, to whose excellence in the higher powers of the drama, no others of any age or country have ever even approached; forerunners they had none, and they left no successors: they came like meteors, and like meteors they past away; but their light remains inextinguishable, and to endure for ever.

Mr. Lamb's preface will best explain the plan he has pursued, in these very interesting selections.

" More than a third part of the following specimens are from plays which are to be found only in the British Museum and in some scarce private libraries. The rest are from Dodsley's and Hawkins's collections, and the works of Jonson, Beaumont and Fletcher, and Massinger.

" I have chosen wherever I could to give entire scenes, and in some instances successive scenes, rather than to string together single passages and detached beauties, which I have always found wearisome in the reading in selections of this nature.

" To every extract is prefixed an explanatory head, sufficient to make it intelligible with the help of some trifling omissions. Where a line or more was obscure, as having reference to something that had gone before, which would have asked more time to explain than its consequence in the scene seemed to deserve, I have had no hesitation in leaving the line or passage out. Sometimes where I have met with a superfluous character, which seemed to burthen without throwing any light upon the scene, I have ventured to dismiss it altogether. I have expunged without ceremony all that which the writers had better never have written, that forms the objection so often repeated to the promiscuous reading of Fletcher, Massinger, and some others.

" The kind of extracts which I have sought after have been, not so much passages of wit and humour, though the old plays are rich in such, as scenes of passion, sometimes of the deepest quality, interesting situations, serious descriptions, that which is more nearly allied to poetry than to wit, and to tragic rather than to comic poetry. The plays which I have made choice of have been, with few ex-

ceptions, those which treat of human life and manners, rather than masques and Arcadian pastorals, with their train of abstractions, unimpassioned deities, passionate mortals, Claius, and Medorus, and Amintas, and Amarillis. My leading design has been, to illustrate what may be called the moral sense of our ancestors. To shew in what manner they felt, when they placed themselves by the power of imagination in trying situations, in the conflicts of duty and passion, or the strife of contending duties; what sort of loves and enmities theirs were; how their griefs were tempered, and their full-swoln joys abated: how much of Shakspeare shines in the great men his contemporaries, and how far in his divine mind and manners he surpassed them and all mankind.

"Another object which I had in making these selections was, to bring together the most admired scenes in Fletcher and Massinger, in the estimation of the world the only dramatic poets of that age who are entitled to be considered after Shakspeare, and to exhibit them in the same volume with the more impressive scenes of old Marlowe, Heywood, Tourneur, Webster, Ford, and others. To shew what we have slighted, while beyond all proportion we have cried up one or two favourite names.

"The specimens are not accompanied with any thing in the shape of biographical notices.† I had nothing of consequence to add to the slight sketches in Dodsley and the Biographia Dramatica, and I was unwilling to swell the volume with mere transcription. The reader will not fail to observe from the frequent instances of two or more persons joining in the composition of the same play (the noble practice of those times), that of most of the writers contained in these selections it may be strictly said, that they were contemporaries. The whole period, from the middle of Elizabeth's reign to the close of the reign of Charles I. comprises a space of little more than half a century, within which time nearly all that we have of excellence in serious dramatic composition was produced, if we except the Samson Agonistes of Milton."

Mr. Lamb is right in his opinion, that more impressive scenes are to be found in some of the neglected dramatists of this age than either Fletcher, or Massinger, or Jonson were capable of producing. But though better poets they were worse dramatists, their stories are far more imperfectly constructed, imperfect as the construction of the best is, (except a few of Jonson's) and the action is generally so violent, and sometimes so monstrous, that our nature sickens as it were at the shock which it receives, and turns away with loathing. None of these writers are wholly exempt from this fault, but they who have least of it are the most popular, and for this reason it is that Massinger, the feeblest poet of them all, is perused with the most pleasure.

It is remarkable that the finest specimen in this collection should be from a play, which was the butt of ridicule for half a century; Hieronimo, the Spanish tragedy:—and what is still more remarkable is, that these scenes, which are of the highest excellence, have been thrust out of the text by Hawkins in his republication of the tragedy, as omitted in the second edition, "printed for Edward Allde, amended of such gross blunders as passed in the first," so the judicious editor has degraded them into the notes, as having been foisted in by the players. *Foisted in* they certainly have been, for it has lately been discovered that two sundry payments were made to Ben Jonson for furnishing additions to Hieronimo. There is nothing, says Mr. Lamb, in the undoubted plays of Jonson, which would authorize us to suppose that he could have supplied the scenes in question: I should suspect the agency of some "more potent spirit." Webster might have furnished them. They are full of that wild, solemn, preternatural cast of grief which be-

† The few notes which are interspersed will be found to be chiefly critical.

wilders us in the Duchess of Malfy. This very play which induces Mr. Lamb to suppose that Webster may have been the author, would seem to us to prove him quite incapable of such excellence. The poet, whoever he was, has entered into the soul of madness with a power which not even Shakspeare has surpassed. There is nothing like it in the whole compass of dramatic poetry; it is true madness, never wandering from its point, and at the height of passion. A part of these scenes we shall quote:—it is only necessary to premise, that Hieronimo had found the body of his murdered son hung on a tree in his garden, upon which he went distracted.

"HIERONIMO *enters.*

Hier. I pry thro' every crevice of each wall,
Look at each tree, and search thro' every brake,
Beat on the bushes, stamp our grandame earth,
Dive in the water, and stare up to heaven:
Yet cannot I behold my son Horatio.
How now, who's there, sprights, sprights?

Ped. We are your servants that attend you, sir.

Hier. What make you with your torches in the dark?

Ped. You bid us light them, and attend you here.

Hier. No, no, you are deceiv'd, not I, you are deceiv'd:
Was I so mad to bid you light your torches now?
Light me your torches at the mid of noon,
When as the sun god rides in all his glory;
Light me your torches then.

Ped. Then we burn day light.

Hier. Let it be burnt; night is a murd'rous slut,
That would not have her treasons to be seen;
And yonder pale fac'd Hecate there, the moon,
Doth give consent to that is done in darkness.
And all those stars that gaze upon her face,
Are aglets on her sleeve, pins on her train:
And those that should be powerful and divine,
Do sleep in darkness when they most should shine.

Ped. Provoke them not, fair sir, with tempting words,
The heavens are gracious; and your miseries
And sorrow make you speak you know not what.

Hier. Villain thou lyest, and thou doest nought
But tell me I am mad: thou lyest, I am not mad:
I know thee to be Pedro, and he Jaques.
I'll prove it to thee; and were I mad, how could I?
Where was she the same night, when my Horatio was murder'd?
She should have shone: search thou the book:
Had the moon shone in my boy's face, there was a kind of grace,
That I know, nay I do know had the murd'rer seen him,
His weapon would have fallen, and cut the earth,
Had he been fram'd of nought but blood and death;
Alack, when mischief doth it knows not what,
What shall we say to mischief?

ISABELLA *his wife, enters.*

Isa. Dear Hieronimo, come in a doors.
O seek not means to increase thy sorrow.

Hier. Indeed Isabella we do nothing here;
I do not cry, ask Pedro and Jaques:
Not I indeed, we are very merry, very merry.

Isa. How? be merry here, be merry here?
Is not this the place, and this the very tree,
Where my Horatio died, where he was murder'd?

Hier. Was, do not say what: let her weep it out.
This was the tree, I set it of a kernel;
And when our hot Spain could not let it grow,

But that the infant and the human sap
Began to wither, duly twice a morning
Would I be sprinkling it with fountain water:
At last it grew and grew, and bore and bore;
Till at length it grew a gallows, and did bear our son.
It bore thy fruit and mine. O wicked, wicked plant.
See who knocks there. *(One knocks within at the door.)*

Ped. It is a painter, sir.

Hier. Bid him come in, and paint some comfort,
Because there's none lives but painted comfort.
Let him come in, one knows not what may chance.
God's will that I should set this tree! but even so
Masters ungrateful servants rear from nought,
And then they hate them that did bring them up.

The Painter enters.

Pain. God bless you, sir.

Hier. Wherefore? why, thou scornful villain?
How, where, or by what means should I be blest?

Isa. What wouldst thou have, good fellow?

Pain. Justice, madam.

Hier. O ambitious beggar, wouldst thou have that
That lives not in the world?
Why, all the undelved mines cannot buy
An ounce of justice: 'tis a jewel so inestimable.
I tell thee, God hath engross'd all justice in his hands,
And there is none but what comes from him.

Pain. O then I see that God must right me for my murder'd son.

Hier. How, was thy son murder'd?

Pain. Ay, sir, no man did hold a son so dear.

Hier. What, not as thine? that's a lie,
As massy as the earth; I had a son,
Whose least unvalued hair did weigh
A thousand of thy sons, and he was murder'd.

Pain. Alas, sir, I had no more but he.

Hier. Nor I, nor I; but this same one of mine
Was worth a legion. But all is one,
Pedro Jaques, go in a doors, Isabella, go,
And this good fellow here, and I,
Will range this hideous orchard up and down,
Like two she lions reaved of their young.
Go in a doors I say. [*Exeunt.*

[*The Painter and he sit down.*

Come let's talk wisely now,
Was thy son murder'd?

Pain. Ay, sir.

Hier. So was mine.
How dost thou take it? art thou not sometime mad?
Is there no tricks that come before thine eyes?

Pain. O lord, yes, sir.

Hier. Art a painter? canst paint me a tear, a wound?
A groan, or a sigh? canst paint me such a tree as this?

Pain. Sir, I am sure you have heard of my painting:
My name's Bazardo.

Hier. Bazardo! 'fore God an excellent fellow. Look you, sir.
Do you see? I'd have you paint me in my gallery, in your oil colours matted, and draw me five years younger than I am: do you see, sir? let five years go, let them go,—my wife Isabella standing by me, with a speaking look to my son Horatio, which should intend to this, or some such like purpose; *God bless thee, my sweet son;* and my hand leaning upon his head thus, sir, do you see? may it be done?

Pain. Very well, sir.

Hier. Nay, I pray mark me, sir:
Then, sir, would I have you paint me this tree, this very tree:
Canst paint a doleful cry?

Pain. Seemingly, sir.

Hier. Nay, it should cry; but all is one.
Well, sir, paint me a youth run thro' and thro' with villains' swords, hanging upon this tree.
Canst thou draw a murd'rer?

Pain. I'll warrant you, sir; I have the pattern of the most notorious villains, that ever lived in all Spain.

Hier. O, let them be worse, worse: stretch thine art,
And let their beards be of Judas's own colour,
And let their eye-brows jut over: in any case observe that;

Then, sir, after some violent noise,
Bring me forth in my shirt, and my gown
under my arm, with my torch in
my hand, and my sword rear'd
up thus.—
And with these words; *What noise is this? who calls Hieronimo?*
May it be done?

Pain. Yea, sir.

Hier. Well, sir, then bring me forth, bring me thro' alley and alley, still with a distracted countenance going along, and let my hair heave up my night-cap.

Let the clouds scowl, make the moon dark, the stars extinct, the winds blowing, the bells tolling, the owls shrieking, the toads croaking, the minutes jarring, and the clock striking twelve.

And then at last, sir, starting, behold a man hanging, and tott'ring, and tott'ring, as you know the wind will wave a man, and I with a trice to cut him down.

And looking upon him by the advantage of my torch, find it to be my son Horatio.

There you may shew a passion, there you may shew a passion.

Draw me like old Priam of Troy, crying, the house is a fire, the house is a fire; and the torch over my head; make me curse, make me rave, make me cry, make me mad, make me well again, make me curse hell, invocate, and in the end leave me in a trance, and so forth.

Pain. And is this the end?

Hier. O no, there is no end: the end is death and madness;
And I am never better than when I am mad;
Then methinks I am a brave fellow;
Then I do wonders; but reason abuseth me;
And there's the torment, there's the hell.
At last, sir, bring me to one of the murderers;
Were he as strong as Hector,
Thus would I tear and drag him up and down.

(He beats the painter in.)"

Next in merit to these, though of a far different character and inferior power, are the scenes from Heywood's tragedy of "A Woman killed with Kindness." Of these we can only give the conclusion.

"*Mrs. Frankford (dying.) Sir Francis Acton (her brother). Sir Charles Mountford. Mr. Malby, and other of her husband's friends.*

Mal. How fare you, Mrs. Frankford?

Mrs. Fra. Sick, sick, O sick: give me some air. I pray
Tell me, oh tell me, where is Mr. Frankford.
Will he not deign to see me e'er I die?

Mal. Yes, Mrs. Frankford: divers gentlemen
Your loving neighbours, with that just request
Have mov'd and told him of your weak estate:
Who, tho' with much ado to get belief,
Examining of the general circumstance,
Seeing your sorrow and your penitence,
And hearing therewithal the great desire
You have to see him e'er you left the world,
He gave to us his faith to follow us;
And sure he will be here immediately.

Mrs. Fra. You have half reviv'd me with the pleasing news:
Raise me a little higher in my bed.
Blush I not, brother Acton? blush I not, sir Charles?
Can you not read my fault writ in my cheek?
Is not my crime there? tell me, gentlemen.

Char. Alas! good mistress, sickness hath not left you
Blood in your face enough to make you blush.

Mrs. Fra. Then sickness like a friend my fault would hide.
Is my husband come? my soul but tarries
His arrival, then I am fit for heaven.

Acton. I came to chide you, but my words of hate
Are turn'd to pity and compassionate grief.
I came to rate you, but my brawls, you see,
Melt into tears, and I must weep by thee.
Here's Mr. Frankford now.

Mr Frankford enters.

Fran. Good-morrow, brother; morrow gentlemen:
God, that hath laid this cross upon our heads,

Might (had he pleas'd) have made our
cause of meeting
On a more fair and more contented
ground;
But he that made us, made us to this woe.
Mrs. Fra. And is he come? methinks
that voice I know.
Fran. How do you, woman?
Mrs. Fra. Well, Mr. Frankford, well;
but shall be better
I hope within this hour. Will you vouch-
safe
(Out of your grace, and your humanity)
To take a spotted strumpet by the hand?
Fran. This hand once held my heart
in faster bonds
Than now 'tis grip'd by me. God par-
don them
That made us first break hold.
Mrs. Fra. Amen, amen.
Out of my zeal to heaven, whither I'm
now bound,
I was so impudent to wish you here;
And once more beg your pardon. Oh!
good man,
And father to my children, pardon me.
Pardon, O pardon me: my fault so hei-
nous is,
That if you in this world forgive it not,
Heaven will not clear it in the world to
come.
Faintness hath so usurp'd upon my knees
That kneel I cannot: but on my heart's
knees
My prostrate soul lies thrown down at
your feet
To beg your gracious pardon. Pardon,
O pardon me!
Fran. As freely from the low depth of
my soul
As my Redeemer hath for us given his
death,
I pardon thee; I will shed tears for thee;
Pray with thee:
And, in mere pity of thy weak estate,
I'll wish to die with thee.
All. So do we all.
Fran. Even as I hope for pardon at
that day,
When the great judge of heaven in scar-
let sits,
So be thou pardon'd. Tho' thy rash
offence
Divorc'd our bodies, thy repentant tears
Unite our souls.
Char. Then comfort, mistress Frank-
ford;
You see your husband hath forgiven your
fall;
Then rouse your spirits, and cheer your
fainting soul.
Susan. How is it with you?
Acton. How d'ye feel yourself?
Mrs. Fra. Not of this world.
Fran. I see you are not, and I weep
to see it,
My wife, the mother to my pretty babes;
Both those lost names I do restore thee
back.
And with this kiss I wed thee once again:
Tho' thou art wounded in thy honour'd
name,
And with that grief upon thy death-bed
liest;
Honest in heart, upon my soul, thou
diest.
Mrs. Fra. Pardon'd on earth, soul,
thou in heaven art free
Once more. Thy wife dies thus em-
bracing thee.*"

Such scenes as these cannot be extolled beyond their merit. No editor had ever a mind more congenial to his office than Mr. Lamb possesses. There are no beauties which escape him, he understands them as well as feels them, but sometimes he enters so fully into the spirit of his author, that the feeling seems to overpower his judgment. There is a scene of Marlowe's for instance, in which Dr. Faustus begins to soliloquize at eleven o'clock, when the devil, according to their bargain, is to fetch away his soul at twelve. The si-

* Heywood is a sort of *prose* Shakspeare. His scenes are to the full as natural and affecting. But we miss *the poet*, that which in Shakspeare always appears out and above the surface of *the nature*. Heywood's characters, his Country Gentlemen, &c. are exactly what we see (but of the best kind of what we see) in life. Shakspeare makes us believe, while we are among his lovely creations, that they are nothing but what we are familiar with, as in dreams new things seem old: but we awake, and sigh for the difference.

tuation may be horrible, if a man can bring his mind to dwell upon a fiction at once so monstrous and so vulgar; and this Mr. Lamb has done, till he has ventured to express his admiration in an allusion far too awful there to have been used, or here to be repeated. That which immediately follows will however display the force with which his criticisms are conceived, and the beauty of language with which they are embodied.

"Marlowe is said to have been tainted with atheistical positions, to have denied God and the Trinity. To such a genius the History of Faustus must have been delectable food: to wander in fields where curiosity is forbidden to go, to approach the dark gulf near enough to look in, to be busied in speculations which are the rottenest part of the core of the fruit that fell from the Tree of Knowledge. Barabas the Jew, and Faustus the Conjurer, are offsprings of a mind which at least delighted to dally with interdicted subjects. They both talk a language which a believer would have been tender of putting into the mouth of a character though but in fiction. But the holiest minds have sometimes not thought it blameable to counterfeit impiety in the person of another, to bring Vice in upon the stage speaking her own dialect, and, themselves being armed with an Unction of self-confident impunity, have not scrupled to handle and touch that familiarly, which would be death to others. Milton in the person of Satan has started speculations hardier than any which the feeble armoury of the atheist ever furnished: and the precise strait laced Richardson has strengthened Vice, from the mouth of Lovelace, with entangling sophistries and abstruse pleas against her adversary Virtue which Sedley, Villiers, and Rochester wanted depth of libertinism sufficient to have invented."

The Duchess of Malfy is one of those plays which Mr. Lamb admires most warmly, yet surely it contains nothing half so fine as the praise which he has misbestowed upon it.

"All the several parts of the dreadful apparatus with which the Duchess's death is ushered in are not more remote from the conceptions of ordinary vengeance, than the strange character of suffering which they seem to bring upon their victim, is beyond the imagination of ordinary poets. As they are not like inflictions *of this life*, so her language seems *not of this world*." She has lived among horrors till she is become 'native and endowed unto that element.' She speaks the dialect of despair, her tongue has a smatch of Tartarus and the souls in bale.—What are 'Luke's iron crown,' the brazen bull of Perillus, Procrustes' bed, to the waxed images which counterfeit death, to the wild masque of madmen, the tomb-maker, the bell-man, the living person's dirge, the mortification by degrees! To move a horror skilfully, to touch a soul to the quick, to lay upon fear as much as it can bear, to wean and weary a life till it is ready to drop and then step in with mortal instruments to take its last forfeit: this only a Webster can do. Writers of an inferior genius may 'upon horror's head horrors accumulate,' but they cannot do this. They mistake quantity for quality, they 'terrify babes with painted devils,' but they know not how a soul is capable of being moved; their terrors want dignity, their affrightments are without decorum."

There is something as absurd as it is monstrous in what is thus commended. The brother of the duchess, to punish her for marrying an inferior, torments her with masks and mockeries of cruelty, waxen images representing the dead bodies of her husband and children are exhibited; madmen are turned loose to dance before her to mad music; a coffin, cords, and bell are produced; the grave-digger comes in; and lastly she is strangled. Is this moving a horror skilfully!! The surgeon may as well be called a great master of the passions, for giving pain when he cuts to the quick, as a dramatist who can employ such means as these.

Yet our dramatic writers have never been commented on with

such kindred power: the remarks are even more original than the text.—The writers of that day were many, and spoke one language, but we have seen no such critic.

It is with no little pleasure that we see the opinion which we have so frequently expressed of Sidney and his delightful Arcadia, confirmed by such a writer as Mr. Lamb. It is possible that a man may judge well the writings of others, and yet write badly himself, but he who gives proofs of his own genius, will seldom be wrong in appreciating that of another, unless there be a lurking envy in his mind, or a more pardonable disposition to admire unduly, that with which he has fallen as it were in love in younger years, when the heart was more easily impressed, and the judgment yet immature. If Shakspeare be the

—— velut inter ignes
Luna minores

of his age, Sidney is the presiding star. Even Spenser, great as he is, and never to be loved too dearly, is yet inferior to our Sidney in power of intellect, and in vigour of imagination. And this is the writer whom Lord Orford tells us nobody can read!

Two specimens more of these true and delightful criticisms, and we have done. The first is upon the Witch of Middleton, a play, of which a few copies were printed for private distribution by Isaac Reed, chiefly on account of its resemblance to Macbeth.

"Though some resemblance may be traced between the Charms in Macbeth, and the Incantations in this Play, which is supposed to have preceded it, this coincidence will not detract much from the originality of Shakspeare. His Witches are distinguished from the Witches of Middleton by essential differences. These are creatures to whom man or woman plotting some dire mischief might resort for occasional consultation. Those originate deeds of blood, and begin bad impulses to men. From the moment that their eyes first meet with Macbeth's, he is spell bound. That meeting sways his destiny. He can never break the fascination. These Witches can hurt the body; those have power over the soul — Hecate in Middleton has a Son, a low buffoon: the hags of Shakspeare have neither child of their own, nor seem to be descended from any parent. They are foul Anomalies, of whom we know not whence they are sprung, nor whether they have beginning or ending. As they are without human passions, so they seem to be without human relations. They come with thunder and lightning, and vanish to airy music. This is all we know of them. — Except Hecate, they have no names; which heightens their mysteriousness. The names, and some of the properties, which Middleton has given to his Hags, excite smiles. The Weird Sisters are serious things. Their presence cannot co-exist with mirth. But, in a lesser degree, the Witches of Middleton are fine creations. Their power too is, in some measure, over the mind. They raise jars, jealousies, strifes, *like a thick scurf o'er life.*"

The other is upon the Two Noble Kinsmen.

"This scene bears indubitable marks of Fletcher: the two which precede it give strong countenance to the tradition that Shakspeare had a hand in this play. The same judgment may be formed of the death of Arcite, and some other passages, not here given. They have a luxuriance in them which strongly resembles Shakspeare's manner in those parts of his plays where, the progress of the interest being subordinate, the poet was at leisure for description. I might fetch instances from Troilus and Timon. That Fletcher should have copied Shakspeare's manner through so many entire scenes (which is the theory of Mr. Steevens) is not very probable, that he could have done it with such facility is to me not certain. His ideas moved slow; his versification, though sweet, is tedious, it stops every moment; he lays line upon line, making up one after the other, adding image to image so deliberately that we see where they join: Shakspeare mingles every thing, he runs line into line, embarrasses sentences and metaphors; before one idea has burst its shell, another is hatched and clamourous for disclosure. If

Fletcher wrote some scenes in imitation, why did he stop? or shall we say that Shakespeare wrote the other scenes in imitation of Fletcher? that he gave Shakespeare a curb and a bridle, and that Shakespeare gave him a pair of spurs: as Blackmore and Lucan are brought in exchanging gifts in the battle of the books?"

Mr. Southey has said that people "believe in the merit of Paradise Lost, as they believe in their creed, and in ninety-nine instances out of a hundred, with as little comprehension of the mysteries of the one, as of the other!" He might have added Shakspeare's name to Milton's, and made his proportion to the thousand. Had Shakspeare been truly felt and understood, those writers of his age who are akin to him, in however remote a degree, could not have thus long been slighted; but more than one of our Shaksperean commentators has written himself down an ass, by mentioning Shakspeare's poems as things contemptible and utterly worthless. This was stepping beyond their occupation. Blind Bayard is a good horse in his place, and will draw well and patiently through the sludge of a beaten road, but he must not be the fore horse of the team. They may safely cry out wonderful at that which has long been pronounced to be so, and they may meritoriously elucidate what requires explanation; but he who ordains himself a critic should take heed that the spirit which calls him, be not the spirit of folly and of presumption.

All the dramatists of this age should be collected: Shirley has been promised by Mr. Gifford.—Would it not be well therefore if Mr. Gilchrist were to omit the pieces of this writer and of Massinger from his purposed re-editions of Dodsley's Old Plays, and extend that work so as to comprehend all those of their less prolific contemporaries.

ART. IV. *Time's a Tell-Tale; A Comedy in five Acts; as performed at the Theatre Royal Drury Lane. By* HENRY SIDDONS.

MR. Graham, we are informed, accepted this play "in the most gentlemanly manner," Mr. Wroughton superintended it "with consummate skill and unremitted attention," whilst "all the performers exerted the most brilliant talents with all the zeal of the most unaffected friendship." This last consideration Mr. Siddons adds with a great deal of feeling "would have sweetened even the defeat of all his hopes." His hopes however, it seems were not defeated, for the audience received his play, as it deserved, with approbation, and at the end of the fourth act gave it "the genuine applause of tears."

ART. V. *The World! A Comedy, in five Acts: as performed at the Theatre Royal Drury Lane. By* JAMES KENNEY.

A lively bustling piece, not indeed calculated to keep the audience in a roar, but quite calculated to keep them awake. The character of Echo, a man of good feelings and good principles at bottom, but so easy in his nature as always to *echo* the manners and opinions of those into whose company he is last thrown, is exceedingly well supported. The honest and kind-hearted Cheviot, too, interests us in his fate, and old Index, with all his oddity, commands respect.

ART. VI. *Ella Rosenberg; A Melo-Drama in two Acts, as it is performed at the Theatre Royal Drury-Lane. By* JAMES KENNEY.

THERE are some affecting incidents in this little piece, which acts very well on the stage and reads very well in the closet. Independently of other considerations, we give it praise for affording a representation of wedded love. It is too much the fashion of our dramatists to hold up the matrimonial life to scorn and ridicule by representing it as full of jealousies and bickerings, which we really believe are much less frequently to be found in real life than they are upon the stage. This scandal and insult to our national morals and our national feelings should be resented by the hiss of an audience. Mr. Cherry in his comedy of the "Soldier's Daughter" drew an interesting picture of connubial love, for which we gave him our thanks at the time, as we now do to Mr. Kenney for the same reason.

ART. VII. *Abradatas and Panthea, a Tragedy from the Cyropædia of Xenophon.* 8vo. pp. 88.

THIS tragedy was printed six years ago, without the name of the author, and was allowed to remain in the ware-room of the bookseller unknown and neglected. John Edwards, Esq. of Old Court in the county of Wicklow, now acknowledges it to be his production, and in a *post* advertisement, which is somewhat singularly *prefixed* to the work, tells us that he had more than doubled the term of nine years prescribed by Horace to restrain the ardour of poets before he ventured to appear before the public in the character of an author.

The story is taken from the Cyropædia. Panthea, wife of Abradatas, king of the Susians; is taken prisoner by Cyrus and committed to the custody of Araspes one of his officers. The keeper becomes enamoured of his fair prisoner, and makes a vehement attack upon her; Cyrus interrupts him, and Araspes is only pardoned upon the condition that he shall fly to the Assyrian camp, endeavour to gain the confidence of the enemy, and betray them. Panthea, charmed with the conduct of Cyrus, entreats that her husband may become his friend; her request is granted, and she sends one of her faithful eunuchs to her husband. Abradatas, overpowered by the magnanimity of Cyrus, resolves to desert to him, but rather incautiously avows his intention to a priest who communicates it to the Assyrian king Belshazzer. Abradatas is arrested and condemned to die. In the mean time Araspes had arrived at the tent of the Assyrian monarch, whose confidence he succeeded in gaining by pretending to betray the secrets of Cyrus. Orontes the confidential servant of Panthea visits Abradatas in prison in order to receive his last instructions, and is made the bearer of a dagger to his mistress.

Abradatas then proceeds to relate the particulars of his escape. Araspes, by means of the signet of Belshazzar, had liberated the husband of Panthea in order to expiate his past offence. Here the story seems naturally to end, but a tragedy must have a little murder in it, and a murderous ending is here. Abradatas requests of Cyrus the post of danger in the approaching battle, which is granted; and, after contributing greatly to the victory, he is killed. Panthea stabs herself upon his body, and her two eunuchs follow her example.

" ORONTES (*Drawing his sword and rushing forward.*)
My vital ties are burst—nought now remains
Deserving life—and I disdain the world!
(Falls on his sword.)

CTESIAS.

(Advancing to the bodies of Abradatas *and* Panthea.*)*
Now hast thou closed the solemn scene indeed!
And proved thy self most worthy of his love,
Who most of all mankind did merit thine.
Ye royal pair, who each for each were formed;
Who lived—who loved—who died united thus
Farewell!—These eyes the beauteous buds beheld,
Of high-born virtues, which, ere well matured,
The hand of death hath cropped. Thy duties here,
Oh Ctesias, are fulfilled! None now remain.
Thy friends all, all are gone. Orontes too!
Then welcome death—
(Draws his sword.)
Come, come thou sovereign balm,
Compose a wretch's woe!
(Falls on his sword. Curtain drops.)

This reminds us of the ending of Chrononhotonthologos, where the king, the cook and the general make their exit in the same manner.

ART. VIII. *Dona Ignez de Castro, a Tragedy, from the Portuguese of Nicola Luiz, with Remarks on the History of that unfortunate Lady. By* JOHN ADAMSON. 8vo. pp. 124.

THE beautiful episode of Camoens has immortalized the story of the unfortunate Ignez de Castro. A subject so promising could not escape the attacks of a herd of poetasters, and accordingly we find both in Spanish and Portuguese, a number of plays and poems respecting the loves and misfortunes of Don Pedro and his spouse. The French have also attacked this unfortunate lady—Mallet stole from De la Motte—his play had a run of nine nights and is now forgotten—A few years ago Mr. Thompson translated the tragedy of Dommgos dos Reis Quita, and now Mr. Adamson favours us with a version of the Ignez de Castro of Nicola Luiz.—Don Pedro, son of Alphonso the IVth, and heir apparent to the throne of Portugal, became enamoured of the charms of Ignez de Castro, daughter of a Castilian noble, and was privately married to her. For some time his intercourse with her passed for an affair of gallantry, but the nobility having discovered the marriage, and jealous of the preference shewn to Ignez, represented to the king the necessity of breaking this marriage and connecting the prince to some more illustrious family. Alphonso, who was not overburdened with fine feelings, yielded to the suggestions of his counsellors, and attended by Pedro Coelho, Diego Lopez, Pacheco, and Alvaro Gonsalves, repaired to Coimbra, near which place Dona Ignez resided with her children. At the sight of his grand children the tyrant was moved to compassion, but soon relapsed into his former resolution, and allowed the unfortunate Ignez to be murdered before him. The prince arrived soon after the transaction, and as soon as the remains of his beloved wife were interred, put himself at the head of an army, and resolved to revenge her death. He laid waste with fire and sword the estates of the murderers, and was with difficulty persuaded by his mother to be reconciled to the king who did not long survive the murder. Don Pedro no sooner ascended the throne than he prepared a more complete revenge for the

death of his wife. Before his accession the murderers had fled to Castile. In their absence they were tried on a charge of high treason, found guilty, and their estates confiscated. Pedro next proposed to the king of Castile an exchange of fugitives—This was acceded to, and he obtained possession of the persons of Alvaro Gonsalves and Pedro Coelho—Pacheco escaped into France — The king was at Santarem when the delinquents arrived, he instantly put them to the rack to discover their accomplices, but without effect; he then ordered them to be laid upon a pyre contiguous to a banquet at which he himself eat; their hearts were cut out before him, and he dined while their bodies were burning. After this he summoned an assembly of the states at Cantanede, and swore that he had espoused Dona Ignez de Castro at Braganza—The body of the murdered queen was then taken from the grave at Coimbra and placed on a magnificent throne, and crowned queen of Portugal. The nobles did homage to the skeleton, and kissed the bones of the hand, after which the corpse was removed to Alcobaca with royal pomp. The distance was 17 leagues, and the road was all the way lined on both sides with people holding lighted tapers, and the funeral was attended by all the principal nobles of the kingdom dressed in long mourning cloaks, and their ladies in white veils.

Such is the story from which the present play is taken. Few subjects in history are better adapted for the stage, yet among the many attempts that have been made, no author has hitherto succeeded, and the fair Ignez has been peculiarly unlucky in the poets who have celebrated her misfortunes.

The last scene where the skeleton is placed on the throne, is not bad when considered as an attempt at the sublime. We shall quote it as a specimen of the work.

DON PEDRO, NUNO DA CUNHA, CONSTABLE, GRANDEES and GUARDS.

NUNO DA CUNHA.

" My liege! the shortness of the time would not
Permit of any further pomp.

DON PEDRO.

Ignez!—
O wretched fate, to be constrain'd to live
Without thy love. Barbarous, cruel monsters!
Why did their daggers not the deed refuse?
Oh! who can heal the wounds in thy fair breast!
Who can reanimate those darken'd eyes,
And to thy wretched Pedro give thee back!
The sad remembrance of this mournful scene
Will sharpen my revenge. Cruel, cruel villains,
Void of mercy and deaf to pity's voice,
Into her breast to plunge their murd'ring swords.
To see thy dying eyes and not relent,
A savage prodigality betrays.
To see thee as I've seen and see thee now,
Would riot tame, and make a statue weep.

CONSTABLE.

My liege, the crown—
(Gives the crown to the prince.)

DON PEDRO.

Beloved consort! 'Twas
(placing the crown on her head)
My firm intent, that when the voice of heav'n
From earthly pomp to purer bliss my sire
Should call, to reign and share the throne with thee.
Tho' lifeless now, the vows I pledg'd and all
My sacred promises shall be perform'd.
O'er Cruelty's havoc Glory still shall sway.
My faithful vassals, kneeling, kiss the hand

Of that pale form, which, but the fates forbade,
It would have been your duty to have own'd
Your mistress and your queen.

CONSTABLE.

My aged locks
The preference here demand. My honor'd liege!
With all respect to you and her I bend
And kiss this royal hand.

NUNO DA CUNHA.

With all the rev'rence
A vassal owes his queen, I do the same.

GRANDEES.

So do we all.

DON PEDRO.

Now Constable! the last
And mournful rites to you I do entrust.
With all pomp due to majesty deceas'd,
To Alcobaça gently move her corpse;
With torches let the road be lighted up,
A thousand to each league. So much my soul
The savage cruelty of her fate bewails,
And on her doom remembrance loves to dwell,
That I in gorgeous splendour would surpass
The fun'ral weeping Artimesia gave
To Mausolus her lord. O dearest wife!
Through ev'ry future age thy mournful tale
Shall fill the eye of mem'ry with a tear.
But Oh, sad fate! that I should be denied
To place the diadem upon thy head,
And call thee queen, while yet the tide of life
With love and pleasure flew along thy veins."

CHAPTER XIII.

NOVELS AND ROMANCES.

ART. I. *Palmerin of England. By* FRANCISCO DE MORAES. *Corrected by Robert Southey, from the Original Portuguese.* 4 vols. 12mo.

PALMERIN of England was among the most illustrious of that fantastic race of heroes to whose exploits no well-bred gentleman or lady of the sixteenth century could remain a stranger without incurring the imputation of Bastardy. Yet, such is the revolution of manners, hardly any of the most undoubtedly legitimate representators of our noblest families now knows of his existence except through the medium of the most implacable enemy of his race. It is to Cervantes that the Palmerins, Amadises, and Esplendians, owed their ruin; it is by the same Cervantes that they have been rescued from oblivion. The curate who condemned their lives and achievements to the flames, transmitted by the self-same act their names to immortality. It is probable, however, that their names alone would have survived to the present or future ages, but for the impartial courage of Mr. Southey, who, by first translating Amadis, and now republishing the old worm-eaten Palmerin, has fairly submitted the final decision of their fate to the candour of this enlightened generation; and we must as fairly avow our opinion, that, as faithful reflectors of the manners and sentiments of former years, they deserve a permanent place in our libraries, as appendages to the Cid, Du Guesclin, and Petit Jehan de Saintré, to Froissart, Monstrelet, and Joinville.

It will be remembered that the present romance was one of the very few which the good curate consented to spare, and that, as Cervantes tells us, "for two reasons: the one, because it is a right good one in itself; and the other, because the report is that a wise king of Portugal composed it. All the adventures at the castle of Miraguarda," he proceeds to say, "are excellent, and managed with great skill; the discourses are courtly and clear, observing with much propriety and judgment the decorum of the speaker."

We shall examine, shortly, by the test of a few extracts, whether this criticism be well founded in its particular points of commendation; at present only observing that, although Cervantes made so honourable an exception in favour of the work, yet his general satire was a torrent which overpowered the resistance of a few individual embankments, and that both Amadis and Palmerin rolled downwards to the guph, scarcely distinguished amidst the mass of condemned and exploded chivalry. The second reason assigned by the curate for its salvation, "because the report is that a wise king of Portugal composed it," would hardly be now esteemed a very satisfactory one,

even if the report were true; but since Mr. Southey clearly proves that it is false, the credit of Palmerin must entirely rest upon the first qualification alone. Another opinion, however, had been formed by some respecting the author of the book, probably no better founded than the report mentioned by the curate, but which is not quite so easily disproved. However, as it goes the length to deprive, not only royalty, but the Portuguese nation, of the honour of its invention, Mr. Southey very properly exerts all his industry, aided by his intimate knowledge of the language, in defence of the claim of Don Francisco de Moraes. The doubt has arisen from this circumstance, that the earliest printed romance now extent bearing the title, is in the French language; the first Portuguese impression being fourteen years later in date. But, without entering into the nature of his proofs, which may not be generally interesting, we shall only say in this place, that Mr. Southey has rendered it apparent not only that the circumstance we have mentioned is no conclusive evidence in favour of France, but that the testimony both external and internal, on the other side of the question, is too powerful to be rejected. Concluding, therefore, that Palmerin of England is now assigned to its right author, we shall give our readers all the particulars of that author's birth, parentage, and condition, with which Mr. Southey has been able to furnish us.

"Different places have been named as the birth-place of Moraes;—it appears most probable that he was a native of Braganza; the year of his birth is not known. He was treasurer to Joam III. and professed in the order of Christ, April 17, 1566, in which he was a Commendador. He died a violent death in Evora, 1572, by what accident is not stated. His descendants say that he married Barbara Madeira, and from the manner in which this is repeated, it appears that there was some reason for suspecting the truth of the assertion. He left however a large family. One of his grand-daughters married John Tilly, an Englishman, who altered his name to Tellez, and Balthezar Tellez, who wrote the well-known history of Abyssinia, and the Chronicle of the Jesuits in Portugal, was their son. He calls his ancestor a Braganzan. Moraes was called the Palmerin, and many of his descendants retained the appellation. In 1624, a little volume of his remains was printed at Evora, containing three Dialogues, a letter written for Don Ignacio de Noronha to the king, beseeching him that he might renounce the title of Linhares in favour of his brother, and the *Desculpa de huns amores*. These pieces were added to the last edition of Palmerin, in three small quartos, 1786. It is said that a copy of the Romance was wanted for the king of England's library, and as one could not be found, this edition was printed."

We must now proceed to notice another part of Palmerin's history, the particulars of his connection with a long line of fabulous emperors, dukes, knights, and princes, a knowledge of which is indispensibly necessary to the right understanding of his own adventures. The first of this illustrious family who has been honoured by a distinct book of his achievements was Palmerin de Oliva, son of Florendos king of Macedonia, and grandson of Regmicis, eighth emperor of Constantinople after Constantine, for whose name our readers may consult Gibbon in vain; a proof how inaccurate are our best historians, how uncertain our most authentic histories! The author of this great prince's memoirs was a lady whose name we know not; but the pityless curate, respecting neither her sex nor the dignity of her subject, commands that "this olive be hewn in pieces and burnt;" and even Mr. Southey is ungallant

enough to approve and confirm the sentence. This he does, after an accurate inspection of two copies, both in the library of Mr. Heber, one in Spanish (which he takes to be the original,) and one in French, which is professedly a very loose translation. It was also translated into English by Anthony Munday about the year 1588; but this translation Mr. Southey had never seen.

To return to our history—Palmerin de Oliva succeeded his grandfather in the empire of the East, and became the father of two sons, Primaleon of Polendos, and also of a daughter married to Don Duardos (or Edward, but whether "the elder," "the confessor" or "the martyr" we cannot discover) king of England. The history of those three famous champions is the next in the series of romances which we are now detailing. It first appeared in Spanish, and is said to have been printed in 1516, but its author is nameless. The indefatigable Anthony Munday translated part of this also, and by a misnomer entitled it "the honourable, pleasant, and rare conceited historie of Palmendos, sonne to the famous and fortunate prince Palmerin d'Oliva, &c. &c." 1589; and he then published a second part (which Mr. Southey pronounces to be very superior to the first, and to command a high degree of interest) containing the adventures of Primaleon and Duardos.

This same Primaleon succeeded Palmerin his father, and became the 4th emperor of his illustrious family. In 1533 was published at Valladolid "Chronica del muy valente y esforzado Cavallero Platir hijo del emperador Primaleon." But this unfortunate prince was soon forgotten in the more transcendant merits of his first cousin, the second Palmerin, the son of Don Duardos of England, and hero of the present tale, who, as well as his illustrious ancestors, received from Anthony Munday the honour of translation; and that very translation, revised and corrected by Mr. Southey, is the individual work now submitted to our inspection.

It appears that "the family history of the Palmerins" did not end here, though Mr. Southey has not given us the titles or subjects of two different continuations in the Portuguese language, the authors of which he mentions. He adds that he has never met with either of them, but that the one by Diego Fernandez de Lisboa is justly esteemed, and has been translated into English, probably by the worthy journeyman book-maker of whom we have already made such right honourable mention.

In addition to these and some other interesting particulars, Mr. S. has presented us with a comparative estimate of the merits of Amadis and Palmerin, and a reference to the principal beauties in the latter romance, in which he appears to have appreciated each so rightly as to supersede the necessity or utility of much criticism on our part. We, therefore, cannot perhaps execute our office more impartially or discreetly on the present occasion than by transcribing Mr. Southey's words in the first instance, and referring to the very passages which he particularly points out to our notice in the second.

"Moraes himself says, that the popularity of Primaleon induced him to look for the continuation; that continuation soon eclipsed the reputation of all the preceding parts of the series. On the merit of such books the authority of Cervantes may be appealed to as the best: he who had so deep a perception of their absurdities would never praise them unless they deserved his praise. Amadis of Gaul and Palmerin of England are the only histories of chivalry which he

spares from the fire for their merit, and on the latter he bestows the highest commendation.

"Both these famous romances are now for the first time faithfully represented in English. Moraes has been more fortunate than his countryman Lobeira, in having his book preserved as he wrote it. Its reputation is such that *a Palmerin* is sometimes used as synonimous with a romance; and it is considered as one of the standard works of the Portuguese language. In some respects Moraes is a better artist than Lobeira, in others greatly his inferior. If a romance writer, as may not unreasonably be supposed, forms his hero after his own heart, some of the love which every reader feels for Amadis is due to Lobeira. The hero of Moraes is a statue moulded after the true heroic proportions, but he who framed it had no fire from heaven with which to animate the clay. He is courageous, virtuous, generous, to the very height of chivalry, still it is abstract generosity, virtue and courage, with nothing to stamp and individualize the possessor. His heroine is without heart or character. I have never met with any writer who held so despicable an opinion of all womankind. He had lived about a court, and that court a French one; and as he had thus seen all the follies and vices of the sex in full blossom, some excuse is to be made for him:—yet the age seems to have improved in external decency, and he thinks it decorous to make his princesses cold as ice, and never to remove the iron bars from their windows.

"It is amusing to observe the nakedness of female vanity in all these books. Lobeira tinges it with a little suspicion and a little jealousy, enough to make Oriana a very woman; yet never enough to make the reader forget that she is one of the sweetest of her sex. Moraes, true to the wretched opinion which he had formed of womankind, combines it with envy: his heroines have nothing but their beauty to recommend them, and one is tempted to wish them the small-pox as a fit reward for all their other qualities. It may be well supposed that one who thus regarded women would be incapable of describing love. His heroines are without it, and in his men it is perfect idolatry. They say their prayers to their mistresses before they go into battle.

"The battles in Amadis and Palmerin are of a totally different character. Lobeira was a knight himself, and bore a part in one of the most glorious and important victories that ever any people achieved. When he has a combat to describe, he fairly fights it; in this he exceeds all poets and all romancers; even Ariosto and Tasso are far inferior to him. Were Amadis to be danced upon the stage, when the performers came to combat they might follow every blow. Lobeira fixes your attention upon the champions. Moraes, on the contrary, sets every thing else before your eyes; he paints the lists and the spectators, and enters into the feelings both of those who are engaged and of those who look on.

"His magic is not good. The cup of tears is a poor and puerile fiction compared with the garland which blossoms out upon the head of Oriana. It has also this great defect, that where so much is done, there is no reason why more should not. When the plank cracks under Palmerin there is no reason why it should not break; he has no spell to save him, no countermagic is at work, and fatalism is not the creed of the fable. In all the love-lamentations there is a sort of pastoral whine, which perhaps led the way to the pastoral romance; here also the author falls short of Lobeira; when El Patin and Bruneo of Bonamar are overheard soliloquizing in the woods, the situations are highly interesting, and lead to something. Neither has Moraes the wit of his great predecessor: old Macandan jests better than the damsel of Thrace.

"On the other hand, all his characters speak with a courtliness and propriety, of which there is perhaps no other example in romance. If he has not succeeded in his perfect knight, he has in his perfect emperor. Florian is always admirably supported; he is a more prominent personage than Galaor; but Lobeira had made libertinism only a subordinate feature of Galaor, that which stands foremost is his high sense of chivalrous honour. Florian has his wit, his good humour, and his courage to excuse

him,—these are not sufficient, and he is never respected by the reader as Galaor is; what is excused in the one as a weakness, is condemned in the other as a vice. This is unfortunately managed, for as he is the cause of the final war, his character should have been clearer:—had Targiana been the sister instead of the wife of Albayzar, it would have been felt that the Turks were in the right, and as it is they are not so manifestly in the wrong as the author should have made them. Albayzar and Miraguarda are both dramatically conceived; the adventures at the castle of the latter give a coherence and unity to the story of the second part, which the reader hardly expects till he discovers it. I know no romance and no epic in which suspence concerning the conclusion is so successfully kept up."

To attempt to analyze a romance of the school of Lobeira within the necessary limits of a review would be a task as difficult and as unprofitable as his who reduced the Iliad to the compass of a nut-shell. Two or three score of knights, following each half a dozen separate adventures, England, Greece, and Portugal, besides places and countries innumerable that never had existence except in the imagination of the writer, emperors, kings, Soldans, dwarfs, and giants, all following each other, and crowding upon the reader without art or distinction, this detail may give some faint notion of the confused mass of circumstances and characters from which we now proceed to extract a few of those passages to which the good curate, and Mr. Southey after him, have particularly directed our attention.

We will begin with that passage in which the character of Miraguarda, the proud and cruel beauty of Portugal, is first introduced.

"So riding on, Dramuziando cried out that he saw something upon the bridge, and looking to see what it might be, they perceived in the middle of the bridge, a seemly knight ready appointed to the joust, of such good appearance on horseback, that one who should have appeared better could not be found. Not knowing who he was they looked about to see if any of their company had ridden forward, but finding all were together, they could not devise who he might be who undertook such an enterprize, as to keep the bridge against so many. The knight was mounted upon a large bustard-coloured horse, well spotted, his armour quartered black and white, with flowers of silver. He bare in his shield in a field azure the countenance of a woman, drawn to the life, being the picture of her whom he loved; so excellently fair, that Altea, for whom Floraman accomplished such chivalrous deeds at Constantinople, might not seem to offer comparison to this beautiful spectacle, neither the fair princess Polinarda had in aught the advantage. On the border of the robe she wore was written in letters of gold Miraguarda.

"Presently a squire advanced from the bridge towards them, who, after he had done his duty to them all, began to salute them with these protestations: Fair lords and ladies, the noble knight, my master, whom you behold on the bridge, by me giveth you to understand the cause of his travels unto this place. He is of a far country, from whence he had adventured himself at the command of his lady, whose humble servant he remaineth at this hour, to try his knighthood at this castle, which hath been blazed abroad to be most unfortunate. But being here arrived, he finds the enchantment fully finished, and the strength of the giant Dramuziando, with all his retinue, conquered by the valour and haughty prowess of Palmerin of England, who hath delivered the princes that were kept captive; which news are most welcome unto him, in that he desired nothing more. Yet for that he is loth to return to his lady, being at the place where knighthood hath been tried, and he to pass back again not approved of any,—he craveth to enter the joust with such as are disposed: deferring the combat of the sword, because his desire is to be at the service of all, but to offend none."

The challenge is accepted, and at least a dozen and half of the flower of chivalry are humbled successively by the *tristful knight*, who, after accomplishing so glorious an adventure, retires unperceived; and the knights are obliged to have recourse to an old enchanter who accompanies them for the purpose of satisfying their curiosity concerning him and his lady. Of the latter they receive the following information. "Her name is Miraguarda, and her appearance such that he who sees her sees what he never saw before, and had need take good heed lest he fall into the danger which may arise. She is a native of Spain, daughter to count Arlas, a person of great estimation, and she herself beautiful to such an extreme that no one has ever seen her once who would not venture his life for a second sight."

In the succeeding chapter this unfortunate knight is again placed before us in a situation somewhat picturesque.

"Primaleon having left the English court, made little stay in any place till he arrived in the kingdom of Lacedemonia, where, not forgetting his last conference with the sorrowful lady Paudricia, as touching the manner of her solitary kind of life, he concluded to visit her again, to see if any resolution could be kept by women, who are by nature so mutable that no constancy is to be expected in them.

"Long rode Primaleon, without any adventure worthy the rehearsal, till at last being come to the Sorrowful Valley, where no knight entered, but was presently convinced by his own mind how fitly it was named, he espied two horses coming from the castle of Paudricia; one of them he knew to belong to the knight that maintained the joust before the castle of Dramuziando, which made him somewhat amazed to see him wander without his master. At last, casting his eye about, he espied the knight sitting under those thick and sombrous trees which overhung that dark and doleful river; he was attired in black armour, with yellow spots all over it, as melancholy as his own mind, from whence the invention had been copied; and for this cause, as well as by reason of the sorrowful mood which he was always seen to endure, they called him in that land the Tristful Knight. Primaleon did not at first recognize him, for his arms were not the same as those in which he had jousted at the bridge; but drawing nearer he knew him by seeing in his hand the shield with the portrait of his lady, whereto he used many amorous complaints, as though it had been she herself from whom the image had been taken. He was so far ravished with beholding his lady's counterfeit, that he perceived not the coming of Primaleon, but thinking no body to be near, continued his discourses after this manner:

"What shall he do, lady, who having once seen you and thereby lost himself, now sees you not, that he may hope for any good? I seek help from this image of your beauty, which hath it not to bestow, and if it had would withhold it, because you will have it so. I pour forth my complaints to it, living by your name, as the camelion doth by the air, and rejoicing in your shadow, when God knows, I am too far from the substance! Oh Florendos, son and grandson to the greatest princes in the world, they so prosperous in their affairs, and thou so unfortunate in thine! apart from the conversation of thy friends, and lost in contemplating thoughts which have no end, of her who has no thought of thee! Miraguarda is your name, lady; it signifyeth, *behold and beware:* but he who gave thee that name was either born with a free heart, or had a weak judgment; for I know not who that had seen you could wish to beware the sight again, or if he had the wish, could have the power."

At the time that the *tristful knight* performed this notable adventure at Dramuziando's bridge, we learn that he was "disfavoured" by his severe task-mistress, to whom he now returned with some feeble hopes of receiving her smiles and thanks in recompense of his so ho-

nourable exertions. But since he met with a far different fate, it may not be unamusing to witness the manner of his reception at the castle of Almourol, and hear the new conditions prescribed him by his inflexible princess, which are all in the true spirit of these extravagant romances.

" So having reached the castle of Almourol, Miraguarda, so soon as he was there arrived, would needs know of his success at the castle of the giant Dramuziando, albeit she had been admonished thereof before, and had heard of what he had done upon the bridge, well knowing by the signs related that it was he. But after he had informed her anew of all, such was her condition, that she was nothing contented with the wonders which he had achieved in England, but whatsoever he had done she made no account of it. Being however desirous to see if his deeds might be agreeable to the reputation he had deserved, she commanded him to keep a pass, near unto her castle, thinking that so many good knights would endeavour themselves thither, that this adventure should be as much renowned, as the castle of Dramuziando had been.

" The Tristful Knight, in obedience, placed a shield there upon the trunk of a tree, in which Miraguarda was painted upon a field sable, so to the life, and of such excellent beauty, that more knights yielded unto it than to the strength of him who guarded it. Underneath that perilous face was her name written in white letters. The bruit thereof spreading far and wide, it allured so many knights thither, with the hope to bear away the shield, that in its defence he conquered more than two hundred, from whom he took their shields, and in remembrance of his victory, hanged them up on either side the shield of his lady, inscribing upon the rim of each the name of him from whom he had won it. Miraguarda alway beheld these battles from the top of her tower, for they were fought at the foot of it; and so confident was she of her own beauty, and the high deservings of her person, that whether or no she resented any contentment in his victories, she manifested none, lest by making shew of praise for this so haughty an enterprize, she should any ways content him."

In the next chapter, Palmerin himself arrives at the castle, and challenges the unhappy lover to joust with him for the honour of his mistress. The result is that Florendos is overthrown before the eyes of Miraguarda; and she " who could not dissemble her displeasure that he had not the power to vanquish, standing upon the trial of her beauty, sent to him as soon as he was recovered, to say, that he should straightway absent himself from that place, and not wear armour for the space of twelve months, &c." The miserable and abandoned wretch, under this sentence, resorts to the expedient adopted by Don Quixote in imitation of him, and turns shepherd. Nor are the pastoral scenes of his lamentations the least interesting or descriptive parts of the romance. But we cannot indulge ourselves in longer extracts; and having so amply unfolded the character of Miraguarda, shall leave the remainder of the adventures to which she gives occasion for the recreation of such readers as may be inclined to investigate them further in the work itself.

But a second quality observed by the good curate with a due degree of commendation being " the propriety, judgment, and decorum" of the " courtly discourses" with which the romance abounds, we can hardly hold ourselves absolved from giving a sample, and therefore select from the 4th volume the whole of that chapter wherein the author treats " of the talk which Palmerin had with his lady." It must be premised for the full understanding of the manners of romantic ladies, that the constant Palmerin has already been for years the true

and accepted lover of Polinarda, has performed in her service actions more incredibly great and numerous than can be imagined by those who have not perused this history of his achievements, and is, at the time of this conference, the beloved and adored champion of the court of her father, who thinks that all the monarchs on the earth combined, could not sufficiently reward his high and unparalleled virtues.

" Some days Palmerin abode in the court so busied with visits, that he had no leisure to profit by the time as he would have wished; but when this was something abated, and he could attend to what his heart desired, the thoughts which never left him so tormented him that they never let him rest, this being the way with true lovers. And as at that season there were few feasts or dances, which were the occasions when he could with least suspicion talk with Dramaciana, he knew no means to compass how he might speak with her, and beseech her to fulfil the promise which she had given him at their parting. But talking with Selviam, who was the partaker of all his secrets, and who had frequent entrance into the empress's house, he bade him consult with her, and devise how she might speak with him. This Selviam did as Palmerin wished, for Dramaciana was so much his friend that little urgency was needed. That same night she spoke to him at her chamber window, which looked out into the court of the ladies' apartment; this place being surrounded with arches was shadowed.

" Palmerin received no less contentment in speaking with Dramaciana, than he would if it had been to her lady; for knowing that she made her acquainted with all her secret passions, he judged that the hour of his good fortune could never come to pass without her assistance. Dramaciana coming to the window and finding him awaiting her, said, sir Palmerin, you may well think that she who adventures thus much to do you service, would be loth to hide any thing from you that might return you benefit; and this you may persuade yourself, that the dutiful good-will I bear you maketh me so hardy, not knowing whether I am deceived, or if my friendship be worse bestowed than I make account of. It is not meet, said Palmerin, that I should requite with words one to whom I owe so much. Certify me now, I beseech you, what end, as you think, will my long service come unto; for the hope I have received by your means hath evermore sustained me until this present, from the cruel extremities, which else had been sufficient to kill me.

" He that knows so well, said Dramaciana, how to declare his grief, shall never make me believe that he can be deprived of good hope, considering also, that your noble behaviour cannot be blemished by forgetfulness. And this you may build upon, that the lady Polinarda hath been as grievously passioned during the time of your long absence, as you have been daily tormented with fearful and displeasant thoughts, which you say you have suffered. If these news deserve a guerdon, I ask no other than that you redeem the promises which I have made for you. I have devised that she shall speak to you, at a window no bigger than this, narrow, and made still narrower by an iron bar from top to bottom; it is in one of these chambers which look into the Garden of Flerida. I must tell you that this was no little thing to obtain from one of her condition. Now do you make such use of the opportunity that you shall not need to speak together again so secretly, for neither is the place such as to permit it, nor her courage sufficient, whatever may be her inclination. Mine, answered Palmerin, hath never deceived me in the confidence I had of your good will, which when I called to remembrance caused me to abandon all the unhappy fears wherewith I have been too long acquainted, and now I lose them altogether, having your favourable furtherance on my side. But when I consider the great favour I shall receive, having the means to speak with my gracious lady, I find myself dismayed in respect of my unworthiness and her honourable dignity, so that I shall be abashed, and fear that this will withhold me from discoursing my long and tedious travails for her sake. Certes, sir Palmerin, said Dramaciana, they have been such that you may fairly discourse them any where. For if you

have been so valiant and hardy as to spend your time hitherto in travails of exceeding danger, and yet have finished them all worthily, it is needless you should now dismay yourself, presenting your person in the place that is free from any hazard. And if you will tell me how this fear doth alway accompany great affection, I know that it will last no longer than the beginning of your talk; for then you will dismiss it, and will find so much to say, that I fear, instead of telling true services, you will mingle false ones with the relation, which is the way of love, when this fear is gone.

"Palmerin would fain have chid her for this, but night was short, and as their conference had begun late she would tarry no longer, only telling him the place, and appointing him the hour to speak with his lady. Palmerin went to his chamber, where he spent the night in thinking on the talk that had passed between them; and the good hope he had through her means deprived him of sleep, which in these cases is as much destroyed by unexpected joy as by continual sorrow. The time being come which Dramaciana had appointed, he took his way to the appointed place, being privily armed, and attired as became the occasion; and leaving Selviam without to keep watch, he got into the garden. And certes, when Palmerin found himself alone there, and remembered where he was going, this seemed to him the greatest danger that he had ever past through. For in the contest wherein he was about to engage, his arms and courage would avail him not, it was only his deservings which could any way profit him, and how these might aid him he knew not, seeing that they were to be pleaded before one who was herself of such desert, that all other appeared little. The nearer he approached to the window the greater this fear became. His limbs trembled, his breath failed, neither had his understanding strength enough, at that hour, to help him in this dismay. Then stopping a little to recover himself, he took heart from the remembrance of what he had exploited, and of the true faith with which he had served her; and he went up to the window where his lady had waited for him, and seen him how falteringly he advanced. And then being half confounded, and forgetting to offer any such courtesy as the occasion required, he began to say, Lady, if my fortune hath reserved this guerdon for me after so many long and laboursome travails, I have no reason to find myself aggrieved, for your presence hath the power to make me forget all. To have endured them in your service is of itself so great a reward, that it is I who remain the debtor: but I would not that this acknowledgment should be to my hurt, though I know that those things which I prize the most have the most troubled me. The fault lies in your condition, which is of so free a quality that nothing satisfies it. For this I am sorry, not so much for what concerns myself, as because I know it may be some stain upon you. This is what I feel, for as for the rest I am so accustomed to suffer all things, that no evil which might befal me could be deemed grievous, since as a remedy I should have the knowledge that it came from you. Ill could I have endured my life had it not been for this remedy. You, lady, who know that these are not mere words, since the actions with which I have served you sufficiently prove their truth, see now if after such long proof some recompence should not follow, if only to show that you are sensible of them; for towards you I am so easily contented, that I neither dare to ask any thing, nor to plead my services, lest I should seem to ask any thing thereby. Do you, who know what they have been, judge of them, and if you do not think good to recompense them with an equal guerdon, be it as you will, for your will cannot but in some degree be mine also.

"I did not think, sir Palmerin, replied Polinarda, that it was to reveal this you had made me come here; but two things deceived me — the relationship between us, and the companionship of our childhood, which made me desire to see you, and question you concerning your adventures, — and Dramaciana, whom I now suspect to be a greater friend to you than to me. But seeing the fault is in me, I rather blame myself than you, though you seek to satisfy your desire at the expence of my honour, and with no hazard of yours: it costs you a few words, and if I should be deceived

by them, I should be thought ill of by you yourself, and know not what I should gain. I do not deny but that the knowledge of this your affection makes me feel myself something indebted unto you, but not so much so as that it cannot be paid without danger of my fame. It is not reasonable that you should wish your exploits to be rewarded at my cost; they are such that they have brought with them their own reward; the satisfaction which you feel in them is not so little but that it well repays you for the labour they have occasioned. If the intention wherewith you say you serve me be as your words describe it, it is meet for you to make it known to the emperor your grandfather and mine, and also to my father; they will be willing to match us both together, for not only are your rank and estates such as should be sought for, but your deeds also have been such, that nothing can be denied you. When they shall be so pleased, you may lay aside other fears, for she who hath inclination enough to point out to you this course, cannot want it to set your heart at rest. This is what you can obtain of me, and do not think this is little, for I am dissatisfied with myself that it is so much, and know not how you will esteem of me."

"I now see, lady, replied Palmerin, that my deeds have not that value in your eyes, which you admit them to possess elsewhere, since you would have their guerdon come from the will of others, and not from that to which I look. Little comfort is it to know that my remedy is to come from other than the one who inflicted the wound. I do not say that my joy will not be sufficiently great that the emperor and prince Primaleon should be willing, as you say; but theirs should be the last wills to win, and I would fain that when their consent was asked, yours should so fully have been given, that theirs were only to be asked for form's sake. In this I know that I am asking much; but the faith and love with which I have ever served you emboldens me, and that faith is so proud of what it thinks it has merited, that it cannot be contented with any recompense given by another. But if such be your condition, that you can be fain to repay my affection thus unworthily, do your pleasure in all things. I thought that of all evils which love can suffer, absence was the worst; but now I see that it is otherwise, for in absence love hath alway some fond imaginations to console him, but in the presence of the beloved mistress he cannot thus deceive himself, and then what is made apparent destroyeth all confidence.

"I did not think, sir Palmerin, said Polinarda, to receive such answer for my words: ill methinks have you requited them! I excuse you, however, on the score of that love which you profess towards me; and since I perceive that love hath so blinded you, as he will not suffer you to see the more than modest readiness in me to pleasure you, I am content to give you yet a further and greater assurance. You are so great a prince, and of such qualities, that you think you deserve every thing; I would not have you believe that this persuades me, for it weighs less with me than the love which I know you bear towards me, and in that I trust that what you most desire will always be that which most beseems my honour and person. Speak to the emperor and to my father, and obtain their consent, and be assured of mine. If this sufficeth not, I know not what more to promise, nor what more you ought to ask.

"Nay, quoth Palmerin, if I were discontented now, it were fit that you refused whatever more I asked. I am not so thankless as not to perceive that this is the aim and scope of all my good fortune. Then taking her hand he kissed it many times, not without tears on her part, love and shame forcing them from those who, like her, find themselves thus making their first avowal. And after other talk between them, they espoused themselves in the presence of Dramaciana and the queen of Thrace, by whom the princess had already been advised to do this, and she wished that both should be present, that she might entirely lose all the fear and suspicion which still lurked in her of that queen. For such is the nature of great love, that in these things it fears equally friend and foe, dreading every thing, and trusting nothing. And now as the night was far spent and the day began to break, Palmerin took leave of his lady and his friends, his care being

now the less, but his love the same; for when that is great nothing destroys it."

We have no room to observe any further on the merits of this very celebrated work than that, with all its prolixity and all its extravagant absurdities, we have read it through with a great deal of amusement and some more solid satisfaction, and we cannot forbear expressing the particular coincidence of our opinion with Mr. Southey, respecting the events of the concluding war, in which there is a great deal of genuine pathos and high interest, more perhaps than in any romantic battle that we remember to have read, the dreadful and affecting Roncesvalles of Luigi Pulci alone excepted.

ART. II. *The Ring and the Well: or, The Grecian Princess. A Romance.* 4 vols. 12mo.

THE term, romance, has of late years been so hackneyed, so prostituted to the uses and abuses of the circulating library, that we habitually take up any series of duodecimo volumes, with that word of omen in the title-page, under impressions of strong prejudice and loathing. On perusing the present work, our sentiments of approval or the contrary were mingled and diversified; but we were completely and agreeably relieved from our accustomed nausea in the very first chapter. Indeed, had we not been so relieved, though we will not consign our own patience and perseverance, nay, our fidelity to condemnation by acknowledging, that we should not have waded to the further end, yet it is certain that our sentence on its merits would have been delivered in a sweeping criticism of some six, or at the utmost, sixteen lines. It happened, however, that a few of the first pages were sufficient to discover the hand of an author, well versed, not only in old romances, but, what pleased us much better, in the authentic chronicles of the middle ages; a track of reading deservedly become popular in modern days. Hence, as from a pure historical source, he has drawn his manners, and, if we may so term them, the costume and colouring of his incidents. The style also, in which the personages are introduced, savours of that grave, sententious humour, antiquated quaintness, and characteristic minuteness of circumstance, peculiar to the annalists of other times. A faithful and appropriate tediousness is bestowed on the tournaments, the different modes of attack and defence are described with the science of a chronicler.

But the heroine will be the principal object of attention with our fair readers; and to her we shall devote a more particular attention. Gifted with every female charm, whether of person or of mind, and invested with every requisite of delicacy, as delicacy existed in the thirteenth century, she is drawn, while "now in the bloom of fifteen," with those tendencies towards amorous inclination, and that thirst after adventure, which the sentiments and habits of chivalry could not fail to awaken in the female sex. In proper accord with this remarkable feature of times and manners, the trivial accident is introduced, which brings the hero and heroine to the knowledge of each other; the tournament and its consequences follow naturally, if the term nature may be applied to such factitious modes of thinking and action; the subsequent meeting and explanation of the lovers is brought about by an accidental rencontre, strictly within the line both of probability and punctilio; and it leads, as in romantic propriety it ought, to a

solemn pledge of indissoluble affection.

It may possibly be imputed to the heroine, as inconsistent with the decorum prescribed to ladies of her rank, so easily to yield her confidence and affections. But persons who argue thus are not aware how egregiously the manners of chivalry have, in this respect, been misconceived. Estimating them from that silly and fantastic imitation, which has been imposed on superficial novel-readers as a true copy, and is so admirably ridiculed in the Female Quixote, we are sometimes led to connect with this singular system ideas of extreme reserve, rigorous impositions of self-denial, the most scrupulous delicacy, the purity of the golden age, and Platonic spirituality. The golden age, as the fairest of our fair readers scarcely need to be told, existed only in the imaginations of the poets; but it is an error of the first magnitude to suppose, that early, and, as such, for the most part barbarous ages, are ages of simplicity and purity; or that half civilization, succeeding, as in the middle ages, an interval of intellectual darkness and death, is ever attended with any thing beyond half morality. But in the present instance, peculiarity of custom and opinion is rendered perfectly reconcileable with those laws of conduct, which are laid down by the rational and virtuous part of society, in all periods and countries. On this subject our author enters into a sarcastic vindication of himself.

"It is not probable that many countesses of the present day have so much medical skill as was professed by the lady Isabella, and we hope that few unmarried ladies of birth and fashion are either so gross as to defile their fingers with syrups, ointments, and salves, or so indelicate as to enter a young lord's chamber, after he had fought a duel, or broken his arm by a fall from his curricle, and open their whole pharmacopœia for his service, after the example of Matilda. However, some excuse may be found for the want of refinement, which this conduct of our heroine displayed, in the prevailing and universal practice of the thirteenth century, when the poor uneducated females, how lofty soever their rank, or noble their birth, thought it no disparagement, but, on the contrary, a sacred duty of their sex and calling, to obtain a competent knowledge of the practice of surgery and medicine, in order that they might bestow their talents, whenever occasion required it, to the service of gallant and honourable knights, whom the mischances of war might have reduced to the want of their assistance."

But the effect of these medical and surgical attendances was by no means what may not improbably suggest itself to the grossness of this anti-chivalrous age; for we are told, that

"The love, before fixed in their bosoms, was improved and elevated to a passion the most ardent that ever animated two virtuous beings, by this close and delightful intercourse with each other. Yet the laws of knighthood and of honour forbade either of them to form the most distant idea of a more intimate union, before years of toil and military service should have approved the virtue and courage of the lover, and rendered him worthy the last reward of generous exertion and enterprise."

As a contrast to the truly feminine character of Matilda, which in the most trying scenes, and under circumstances of the utmost horror, preserves that patient, but feeling firmness so honourable to the sex, we shall transcribe the following description of a female voluptuary. Our readers, we doubt not, will think with us, that it evinces powers very far above the level of common novelists.

"In the inmost recesses of her Paradise, where the trees and shrubs retreating left an extensive circle of open grass, kept ever green by the waters of an almost surrounding lake, in a bower of roses and

jasmine artfully intertwined, on a couch of the softest cider-down, supported on feet of solid silver, and covered with a light canopy of purple silk, lay voluptuously reclined the imperious Zoe. A fountain of sweet scented waters incessantly played by her side, and a pure stream glided gently through the green turf beneath her feet; an amphitheatre of flowers and flowering shrubs extended wide around in gradually ascending rows, stretching to the loftier trees which spread their dark branches over the termination of the scene. Young men and women, boys and girls, in loose attire, of graceful forms, and beautiful countenances, formed various groupes of dancers scattered over the lawn. Bands of music were placed at intervals among the trees, where they were concealed from sight, a circumstance which added enchantment to the scene. Around the princess stood, or sat, or lay at ease, her favourite servants and companions, of both sexes, most of whom she had selected on account of their personal charms. All restraints of dress and behaviour were unknown to the inhabitants of this pleasurable retreat. One happy paramour, whom she changed as often as inclination or caprice suggested, lay on the same couch with the wife of his sovereign, and the licentious example of the queen spread a soft contagion throughout the whole assembly.

"Zoe herself, though considerably past her fiftieth year, was still possessed of regular features, of a majestic and well proportioned figure, and of a countenance capable of every expression; her dark full eyes beam'd with the fires of her soul. The regular turn of her arched eyebrows, and the luxuriant redundancy of her raven locks, supplied by invention, concealed the defects of time; the well-imitated glow of her cheeks, heightened by the reflected shade of roses and the lustre of the princely canopy, finished the deception of youth and beauty: nor was art less successful in preserving the fullness of her proud swelling bosom, the roundness of her polished arms, the dazzling whiteness of her ivory neck. Her hair was encircled with a diadem of flowers, but the most brilliant diamonds, artificially disposed, beamed through the interwoven foliage. The richest oriental gems adorned her neck. A robe of rose-coloured silk, disposed in studied negligence, half-veiled her delicate limbs; wreaths of flowers encircled her waist, and waved in many a fold from her naked shoulders amidst her light drapery, thence trailing to the ground; and purple sandals, richly studded with diamonds, embraced her slender ancles and her feet."

The main incident of the Ring we consider as very happily devised, the suspense and mystery very ingeniously supported. The parts of the king of Thessaly's story are judiciously scattered, and always excite a strong interest, which is greatly enhanced by the resemblance, almost approaching to identity, of Sir Lewis of Burgundy, to that unfortunate prince. But if we were pleased with the fiction of the Ring, we were equally disappointed by the corresponding supernatural machinery of the Well. It seemed to us puerile, bearing very insufficiently on the developement of the story, and by no means of sufficient consequence to have been suffered to raise our expectations, by being introduced into the title.

Another very considerable objection, which so good a historian as the author ought to have avoided, is the falsification of historical characters. For instance: the romance begins thus:

"Every body knows that Florence the fifth, earl of Holland, married, for his first wife, Beatrix, daughter of Guy, earl of Flanders; who dying in childbed of a son, and heir apparent, John, he the said Florence took unto himself another wife, Isabel, the daughter of a Latin Prince of Achaia and the Morea, by whom he had one daughter named Matilda. These facts are notorious to all the world, at least to all that part of it which has made the history of the ancient earls of Holland its peculiar study."

Now these facts are not notorious to that part of the world which has made the history of the ancient earls of Holland its peculiar study; for those persons will tell us, that Florence the fifth died without issue,

and that the only fact recorded of the said Florence is, his having seduced another man's wife, and lived in a state of open adultery. Again, the character of Geoffry de Villehardouin is grossly misrepresented, though the fact of his obtaining the principality of Achaia and the Morea is true. Our author says,

"He was nothing but a soldier, knew little, and cared less about religious matters."

"My grandfather was not a good geographer, and he was a worse historian. He had never heard of Greece, and all he knew of Greek, was from a few monks and friars, whose monasteries he had been active in spoiling at Constantinople."

Now Geoffry's true character was exactly the reverse: he was a most accomplished and religious prince. There is a wantonness, for it certainly is not ignorance, in thus departing from the records of the times, which we trust that the author will not again indulge, should he be induced to repeat his appeal to the imaginations of the novel-reading public. After having entered this protest, we do not scruple to recommend the Ring and the Well as an ingenious and interesting performance.

ART. III. *Woman, or Ida of Athens. By* MISS OWENSON. 4 vols. 12mo.

AT the first glimpse of this title, all our gallantry was up in arms: but independently of the talismanic influence of a name, which to hear with apathy were to be "abhorred both by the virtues and the graces," that of Miss Owenson would of itself have excited no inconsiderable feeling of interest. We have still on our minds the glowing impression of her Wild Irish Girl: a novel, undertaken in the patriotic hope of winning to reason and humanity those prejudices, which blindly direct their absurd and bigoted fury against an oppressed and calumniated people. We shall not easily forget the fascinations of Glorvina; nor the solemnly picturesque effect, the pathetic and almost breathless interest of the closing scene. Ida is perhaps a sister-likeness of Glorvina; but we are not sorry to meet with the same artless witcheries of character in the costume of an Athenian. A certain degree of affinity was indeed unavoidable; because both portraits are in great measure sketched with a similar design; that of representing the female character unspoiled by the factitious restraints of artificial life, yet adorned by all the graces of mental cultivation.

In her works of imagination Miss Owenson has uniformly evinced consummate judgement: without falsifying the annals of history; without imposing on our understandings a blind and begging Belisarius, she has yet contrived to raise the character of her novels, by blending them with historical interest. To a mind like hers, glowing with the love of freedom, imbued with a taste for the arts, and feelingly alive to the perfections of her sex, the clime of Attica could not fail to open an inviting field. It is not alone to the mere antiquary and virtuoso that modern Greece presents its attractions; the breathing forms*, cast in that identical mould of loveliness, of which the licensed contemplation enabled the sculptor of Athens to transfuse and perpetuate those harmonies of proportion, and those attitudes of

* See Dr. Gillies's History. The elegant courtezans of Greece were proud of having their charms immortalized by the chissel of the enamoured artist.

grace, which are still acknowledged as so perfect and so inimitable, surely possess equal allurement with the inanimate marbles which they illustrate. The rosy finger and the darkened eyelid give life to the goddesses of Homeric song; while the traces of ardent character, of exquisitely susceptive genius, realize the visions of departed glory, and almost reanimate the long extinguished hope, that Greece at some happier æra shall revive from its ashes.

We at first trembled for the success of Miss Owenson, in the belief that her novel was intended to challenge a comparison with the Corinne ou l'Italie of Madame de Stäel: a work that has seldom been equalled for the truth and picturesqueness of the descriptions, the brilliancy and purity of the style, and the cast of striking and original reflection. We do still perceive a slight feature of resemblance; but it is only in one particular passage; and we are persuaded that the resemblance is not studied, but accidental. The plan and conduct of Ida of Athens differ essentially from the plan and conduct of Corinne. In the work of Madame de Stäel, as in the historical landscapes of Claude, the human actors occupy a secondary station: in that of Miss Owenson the scenery is made subservient to the character. In her delineation of Ida, she has availed herself of that licence which is allowed to the poet, and which cannot be refused to the novelist. Her object was less to exhibit a minutely faithful copy of a modern Greek girl, than to depict the feminine character according to her own ideas of its natural perfection. Intuitively chaste, without that forced starchness of an acquired virtue which confuses a lively sensibility of enjoyment with the nature of vicious inclination; pious, without intolerant bigotry; generous and forgiving without imprudence and without weakness; susceptible of indignation, but incapable of resentment.

Miss Owenson was led to seek her model of the "ideal fair" in a country, where that shape and that expression are still found, which peopled mythology with nymphs and graces: and where the beautiful relics of art, the associations of classical enthusiasm, and the glowing serenity of a genial sky, are peculiarly favourable to warmth of fancy and tenderness of emotion: had there been any other country, where these assemblages were equally to be found, in that country she would doubtless have sought for the prototype of Ida.

We shall attempt a faint outline of the story, interspersed with occasional extracts, and shall conclude with some general strictures. An Englishman of rank in a diplomatic situation at Venice, is tempted to visit Athens; less by the spirit of a connoisseur, than by the curiosity of an elegant voluptuary: which the ardent representations of an enamoured Athenian exile had excited. On his arrival, the tumult of the Turkish festival of the Bairam strikes discordantly on his feelings, and the muffled forms of the Turkish women disappoint his sanguine anticipations of Grecian elegance. Wandering about in this discontented mood he penetrates to the villa of a Greek Archon; and removing the branches of Arabian jasmine which conceal the interstices of a gilt lattice, discovers an apartment of singular architectural beauty, where a lovely creature, with all the voluptuous indolence of a Greek, is reposing on a couch after the refreshment of the bath. By a coincidence favourable to the lively impressions which the view of so lovely a being had excited,

the recal of the exile before mentioned, follows almost immediately upon his own arrival. By him he is introduced to the family of the Archon, and is welcomed in English by the charming Ida. The Englishman's ideas of the sex in general had been formed from his intercourse with an artful and abandoned woman; and to Grecian women in particular he attributed the mental feebleness and paralysing ignorance of a Turkish harem. Ida, delicate in her reserve, awhile confirms him in the notion of her limited capacity, although he acknowledges the touching expressiveness of her manners. From this delusive estimate he is awakened by the sudden developement of her feelings, while contemplating the prospect from mount Hymettus. "Every thing in your country awakens curiosity, and inspires interest: the mind, rushing back through ages, dwells on the events that constituted the glory of Athens, and the imagination eagerly seeks to identify the spot, where Demosthenes harangued, or Pericles commanded:" "If such, exclaimed Ida passionately, if such be the interest felt by a stranger, what must they feel, who, born and reared amidst the wreck of their country's greatness, behold in the multitute of its splendid ruins the testimony of its former glory; behold in the slavery of its people the proof of its existing misery."

The Englishman is described as a man of wit and talent, irresistibly pleasing in conversation; and as a man of pleasure, insidiously eloquent and persuasive. The modest dignity of Ida awes him in spite of himself: he ventures distantly to intimate his admiration, and endeavours to analyze her feelings. But her character, a compound of infantine playfulness and dignified modesty; of prudent firmness and sensitive emotion, eludes his penetration and defies his conjectures. Sometimes a shade of sadness passing over her brow, leads him to suspect that she has loved. Relying, however, on the ardent character of the Grecian women, and on his own powers of seduction, he conceives the hope of persuading Ida to accompany him as his mistress. An event occurs, which precipitates the avowal of his sentiments. He receives letters of recal from England during the festival of the seasons, and after witnessing the animated graces of Ida in the dance of Ariadne, he peruses them by the moonlight in the bath where he had first beheld her, and while he is busied in reflection she enters. His declaration is made in passionate and equivocal language.

"Ida uncovered her face; she looked at him with a sweet and tender smile: she blushed and averted her head; I am the child of nature, and I feel it; I am the member of a community, and I know it; I am a woman, I am a Greek, and I have loved; fervently, not fortunately: the tumultuous sentiment had its day of empire, and its object was not unworthy, but unstable. He is forgotten; he has been long forgotten; no—not a single shadow of the dream remains behind, to wander in the brain, disturb the fancy, or agonize the heart. She is not worthy to love, whose heart can pine in solitary and unrequited passion: it is love alone can cherish love in woman's soul, and in the moment she is resigned, that moment she is free: but who can paint the cold sad interval that follows love's bright hour? It is the heart's wild desolation, the dearth of feeling, and the sad and flat reality of life. It was thus for nearly two long lingering years I lived and languished; uninterested and uninteresting; scarcely understanding, and oh! understood still less; amiable Englishman! You came and found me; I was understood, I was appreciated, I was awakened: my life again was touched with something that at least resembled the sweet illusion of my younger, happier days. Again the morning brought with

it some charm of sympathetic intercourse; again the evening gave some spell of pensive feeling: you leave me—you depart, and for your native country; sooner than I expected, much sooner than I wished. She arose; a sad and tender emotion was diffused over her countenance. She approached the Englishman; she passed one trembling hand across her humid eyes, and presented to him the other. He carried it passionately to his lips; he drew her gently towards him; he fell at her feet; something like a convulsive sob burst from his lips. Ida fixed her eyes on his, and observed they swam in tears.—It is too much, she faintly exclaimed; farewell!—She would have arisen, but he prevented her; yet still he sighed, farewell! and still he saw the tender Greek, the pitying woman, the child of feeling and of fancy, influenced by every thing around her.—"Go, faintly sighed Ida, since I can never be yours!"—"Ida, Ida, he exclaimed, drive me not mad—you are, you shall be mine; you were created for me, and no human power shall now divide us!"—"Alas! said Ida weeping, you surely rave; you forget that your rank is splendid; that you are a minister of the government of your country; devoted to its service, and subject to its customs and its laws. I am the native of a poor, a strange, and distant land; bound to it by every tie of duty, love, and pity. O no! amiable Englishman! eternally your friend, Ida of Athens can never be your wife!"—"Oh! from souls like hers, for ever distant be that cold and languid tie: that tie which nature never imposed; which cold, erroneous feeling invented; which interest or ambition may adopt for narrow, selfish views, but to which the nature Ida worships, the love she breathes and feels, can never submit. It is true, I am a slave to fatal circumstances, and now I could not, if I would, make thee in worldly form my wife. But if in one instance I am a wretch, is my misery to be without relief, or hope or bounds? Oh sweet Ida! deceive not yourself; destroy not me: Italy awaits to crown you with its applause; England shall acknowledge and worship your talents and your charms." Before he ceased, she had covered her face with her veil, and a long silence ensued. The Englishman trembled between hope and fear, at a deliberation which awakened both. At last Ida withdrew her veil, and fixed her eyes on his face. He could not support their glance; they seemed to penetrate his soul. Yet their beam was moderated by an expression of tender pity, such as the error of man inspires in the bosom of benevolent philosophy. Her calm and innocent smile appalled him—"Stranger! amiable and dangerous! I forgive you!—Go; you are the native of the first, the happiest country upon earth; your services are its due. I am the native of an oppressed land, and my affections are its claim: I forgive you; I will endeavour to forget you; farewell!"—She pressed the hands of the Englishman to her forehead and to her eyes: he endeavoured to catch and hold her to his heart; but she escaped from his embrace; his arms were held out to detain her, but she had fled.—"

The Englishman, overwhelmed by a variety of conflicting emotions, embarks for England.

Ida was brought up under the care of the brother of her deceased mother; who returning from England, whither he had been sent for his education by the will of a rich relative who had made him his heir, became the preceptor of his motherless niece, and settled upon her his fortune. The first event that varied the still terror of her life was the exploit of a youth; a Greek slave, who had obtained the recompense awarded for the destruction of a ferocious wolf. The enthusiasm of Ida, who stood among the gazing spectators, was awakened as well by the deed itself, as by the beautiful and heroic figure of the boy who had achieved it. She loosened an amulet from her neck, and smilingly presented it to him, with the expression, "and I too am an Athenian!" The action disordered her veil, and the beauty of her countenance flashed an indelible impression on the heart of Osmyn. Another adventure, which led to momentous consequences, confirmed their growing partiality.

In daringly rescuing an aged Greek from the insults of an inebriated Janissary, Osmyn was overpowered by the Turkish soldiery, and carried before Achmet, the disdar Aga. The striking a Janissary is death by the Turkish law. Ida rushes into the presence of the aga; pleads for the youth; by bribery and persuasion obtains his pardon, and kindles in the bosom of the Turk an uncontroulable passion. Osmyn was doubly obnoxious to the Aga, as his rival in love, and as the ostensible leader of the disaffected Greeks. He apprizes the Archon that his daughter under her preceptor's roof is exposed to the bold addresses of a rebel slave. The Archon peremptorily commands her return home. She leaves her uncle trembling on the verge of dissolution, and shortly after receives his ring by Osmyn, as a token that he is no more.—Their mutual vows are at length explicitly exchanged, while taking shelter among the ruins of a temple, during the fury of a thunder-storm.

"Ida was pressed still closer to the heart of Osmyn, and for the first time their feelings found a language they had so long and so vainly sought. That timid, gentle, trembling, pressure, which virtue consecrated, and love so sweetly understood, conveyed to each an unspeakable sensation, as if a beam from heaven had passed through their frames, and left some of its divine warmth behind it. Oh my sweet friend! (softly murmured Osmyn) what have I done that I should survive this moment? Oh Ida! I die, and death is a blessing.

Live, faintly returned Ida—
And for thee, Ida?
Osmyn, for me!—"

The conspiracy of which Osmyn was the secret leader at length explodes; the conspirators are surprized in a cavern; repulse their enemy; and hurried on by the ardour of pursuit are at length surrounded, and massacred, imprisoned, or dispersed. Ida seeking the body of Osmyn falls into the Aga's power. He shews her from the window her lover led to torture. In a frenzy of horror she falls into the Aga's arms, consents to his demand that she shall become his wife, and signs the civil contract of marriage. At midnight the Aga enters her apartment, when tidings are suddenly brought that his daughter Jumeli has effected the liberation of Osmyn, and that they have eloped together. In the confusion that follows Ida accomplishes her escape by leaping into the garden through an open casement. To the events of this night another succeeded, which dissolved the contract of Ida; for the Egyptian wife, whom Achmet had recently divorced, had contrived to mingle poison with his banquet.

It was two years after this period, that the Englishman already mentioned introduced a new æra in Ida's existence.

The crisis of her misfortunes now seemed to be approaching. Turkish rapacity was at length tempted by her father's ostentatious display of wealth; an accusation was preferred; he was hurried to prison, and his effects plundered.

Ida is repulsed from the prison by a stern Janissary; who however meets her in the night; directs her with her nurse and her infant brothers to take refuge in a cave; effects the escape of her father, and embarks them in safety on board a Smyrna vessel, with a present of considerable value. As they sailed away the wind wafted back his cloak; the Janissary was Osmyn.

From Smyrna they sail for England. After placing her family in a hired residence near London; Ida goes in quest of the banker in whose hands her fortune was vested. She finds that he has failed and absconded. Various scenes of her distress are affectingly described;

her father is arrested for debt while in a fit of sickness; and she, in a frenzied state of mind, wanders through the streets by moonlight, and rushes up the steps of a splendid mansion, at the moment that a gentleman is entering it from his carriage. "I am an Athenian; I am the daughter of an Archon, and an exile; who with his children perishes for want in an English prison; come with me and relieve them, or I must expire at your feet." "Merciful God! Ida! Ida of Athens!"

It was lord B. it was the Englishman whom she addressed.

They enter his carriage, and with some difficulty discover the lock-up house where her father is confined; she arrives in time only to receive his sigh of expiration.—Her brothers, by the bounty of lord B. are placed at school, and she herself has an elegant villa allotted for her residence. After some time he renews his insidious solicitations for her to become his mistress: indignant, she leaves his house on foot, and encouraged by a paragraph in a newspaper, offering a situation to any person conversant with the Greek, Turkish, or Italian languages, explores her way to London. After enduring various insults and sufferings, she reaches the advertiser's house. It was the merchant, the brother of her deceased uncle.

Ida, now in possession of affluence, discharges her debt to lord B. indulges her original taste for elegance and innocent luxury in a rural retirement, and becomes the object of interest, curiosity, and attention to the fashionable world. At a masquerade she appears in the habit of an Athenian; a Greek Monk gains her private ear, and returns to her —— the amulet.—At length lord B. makes her a formal offer of his hand; she declines it, and in return ingenuously confides to him every circumstance of her attachment to Osmyn.—Lord B. departs for the Continent.

In a few days a person demands admittance to her, and sends up the opened letter which she had written to lord B. Hurt, distrest, and astonished, she goes in quest of the person, and beholds Osmyn at her feet: he had risen to distinction in the Russian service, and was now in the suite of the Russian ambassador. Their mutual jealousies and misundertandings are explained, he receives back the amulet, and with it obtains her hand.

We have now to execute a less pleasing task, and to point out a few of those defects which, in our opinion, materially injure the grace and energy of Miss Owenson's impassioned composition. These defects consist almost entirely in fantastical innovations of language and exotic expressions.

"The extremities of her delicate limbs were *rosed* with glowing hues." "The *commingleament* of roses with cypress."—*Interlaced* for interwoven or intertwined;—*draped* in a vest, for robed in a drapery: and again, hills *draped*, for clothed, with vines. For the *sensuous* Greek, we hoped the author had written sensitive; but "sweet and *sensuous* melancholy" occurs again. "A soft *selvage* of green turf" is too much an expression of the lady's work-table. "*Ambitioned* a distinguished name." Why not aspired to? "The *inconsequence* of the volik, (Turkish bark) enabled them to pass the fortress unmolested:" inconsequence is not little importance, but *inconclusiveness*.—"A *genre* of being," for kind or class, is extremely vicious. We are surprized that the native taste of Miss Owenson should tolerate this needless and *motley* intermixture of

Gallic phrases and idioms. *Ennui* and *naïveté* are in a manner naturalized by frequent usage; although we are still sufficiently old-fashioned, to prefer *lassitude* and *artlessness:* but why should we borrow *sombre* from our neighbours, when we have gloomy, and shadowy, and darksome? and why should the quaint word *compatriot* be suffered to supersede the native and more endearing term of countryman?

We were sorry to find England stigmatized as "the least picturesque country in Europe." Such a description would have been characteristic from the pen of Madame de Staël; in whose pictures of England certain persons have fancied that they discovered a wonderful degree of cleverness; but who looked at English prospects and at English manners through the prejudiced medium of a foreigner's imagination, and that foreigner a Frenchwoman? Does Miss Owenson think that the marshy flats and stagnant canals of Holland, do really exhibit a more picturesque aspect than the myrtle-blooming vallies and green sea-shores of Devon? or has she ever wandered, and has her fancy slumbered, among the wooded banks of the Wye?

The good sense of Miss Owenson will suggest to her that these few remarks are not thrown out in the cavilling spirit of captious ill-nature: to her excellencies we bear unequivocal testimony; to the skill with which she rivets the attention by progressive interest, and the admirable art with which she unravels the mingled incidents of her story. Upon the whole, we think that she has produced a very elegant, ingenious, and affecting novel; which derives a peculiar charm from the climate and the manners with which it is connected. The volumes are accompanied by notes, which contain documents for the different Grecian customs described, and which display an extensive range of reading on the subject which she had undertaken to treat.

ART. IV. *The Wild Irish Boy. By the Author of Montorio.* 3 vols. 12mo.

"IT is a dreadful state of mind when real objects become visionary, and visionary ones realities." And yet it is that state of mind into which, at some period of our lives we have all lapsed; where to linger was delightful, and the remembrance of which, even at the remotest interval, is sweet, and soothing, and comes to the soul like perfume to the senses; grateful as

> Sabean odours from the spicy shores
> Of Araby the bless'd

to the passing mariner; and which at all times, while the current of life flows along the veins,

> to the heart inspires
> Vernal delight and joy.

This "dreadful state of mind" is no other than the delirium of love. When that passion has taken possession of the soul it reigns and rules a despot, and it indulges in the despotic and capricious rule of a fairy-king who, by the magic of his sceptre, makes "real objects become visionary, and visionary ones realities."

Mr. Murphy has correctly appreciated the relative, though perhaps not the intrinsic merit of his two novels, "Montorio" and "The Wild Irish Boy." The former is the better of the two. They are both written with all the ardor and impetuosity of youthful genius, but the second has still more sins of carelessness and indiscretion to answer for than the first. Mr. Murphy finds fault with Montorio, or bows to the opinion of those who do—that it is defective in female characters and female interest. To

remedy these defects a sufficient number of females is introduced here; and the passion of love, "its folly and fantasy, and fastidiousness, its high, remote, incommunicable modes of feeling and expression, its nice and subtle pleasures, its luxurious melancholy, its happiness that mocks mortality, and its despair that mocks religion," is skilfully represented in the different modes of operation, and in the effects it produces on minds differently constituted.

The fault we found with Montorio (Ann. Rev. Vol. VI. p. 668.) was that the interest of the romance was almost exclusively confided to the passion of supernatural fear, a passion which, when felt, is disavowed by those who feel it, and which is only potent when the mind is weak. It can scarcely be said to be deficient in female characters, when those which are introduced are so important to the progress of the piece as Cyprian, Ildefonza Manzoli, and the Countess of Montorio.

The Wild Irish Boy, as its title implies, gives some account of the manners and habits of the people of Ireland. "I lament," says Mr. M. "that I have not had time to say more of it; my heart was full of it, but I was compelled by the laws of this mode of composition to consult the pleasure of my readers, not my own. The fashionable materials for novel-writing I know to be a lounge in Bond-street, a phaeton-tour in the park, a masquerade with appropriate scenery, and a birth-day or birth-night with dresses and decorations accurately copied from the newspapers." These fashionable materials have been worked up so often that the gold-lace is tarnished and trumpery: it was beneath Mr. Murphy to have been so much indebted to them as he is. He has miscalculated the taste of his readers: these scenes and subjects indeed, like every other which illustrates living manners, are worthy to be represented. But being within reach of the reporter of a news-paper, they have been so frequently transferred into the catch-penny pages of a vulgar novel that nothing but the brilliant wit and exquisite manners of a lady Montrevor can render a repetition of them tolerable. As it is, we suspect that Mr. Murphy yielded "to the laws of this mode of composition" without much reluctance, for we certainly believe that he would "have consulted the pleasure of his readers" far more successfully, as he would have gratified a far more rational taste and more eager curiosity, had he indulged them with an ampler, more minute and dramatic representation of the Irish character, and of that country "which his heart was so full of."

The first glimpse we catch of the Wild Irish Boy, Ormsby Bethel, is in the tender touching letters of Elmaide St. Clair;

"You know all—yes, you must know all—I could not expect to escape a female correspondent. But there were expressions in my last foolish letter, that did not require a female reader to construe. But now, Martha, let it be as something you had never known, or were determined to forget, for ever. Let us speak of it as of things past and gone by, determined and desperate, not to be recalled or debated on; let us speak of it as the widow who had pined for years would speak of the subject of her sorrows, beyond grief and fondness for ever. Do not ask me why I speak in this tone of resolute misery. I have seen him, and have felt that the complexion of life is determined. But he has seen me, and has felt, as if he looked on vacancy; and it is better, much better so. I can hardly bear his sight, I could not bear his voice speaking to me; his rich and angel tones would madden me: no, I cannot woo him. I will hide myself in the solitude of pride and despair. Perhaps when he treads on my grave, he may pause, he may ask—oh! let him not, let him not; shall I not rest in a grave? No, Martha,

no, I see all, nor am I unwilling to see it. There is no hope for me, but the despair that the fancy-sick mind loves more than hope. He is not to be thought of, but in my dreams. You must have heard of him; all Dublin rings with his extravagance, and his dissoluteness, and his beauty.

"I heard, when I first came to Dublin, of the nephew and heir of the old Milesian chieftain De Lacy, who resides in a castle in the wild, western extremities of Ireland, I know not why he sent him here to blaze out life in early vice, for he is said to despise modern splendour, and modern folly; and lest youth and extravagance might fail of excess, lest his heart might prevail over his circumstances, they have sent with him a companion, another nephew of the chieftain, whose commission is, I believe, to be a "guide to vice:" at least it is one that he discharges with dreadful fidelity to this unhappy boy.

"He is much older, and has the bold, broad front of unredeemed depravity. I heard of the groupe when I first came. I wish I had never seen him. The first day I saw him, he was springing into his curricle, but he sprung from it again to raise a beggar who had tottered as he rushed by him.—I wish I had never seen him."

It is to the last degree provoking that after so strong an interest is excited in the fate of the too susceptible St. Clair, who like another Viola,

never told her love,
But let concealment like a worm i' the bud
Feed on her damask cheek;

it is provoking to lose sight of her during the rest of the novel, and only learn in the last page that she had fallen a victim to her passion, and died of love! It seems as if Mr. Murphy had himself forgotten Elmaide St. Clair, 'till at the close of his labours, on looking over the Dramatis Personæ to see whether he had disposed of all his characters, he discovers this poor, neglected, love-lorn enthusiast, and then without any compunction kills her for his own convenience. There is a poetical injustice in thus sending to the shades, unhonoured, without notice, and without memorial, a character not merely intrinsically interesting, but which had also been made, although in an extravagant and forced way to be sure, eminently subservient to the action of the piece.

Poor Mary of the castle is another instance of this neglect; what becomes of her we are left entirely ignorant of. She comes across the stage and acts her brief part with admirable simplicity, then makes her exit nobody knows whither or by what means.

The wife of Ormsby Bethel's valet is among the servants of Elmaide St. Clair: by her means she learns the career of extravagance and dissipation which the Wild Irish Boy is led to pursue through the seductive profligacy and inexorable depravity of Deloraine. She learns of his mysterious melancholy, his pale and grief-worn cheek, his debilitated and exhausted habit. At last, she learns of his sudden flight from Dublin in the depth of winter, in the dead of night, and in an alarming fever, to the castle of his uncle, de Lacy, an old Milesian chieftain in the west of Ireland. Here he remains, suspended between life and death for months. 'After "suffering many things of many physicians," I had yet resolution enough,' says he, 'to tear me from the spot which fed my disease.' He returned to Dublin, hid himself in a cottage on the sea shore, plunged into the waves every day, and struggled to restore a shattered constitution, and bear up against a hopeless passion. His letters to Deloraine from the Black Rock, reproaching him in a tender and forgiving tone, with the scenes of dissipation and riot into which he had introduced him, where he had squandered his money, and by continued excesses had brought himself

to the verge of the grave; these letters are written in a feeling and affecting manner.

The fond unhappy St. Clair persuades her family to remove to the Black Rock, where she may indulge the distressing and the dangerous luxury of witnessing his wasted form, his wild and capricious movements, and thus of imbibing a double portion of the fatal poison which is already working her destruction.

To J. L. Deloraine Esq.

October 11.

* * * * * *

"I can conceal nothing from you, it has been the habit of my mind to pour out all it knows or feels with childish profusion on you; if I have met no acquaintance, I have met *un aventure*. I found the other day in a recess among the rocks, (where I often go, when the tide is out, for shells) a letter tied with a bunch of sea-weed, as if some nereid had floated on a wave with it there; it was addressed to me, I opened it, and have every day since found one in the same place. The style of them is as singular as the circumstances; they are written in a female hand, and are evidently the production of a female mind, and that mind strongly tinged with romance and the Romish religion."

These letters are a device which the passion of St. Clair had suggested with an ultimate but unsuccessful view of making Bethel acquainted with the deep interest he has excited in her breast. His invisible correspondent insists on a relation of his life; he complies, depositing his papers every day in the same place where he finds her letters; and where they are replaced every day.

The short extract we have just made compels us to the remark, and it may as well be made here, that Mr. Murphy, who is extravagantly fond of introducing French phrases, is perpetually stumbling against the rules of syntax: we have *un aventure, petits fillettes, petit demoiselle, un habitant spirituelle*, &c. &c. If he were more sparing of his French, and more correct in the use of it, his style would not be less vigorous or less pure.

The mere narrative of Ormsby's life is not particularly interesting: the charm lies in collateral circumstances, in the characters, conversations, opinions, and incidents of the groupe, which fills up the canvas.

Ormsby Bethel states himself to have been born in France, of Irish parents, but who those parents were is a mystery not to be cleared up till the last; and as those who read this review of the Wild Irish Boy will, we have no doubt, be induced to read the work itself, we shall not commit so mischievous an offence as to blab all the secrets of the tale.

In his childhood he is hurried from place to place in consequence of the French revolution, and never was taught to call any one by the name of parent or even of relation. At an early age he was sent to England, and placed with a Mr. and Mrs. Simpson: this man and his wife had been in business many years, and not having any family, had accumulated a very tolerable fortune. Weary of the drudgery of trade, they called in their debts and determined to sink their property for an annuity, and take a small house in Tottenham-court-road. Here, after the bustle of removal was over, they sat down in their easy chairs, looked in each other's faces for happiness, and found only discontent and weariness. The picture of these good people is drawn with admirable spirit: it has all the character of a Teniers, and the minuteness of a Gerhard Douw.

Ormsby goes to school; the state of his health requiring removal from London, he is afterwards sent into the wilds of Cumberland, where he broods over the mystery of his birth, and affected by the romantic scenery which surrounds him, and which is daily stimulating his imagination

with some grand and striking object, he acquires that wild and visionary cast of character which influences the destinies of his whole future life. In early youth, almost in infancy, he seemed to feel himself impressed with the stamp of genius, and sensible of the superiority of his powers, pants after distinction; he is ardent, ambitious, proud, irritable, capricious.

It was during his residence in Cumberland at the house of a clergyman who was his host and his tutor, that the latter received a letter dated London, from the father of our hero, desiring that he might be sent to the university of Dublin, as it was his intention that he should graduate there and finally reside in Ireland. Ormsby Bethel proceeds to Dublin, and enters the university. This gives him the opportunity, and offers him the temptation of entering upon a long and laboured digression on the faults of discipline and education adhered to in that institution: something like a denunciation of Calvinism, which appears to prevail in the university, follows; and many hints are thrown out for the general improvement of the academic course of study. Now, without objecting to any of the suggestions of Mr. Ormsby Bethel, which, for aught we know, are perfectly wise and judicious, it is impossible not to feel the absurdity of discussing such subjects, in letters to a lady! to an invisible nereid, whose singular mode of opening a clandestine correspondence, and of soliciting a narrative of his life, was strongly indicative of a more than ordinary interest in his fate and fortunes, and but little less indicative of a total indifference to all other subjects, the discipline of the university of Dublin not excepted. Was it likely that her curiosity would be gratified by a discussion on its merits? that she should feel any interest about the matter? The fact is that the machinery of this novel is bad: and the author is continually blundering into improbabilities in consequence of it. To say nothing of the first improbability of Elmaide St. Clair's following Ormsby Bethel to the Black Rock, and writing him anonymous letters, or of the second improbability that he should answer them as he has done, detailing to a stranger, and that stranger suspected to be a female, the minutest anecdotes of his life, all his opinions, all his weaknesses, all his feelings, all his passion to another fair one; to say nothing of these, how are we to pardon the extravagant improbability that any man, particularly that a man with Ormsby's gallantry, should never have felt the slightest curiosity concerning, and of course should never have made the slightest effort to discover, this fair incognita? It thus happens that the poetical injustice we before complained of is committed against the wretched, broken-hearted Elmaide St. Clair.

The machinery is not only badly contrived but *it is kept in bad order:* the author is frequently appealing to his readers, forgetting that he is writing in the character of Ormsby Bethel to a lady.

Whilst Ormsby is at Dublin university, he receives a letter from his father informing him that he and his family were on their way to Ireland; that he had a seat in the west to which he proposed retiring and taking him with him, in order that he might acquire the habits of a country resident, and conciliate the favor of his uncle, the chieftain De Lacy, whose castle was hard by, and on whom much depended. After passing a day or two at his father's, an invitation arrives from the old Milesian; the following is a description of the castle and family of an Irish chieftain:

"I had seen nothing yet of the peculiar

and national features of the Irish. I soon discovered the reason. The Irish are easily repelled by strangers. About my father's house, the fame of whose French household had travelled round the country, not an Irish face was to be seen; every thing about the chieftain's castle bore the aspect I looked for. The people were as sallow, and meagre, and ill-clad, as any where else; but there was an expression of animated cordiality, a warmth of heart that illuminated the face of the meanest of them, that indicated the influence of the presence of a chief who loved them, and whom they loved. The castle, a bold rude mass of structure, whose strength was more than proportioned to its size, stood on an island spot of cultivated ground, surrounded by bogs; a bare-footed boy ran before us to open the gate, which admitted us into an inclosure, where a number of sheep feeding, strongly contrasted the rude and warlike range of walls that surrounded the castle. The principal gate here had been out of repair for some years; the chief, however, was satisfied, by seeing workmen prepare to go to it every Monday morning; in the mean time a car was placed across, to facilitate the progress of foot-passengers, over the masses of stone that lay scattered around it; and we were obliged to dismount, and lead our horses through a yard which communicated with the kitchens, and which was filled by an army of followers feeding in idleness and plenty.

"We ascended the great stairs; at the upper-end of a dark, spacious, ill furnished room, the chieftain was seated in an huge chair of wicker from which no man who wished for a picture of antiquity would have bid him rise; my father, who was there already, introduced me. "You are welcome," said he, and his voice made me feel I was. I never beheld hoary grandeur more awful; I feel some reluctance in attempting to describe this noble old ruin; the Irish character has been much exaggerated.

"They who speak of a Milesian chief, describe him a being, obsolete as Brien Boirn, or Fingal; as a being, who talks the language of Ossian, and wears the robes of a bard. I cannot overstep the modesty of nature in my description, for I have seen and known the man whom I describe. He was a man, whose strong and characteristic peculiarities were partly softened by age, and partly shaded by the influence of the manners of the day; an influence which he would never acknowledge.

"He was seventy-six years of age, but he was as upright as the towers of his own castle, and his intellects were as vigorous as his frame; his eye was not dim, nor his natural force abated; his hair, which flowed loose and wild, was as white as snow; his dress was the English habit of fifty years ago; but he always wore a cloak of the brightest scarlet, whose folds he grasped and waved, when he spoke with animation. His demeanour was marked with dignity, but it was a wild and original dignity; that of a chief of a warlike country, lofty with unborrowed grandeur and habitual command; amid the polished forms of modern life, he looked the oak, amid the poplar and the willow.

"At dinner, my admiration was withdrawn from his person to his conversation. It appeared, he had passed much of his youth abroad; he spoke French, Italian, Spanish; he was acquainted with their literature and their politics; he spoke of them with toleration, but of Ireland with enthusiasm. Such a man gives to a listener the same pleasure, that a traveller would receive from visiting a building, whose sombrous antiquity promised nothing but gloom and decay; but who, on entering it, would find all splendid with illumination, and luxurious with elegance; yet all modulated by the gracious melancholy, and tinged with the hoary complexion of the original structure. Without a wish to excite him by opposition, when the dessert appeared I could not avoid wondering, that a man who had drank of the rich fruitage of France, could accustom himself to the cold productions of his own climate.

"'Young man,' said he, 'when my appetites were more keen, I would have exchanged all the grapes of France, and the almonds of Spain, for a single apple from the garden of my father's house.' The dinner, though as good as my father could wish, was marked by circumstances sufficiently characteristic. When the turf-basket, which always stands on the hearth, required to be filled, a bare

footed boy came into the room, who did not appear, from his embarrassment, to have never before stood in such a presence.

"The whole of dinner-time, the chieftain was accosted by persons who entered and departed abruptly; and who by their action (for the conversation was in Irish) appeared to speak of business, and whom he answered, as if the interruption was a common one; almost as soon as dinner was over, the chieftain beckoned to his confessor, a venerable and decent priest, whose pale face was tinged with something more than religious melancholy, and they withdrew together, evidently for the purposes of devotion, the chieftain making a slight apology for his absence, at which my father was not angry, as Deloraine was appointed to supply a place, and my father loved to be pressed to drink."

After a short time the chieftain and his confessor returned.

"Their faces had a glow such as human benevolence or pleasure never yet gave; the chief's step was firmer, and his voice, without being elevated, had a rich and solemn depth of sound, as if he had just descended from high conference. He had been in prayer; the prayer of a broken and contrite heart, and a portion of its soft and solemn spirit rested on him still. I looked on this distinguished old man with increased love and awe every moment; I could not for my soul practise Deloraine's plan of contradiction.

"There was enough without any effort from me: my father, provoked at being summoned to coffee too soon, peevishly dwelt on every subject of provocation. He talked of the dilapidated state of the castle. 'It will last long enough to shelter the last of the De Lacys,' said the chieftain; 'it may crumble over my grave without injuring me.' My father spoke of the neglected appearance of the grounds about the castle, and the impolicy of indulging the tenants among whom he lived with such low rents; 'a practice,' said he, 'of which the mischief is obvious; for those who have little to pay, find the temptation to indolence so strong, that they neglect their farms and their landlords equally, while your tenants in the south, who hold much worse ground at an higher rent, pay that rent punctually, because they are excited to diligence by the pressure.' 'Let my successor raise his rents,' said the chieftain. 'I will not change the customs of my fathers.' My father would not be evaded; he renewed a subject of perpetual hostility, the modernness of Irish structures, the general want of marks of antiquity in the nation, and all its features. My uncle was roused, he rose, and grasping his mantle, burst forth into a flood of declamation that silenced the 'puny battle,' of his assailant in a moment. It was full of strong and peculiar phrases, many of them harsh to an English ear, and foreign to the idiom of the language; he was evidently thinking in Irish, though he spoke in English. He concluded by saying, 'Is it for those who have desolated the country, and razed every mark of power or of resistance from the face of it, to demand where is the proof of power, or of resistance, and after beating down with the savageness of conquerors, the monuments of our strength and greatness, to ask with the insolence of conquerors, what monuments of strength and greatness are left to us?'

"'How is it then,' said my father when he recovered his breath, 'that the Romans can still shew monuments of former greatness, surviving amid a country that was desolated by Goths?' 'Because the monuments of recent greatness are more easily preserved than those of remote; the structures of Irish greatness were perhaps falling into ruins before those of Roman were erected. The great enemy to the existence of our ancient monuments was Christianity; St. Patrick and his followers demolished the heathen temples, and——but I beg your pardon Lionel (for he never would call him Bethel) I speak only to Irishmen. I desire to make no converts. I cannot argue with English minds. But he who shakes my belief in the antiquity of my country, must first shake my belief in the beatitude of the immaculate Virgin Mary.' We returned home, and two barefooted boys ran beside the carriage to prevent the coachman driving us into the dykes of the deep bog-road; for my uncle, though strictly temperate himself, laid no restraint on his household, in the savage custom of intoxicating the servants of their visitors."

We have given it as our opinion that the machinery of this novel is badly contrived: we fear that Mr. Murphy considers this not only as an inferior and subordinate department of composition, but perhaps in some degree as a department below his powers and beneath his attention. He excels in the delineation of ideal character, in the pourtraying of passions, in the detail of conversation. He has great command of language; his style is picturesque and metaphorical to luxuriance; it is too gaudy, perhaps, to merit the denomination of eloquent. Extravagance of thought leads to extravagance of diction. The character of lady Montrevor which, we should imagine, is purely an ideal one, is conceived with much ingenuity and supported with admirable address. To have drawn such a character, and to have supported it with unabated spirit, Mr. Murphy may well be allowed to pride himself. Lady Montrevor is represented as a woman of the most splendid talents and diversified accomplishments; of surpassing beauty and inimitable grace. She has always lived in the blaze of courts, and has even presided as the goddess of fashion. She has passed the meridian of life, having daughters married, and a circle of grandchildren rising around her: but she is one of those few favoured beings whose beauty has triumphed over nature, and whose wit is unimpaired by time. Some family misfortunes compel the lord Montrevor to retire into the wilds of Ireland:

"He has seen her. The castle of De Lacy is near the seat of the Montrevor family. He saw her, and it is but necessary to see her, that all other objects may become indifferent; it is easy to tell the effect of an interveiw between a wild Irish boy and a veteran woman of fashion, so interesting in the softness of retirement, and the dignity of solitary beauty. He is undone, yes, I repeat it, he is undone. Nothing is so fatal to the mind as the despair of early passion aggravated by the consciousness of guilt, and the constaint of disappointment. I feel it by myself. From the first moment I beheld him, I knew he loved, that his love was hopeless, and that is was guilty. His face tells it all, but oh! tells it with an expression which divests despair of gloom; and guilt of criminality. He is undone, but who can wonder at him, or at her, fevered with dissipation, and wearied with the insipid forms of fashion, what he must have appeared to her, so fresh a form, so young a mind, a single star of young morning brightness in the dark waste that surrounds her now. They say she is still beautiful as ever. She must be resistless; and alone, all around her so rude and savage, and solitary, a Calypso on a desert shore—she must be resistless! and to see her in the melancholy of departed grandeur, and the majesty of voluntary retirement, her misfortunes, and her seclusion veiling the glare of her manners, and softening the loud tones of her wit and vanity, to the docile and piano of conference, to a whispered spell of languishment and seduction, a shadowy splendour like moonlight hanging over the rich and faded colours of her beauty—yes, yes, I can imagine it all, she must be resistless. Cruel woman! in the sport of her vanity, in the spleen of her solitude, she will trifle with what a fonder heart is breaking for; she will treat him as a boy, he will love her like a man. When he finds he is abused, in the conflict of pride and love, he will rush into dissoluteness, or sink into dejection. His heart will be depraved or broken, his noble gentle heart—but mine will be cold first. Cruel woman! she might have been content with the wreaths of conquest she had gathered in all the courts of Europe, without coming to the wilds of Ireland, to tear my wild briar-rose from me—from me, now wild. I am not fit to be the handmaid of her he loves. I am no high born beauty, splendid and fascinating, with melody in my voice, and magic in my smile; but if my cheek is pale, I would he knew it is for love of him—again myself; it is a wild and wayward thought, like a thought of love; yet I cannot but sometimes dream

that I would not have been so far from hope, if he had never seen that splendid lady. E. ST. CLAIR."

It is but too true that Ormsby Bethel is inextricably entangled in the toils of this fascinating fair one. To disclose what the result is of this hopeless love for a woman whose feelings are acute and sensible as his own, whose virtue is untainted, and whose passions are under exemplary control, would be too freely to unfold the secrets of the tale, and to weaken by anticipation the reader's growing interest in its progress and completion. Did our limits allow it, we could select several conversation pieces which exhibit the lively satire and the sparkling wit of the lady Montrevor; but we are already pressing against the limits of decorum, and feel moreover that much of the spirit of these conversations would be lost upon those who are unacquainted with the various characters of the collocutors.

The state of Ormsby's mind renders it necessary that he should be removed from the dangerous vicinity of Montrevor-house: he repairs to Dublin, and before the winter is over, is shocked at the intelligence that the extravagances into which he had been led by the consummate profligacy of Deloraine had been visited in vengeance upon the venerable Milesian chieftain. He had been accustomed to supply Ormsby by drafts upon a house in Dublin: a bill was brought to him when he had just divested himself of his ready cash to furnish Ormsby with his half year's allowance.

"He desired time. He was told that his creditor was in distress himself. He applied to his steward: his steward had just collected his rents, and closed the accounts for the quarter, but offered to raise a temporary supply by distraining the goods, and driving the lands of some insolent tenants. My uncle went to prison. The whole country rose in anger and shame. Eyre-court was thronged with the first gentlemen in the country, offering security for his liberation. The tenants who would have defrauded, but not distressed him, came in with rents which had been withheld year after year by them, declaring, that if he pleased he might take the turf from their little bit of clamp, and the potatoes out of the children's mouths, and the little rag of clothes off their backs, for they had nothing else to give. My uncle was attended to the castle by hundreds of the gentry and tenantry, and his towers shook with the acclamation of half a county—but the blow was struck. The people who arrested him could have had no intentions of seriously injuring a man whose property was extensive, and whose temporary distress must be the result of a combination of fraud and accident: their only object was to arrest him. The consequence of debt to him must be trifling and brief; the consequences of the indignity they hoped would be fatal.

"It is not from a contempt, or a savage and wilful blindness to the utility of jurisprudence, that its exercise is an indelible insult to a Milesian, it is from a rooted belief of native and necessary aristocracy of character and station, a belief that the conquests of the English have not reached him, that he is yet a sovereign in his own territory, and accountable only to himself for his actions. The forms of modern policy, that equal distribution of justice which extends to every part of society, he does not despise, or defy, but he does not understand, or imagine how they can affect him. He hears of them as if they were the laws of another country—hears of them, and rejoices that he is a Milesian, and exempt from all restraints but those of his own spirit. Such were my uncle's feelings, and such therefore was his despondency. The malice of the transaction was so obvious, that it was with difficulty the persons who had executed the writ escaped. A Connaught mob have but indistinct notions of political justice. The event was however eminently favourable to my uncle. He was compelled to look into the state of his affairs. He found them much more favorable than he had been allowed to believe by his steward who had hitherto been entrusted with their sole inspection. He had been constantly in the habit of receiving fees from the tenants for abatement of rent, and representations of their dis-

tress, when no distress existed. Thus the poor wretches confessed themselves in the penitent agony of the moment, when they saw their chieftain going to jail, a sight which they swore by the immaculate mother of the L-rd they had lived too long to see, and they the cause of it. 'We are the biggest villains that ever stood on God's earth except Neal Gahagan (the steward), and he would cheat the devil himself, for he cheated us and you. If you had sent your dog for the eyes out of our heads, you should have had them—turn back, turn back, for the love of Christ, and you shall have it all, and why not, and our hearts' blood upon the back of it?—turn back, De Lacy, turn back, or the stones will leap out of Eyre-Court wall, before they will shut you in.'

"Such was the cry of hundreds, whose affection (with the true Irish levity, and want of principle) submitted to defraud the man, at whose prison door they swore on their knees they would have them sogers heart's blood upon a stone, and the cry of the widow in the house, before morning. When the whole train of fraud and peculation was unfolded, my uncle exclaimed, he never could have believed any evidence but that of his senses, of Gahagan's villainy. 'He was my foster-brother,' said he; 'we were nursed by the same milk; I never could have believed it."

It was the heart-rending intelligence of his uncle's imprisonment which caused the hasty, instant flight of Ormsby from Dublin, which Elmaide St Clair notices with such alarm in her letters. Before he reached the castle every thing had been adjusted; the interview between the old man and his repentant nephew is managed with much feeling.

It is not our intention to proceed further with the story, there are several extravagancies, and improbabilities in it which it would require too much detail to enlarge on.

Much of the third volume we could spare: the criticisms on modern authors, and those materials for a novel, "a lounge in Bond-street, the Park, and a birth day, &c." The character of Mr. Corbet is a delightful one; the vicar of Wakefield, and the priest of the deserted "Auburn" are not more venerable and engaging. Lady Delphina Auberry has more the semblance of a character from life than lady Montrevor, who is nevertheless by far the more prominent and splendid of the two; lady Delphina however is a very brilliant character, but the lightnings which she sheds are of no innocuous nature, they blast and consume the victim against which they are pointed, while those of lady Montrevor are harmless excepting to herself.

ART. V. *The Hungarian Brothers. By Miss* ANNA MARIA PORTER. In Three Volumes, 12mo. about 800 pages.

THE scene of this novel is laid principally in Germany; and the heroes are the orphan sons of a Hungarian nobleman, who, on account of the involved state of their paternal possessions, are obliged to seek an honourable subsistence as officers in the army of Austria. In the invention of the incidents, and in the management and general conduct of the tale in which their characters are delineated, or developed, the fair author has displayed very considerable ingenuity, and an intimate acquaintance with those chords of the heart, which can be touched with the liveliest interest and pleasure. The "Hungarian Brothers" of this lady make their appearance before the British public as no unworthy companions to the noble and admired "Thaddeus" of her sister.

ART. VI. *The Hour of Trial; a Tale. By* MARY ANN NERI, *Author of "The Eve of San Pietro."* 3 vols. 12mo.

THAT part of a work which is usually read first, is usually written last, namely, the preface. The offence, where offence there is, is committed with a tranquil pulse, and an unshrinking nerve; and it is only at the "hour of trial," that the spirits fail, and the heart palpitates, in a state of libration, between hope and fear.

An evident trepidation seized the hand of the fair author of these volumes, when she wrote the preface; when she contemplated her defence at the approaching "hour of trial," and looked forward with anxiety to the verdict which was shortly to be pronounced by the public.

Miss, or it may be Mrs. Neri, like most young writers, and that she is a young writer every page bears testimony, indulges her imagination at the expence of her judgment. There is a great deal of intricacy as well as wildness about this romance, and we are mistaken if the author has not, before this time, herself discovered how much easier it is to get heroes into scrapes than it is to help them out again. When all probability is set at defiance, and every extravagance of incident is adopted which a fertile fancy suggests, there is no great difficulty in drawing strong-featured characters, and in devising situations so perilous, and circumstances so strange and unlooked for as shall seize upon the reader's imagination, and in spite of his better understanding, excite a passing interest in his mind.

The great fault of this tale is the extravagance which pervades it, and the constant attempt which is made —not at the sublime, but at the terrible. Pealing thunders, midnight storms, murder after murder, bloody kerchiefs, daggers stained on the "blade and dudgeon," the groans of assassinated victims, and the more hideous horrors of conscience-stricken wretches are, almost without intermission and without relief, employed to stimulate and startle the pale reader who may fancy himself in the very regions of the damned—

> "Where peace
> And rest can never dwell; hope never come,
> That comes to all; but torture without end
> Still urges, and a fiery deluge, fed
> With ever-burning sulphur, unconsumed."

These frightful and heart-sickening scenes the author can imagine, and can pourtray with a bold unagitated hand, in the strongest colouring; she can, fearlessly, communicate with spirits, at which Prospero himself would have startled and shrunk back into his cell; but a trembling timidity, which is far from doing her discredit, seems to have seized upon her hand, when it had to pen the short and modest preface.

It is not our intention to subject this tale to the ordeal of rigorous criticism: a very few remarks will suffice for the occasion. In the first place then, the mystery is well preserved throughout. Madame de Valmont's death-scene is striking, and much more so is the scene at the Comtesse de Villemont's, and the interview between Daugbiné and De Montfort. The mysterious behaviour of Constance, when De Montfort saw her in the garden by midnight, is excellently explained: the jealousy of the lover was perfectly natural, and the eclaircissement is dexterously managed. The spectre which appeared to De Montfort, at the moment of St. Justin's death, and on other occasions, does nothing, produces no effect, and

one sees no purpose for which it was introduced, except to inspire dread, by the addition of the marvellous. But we must not expect, from a lady, an adherence to the Horatian precept, which possibly she never heard of: "*nec Deus intersit nisi dignus vindice nodus.*"

The first interview between De Montfort and the Marquis de Montalme is unnatural; the latter, who is intriguing, cautious, and proud, to extreme, yet in an instant is thrown off his guard by this young stranger, reposes in him his confidence, and unfolds to him all his feelings. The whole of the trial is, to the very last degree, extravagant and absurd, from the first confinement of Daubigné to the execution of De Montfort. Daubigné delivers himself up to the Comte de Terreaux, as a murderer: the former is unwilling to listen to his tale, because it is eleven o'clock at night! the culprit, however, overpersuades him at last by insinuating that a person of high rank, and an officer in the army, was his accomplice. Daugbiné then tells a long story, which really took us an hour and a half to read, relating the narrative of his own adventures, but absolutely leaves off before he comes to the murder, and, of course before he comes to the accomplice. He is, nevertheless, placed in confinement, by his own desire, is tried for a murder, which he did not commit, and is acquitted.

With respect to the style, it is too laboured, too fine, too poetical. There is another fault we wish to caution Miss Neri against; an interesting dialogue is frequently interrupted, and the charm of an imaginary conversation is broken by untimely reflections on the part of the author. Several instances occur where the answer to a question is not given for a page afterwards: the intermediate space is occupied in remarks, probably on the change of countenance, produced by the question, or the feelings which are supposed to agitate the collocutors.

If Miss Neri should, on the one hand, consider our observations on her novel, as delivered in something like a tone of severity, let her also recollect that if we had not discerned marks of a genius, and a capacity for the production of less faulty works, we should not have taken the trouble to point out those errors which depreciate the present.

ART. VII. *Men and Manners; or, Concentrated Wisdom. By* A. HUNTER, *M.D. F. R. S. The Third Edition, much enlarged.* 12mo.

"A MAN claims a right to his own opinion; but he should consider that the world have a right to their opinion also." Maxim 812. This chanced to be the first maxim we cast our eyes on. Dr. Hunter calls these dreams of senility, Concentrated Wisdom! Modest gentleman! We allow him "a right to his own opinion, but he should consider that the world have a right to their opinion also."

ART. VIII. *Queenhoo-Hall; a Romance: and Ancient Times, a Drama. By the late* JOSEPH STRUTT, *Author of "Rural Sports and Pastimes of the People of England."* 12mo. 4 vols.

IF any thing were yet wanted to evince the versatile powers and varied genius of the late Mr. Strutt, these little volumes would supply the evidence. His literary labours, indeed, have been uniformly directed to one object, the illustration of the early history and manners of his country, but, in the pursuit of this, he has united to great industry of research, an unusual diversity of talent. His taste for design, and his skill as an engraver, entitle him to a respectable rank among artists,

and each of his works bears testimony to the success of his labours as an antiquary; to which we shall add, in the words of the editor of this posthumous work, that "the talents of Mr. Strutt, as a poet, are evinced, not only by many lyrical pieces scattered through these volumes, of which some may justly claim an uncommon share of applause, but by the drama, entitled "Ancient Times;" which, though perhaps hardly fitted for the stage, contains some passages of great poetical merit."

The readers of the present work are carried back to the days of their forefathers, and introduced, in an agreeable and familiar way, to their manners, amusements, and domestic occupations. The history itself, we are told, is partly fictitious, and partly founded upon real circumstances; but the chief purpose is to make it the medium of conveying information, in a seductive form, as to the customs and habits of a generation which has long since passed away. The scene of the piece is laid in the neighbourhood of Tewin, in Hertfordshire, and the time in which the events are supposed to take place is in the reign of Henry the Sixth, about the middle of the fifteenth century. The story itself can boast of but little interest; but being subordinate to a higher object, and having, moreover, been left in an unfinished state by the author, it would be a most ungracious exercise of criticism to animadvert upon its defects. The editor acknowledges that although the tale is brought to a hasty conclusion, by a literary friend, yet from the materials which remain, there is reason to believe that Mr. Strutt intended it should neither be so abruptly nor so inartificially terminated. Traces, he adds, are to be discovered in the manuscript, of adventures sketched out, but not finished, and of new characters to be illustrated in the future process of the story; but there remained not sufficient evidence of the path which the author intended to pursue, to justify another in the responsibility of tracing it.

This romance having been obviously and avowedly left in an unfinished state by Mr. Strutt, it is, perhaps, not fair to charge him with an unfortunate incongruity, which the editor has not failed to notice, with a view, no doubt, by anticipating, to soften the criticism of his readers. This incongruity, which obtrudes itself at almost every page, and goes well nigh to break the charm which would lead us, in imagination, to the scenes of other times is, that though the ancient dialect is observed with much accuracy by the lower personages of the romance: "yet the language and manners of the higher rank are not gothicized in the same proportion. Lord Boteler, his daughter, and visitors, talk nearly like people of the present day, while their domestics use the language of the feudal ages." Whether the author intended to harmonize this discordancy, cannot now be ascertained, but it is no more than fair to presume, that he could not be insensible to the present glaring violation of unity.

We shall not sketch the outline of this story, which indeed is but a lame one; it contains many scenes, executed with admirable spirit: of this number is the description of a May-game, which is highly characteristic, but the length of which deters us from transcription.

The visit of Margery and her cousin Rose to the old witch is excellently described, but it is to be feared the story is not purely characteristic of the fifteenth century! Superstition has her devotees in every age, and every country among the ignorant and credulous: the eager desire of knowing what destinies await them; blind many

to the belief that there are certain high-favoured beings, to whom is imputed the power of drawing aside the curtain which conceals futurity. Well is it for mankind that no such power exists: the wretched are now solaced by the hope that their miseries will terminate, and many a one, in the present enjoyment of health, fortune, and felicity, would instantly have his happiness destroyed could he foresee the sickness, poverty, and distress which may have marked him for their victim.

Fair laughs the morn, and soft the zephyr blows;
While proudly riding o'er the azure realm,
In gallant trim the gilded vessel goes,
Youth on the prow, and pleasure at the helm.
Regardless of the sweeping whirlwind's sway
That hush'd in grim repose expects his ev'ning prey.

ART. IX. *Tales of Former Times. By* A. St. JOHN. 2 vols. 8vo.

FROM metrical and prose romances Mr. St. John has selected a number of interesting stories, and adapted the language to the capacity of youthful readers. The Arabian Nights Entertainments and the Tales of the Genii have often induced a love of reading at an early age, and the habit has continued through after life. Of late yearsa vast number of books have been written professedly for the use of children. Juvenile Dramas and stories in which little masters and misses are represented as philosophers in miniature have superseded Goody two Shoes and Jack the Giant-killer. Against this revolution much may be urged. Imagination like memory is a faculty which if not early cultivated never attains much vigor. There can be little variety in the domestic incidents which are calculated to interest children; nor will a boy of a lively fancy be half so much gratified in perusing the narrative of an exemplary hero of his own age, as by reading the exploits of some valorous knight. In the one case there are no new ideas produced, no new images presented to the mind; in the other all is novelty, and a new world is discovered. The language of the old metrical romances being obsolete would be perfectly unintelligible to youthful readers, and they would be also objectionable from their prolixity and their violation of decency. Mr. St. John has succeeded in preserving the interest of the tale, while he has omitted all that is gross. The present volumes may be considered as a valuable addition to the Juvenile library. Children of the dullest capacities cannot but be amused by some of the marvellous adventures here related, while those of a more volatile disposition will forget their sports while following the fortunes of some favourite hero. Much as we are disposed to commend the present collection, we must enter a protest against some liberties which have been taken with stories which may be considered as almost classical. King Arthur, sir Lancelot and sir Tristrem are characters as well known to lovers of romance as Achilles and Hector to the scholar. Mr. St. John has quoted the very words in which the character of sir Lancelot is described in the old romance, and applied them to Arthur.

"Arthur, guided, directed and assisted in all his enterprises by the wisdom and skill of Merlin, gained the highest pinnacle of renown. His character may be summed up in the words of Merlin's prophecy to king Uther.—— 'He was never matched of earthly knight. He was the goodliest person that ever came among princes; the truest friend that ever bestrode a horse; the truest lover that ever loved woman. He was the most courteous knight that eat in a hall among ladies; and the

sternest foe to mortal enemy that ever put a spear in the rest."

This is as bad as if he had given Nestor the appellation of swift-footed, and Achilles that of honey-tongued.

ART. X. *The Cottagers of Glenbournie. A Tale for the Farmer's Ingle-nook. By* ELIZABETH HAMILTON. 8vo. pp. 402.

WHY are we to be constantly pestered about the depraved taste of the age displayed in the general fondness for novel reading? True it is, that among the countless tribe of caterers for the public feast, there are but few who are themselves possessed of that delicacy of taste which qualifies them for the task; and that among the still more numerous tribe of those who partake of this feast there must be many who will gorge themselves with whatever dishes are placed before them. Among the *loungers* of both sexes we have already observed in another article that a sort of omnivorous appetite for novels is indulged which preys with insatiable and indiscriminate avidity on the choicest viands and the vilest garbage. It is only, however, among the lowest of these loungers that all delicacy and discrimination of taste is lost. A bad novel was never known to retain its popularity long: it is read—and otherwise its demerits could not be estimated. But it is read and thrown upon the shelf, neglected, forgotten, or despised. We think highly of the public feeling and the public taste: many of our old novels which illustrate the manners of the times, which awake the sensibilities of the reader, which excite to heroic deeds, or lead to the cultivation of gentler and more peaceful virtues, are still read by the rising generation with interest and delight.

The public has already given its opinion of this tale, the Cottagers of Glenbournie; it has stamped upon it the seal of its approbation. The matron recommends it to her daughter, and the daughter feels a higher confidence in the matron's judgment. Nay, those loungers, even, whom we have alluded to, are delighted with it, and confess that simplicity possesses charms which it is not in the power of affectation, with all its harlotry of embellishment, to bestow.

They who, like ourselves, were born on this side of the Tweed, are probably not alive to all the merits of this tale: the excellencies of a portrait can undoubtedly best be estimated by those who are acquainted with the original. We are here presented with a portrait of the Scotch peasantry: the outlines are drawn with so much spirit, the colouring is so vivid, the light and shadow are so judiciously opposed and balanced, and the whole expression of countenance is so singular and so striking, that it is altogether one of those which you would swear is a likeness even if you never saw the original.

Miss Hamilton has undertaken the most delicate and unthankful of all tasks; that of telling her friends of their faults. The inhabitant of a poor and mountainous country is proverbially acknowledged to be more attached to the soil which gave him birth than he is whose destiny is cast on smiling plains and among richer regions.

Dear is that shed to which his soul conforms,
And dear that hill which lifts him from the storms;
And as a babe, when scaring sounds molest,
Clings close and closer to its mother breast,

To the loud torrent of the whirlwind's roar,
But bind him to his native mountains more.

This attachment is sometimes so strong, like the fondness of a lover for his mistress, which not only blinds him to the defects of her person and mind, but actually in his estimation transforms those defects into positive beauties, that he is led to believe every attempt to improve its natural or moral character is like "heightening the beauties of paradise or mending the air of Elysium." Where such is the feeling, where exists this imaginary perfection, it is no easy matter to destroy the illusion, and but a thankless task to attempt it.

Dr. Johnson was but a stern moralist; he touched upon the infirmities of Scotland too roughly. Miss Hamilton, as she is more conciliating in her manner, will be more patiently attended to: her lessons indeed contain reproof, but it is reproof not only unmixed with asperity and scorn, but accompanied with kindness.

Nothing can be simpler than the story is of the Cottagers of Glenbournie: Mrs. Mason, a most respectable person whose long and faithful, and zealous services in a noble family had been but inadequately rewarded, retires upon a scanty income to her native mountains in Scotland. She learns that one only relative in the world is yet left to her, who was married to a small farmer in Glenbournie: in her way thither, she pays a visit to a very worthy gentleman, a Mr. Stewart, and tells, we are obliged to confess, a very dull and long history of her former life. Mr. Stewart accompanies his guest from Gowen-brae to the place of her destination, with his daughter Mary, and her two brothers who had just come from school. The road, which winded along the foot of some hills on the north side of the glen, was very narrow and much encumbered by loose stones, brought down from the hills by winter torrents. These might have been removed by the idle boys of the glen, but the farmers would rather rack their carts to pieces than give themselves any trouble about the matter.

Our travellers had well nigh been stopped in their progress by a misfortune which happened to a poor boy whose cart of hay had overturned by the breaking down of a bridge along which he was passing.

"At first, indeed, neither boy nor horse were [was] seen; but as Mr. Stewart advanced to examine whether by removing the hay, which partly covered the bridge, and partly hung suspended on the bushes, the road might still be passable, he heard a child's voice in the hollow exclaiming, 'Come on, ye muckle brute! ye had as weel come on! I'll gar ye! I'll gar ye! That's a gude beast now; come awa! That's it! Ay, ye're a gude beast now."

"As the last words were uttered, a little fellow, of about ten years of age, was seen issuing from the hollow, and pulling after him, with all his might, a great long-backed clumsy animal of the horse species, though apparently of a very mulish temper.

"'You have met with a sad accident,' said Mr. Stewart; 'how did all this happen?'

"'You may see how it happened, plain enough,' returned the boy; 'the brig brak, and the cart couppet.'

"'And did you and the horse coup likewise?' said Mr. Stewart.

"'O aye, we a' couppet thegether, for I was riding on his back.'

"'And where is your father, and all the rest of the folk?'

"'Whar sud they be but in the hayfield? Dinna ye ken than we're taking in our hay? John Tampson's and Jamie Forster's was in a wook syne, but we're ay ahint the lave.'

"All the party were greatly amused by the composure which the young peasant evinced under his misfortune, as

well as by the shrewdness of his answers; and having learned from him, that the hay-field was at no great distance, gave him some halfpence to hasten his speed, and promised to take care of his horse till he should return with assistance.

"He soon appeared, followed by his father, and two other men, who came on, stepping at their usual pace. 'Why, farmer,' said Mr. Stewart, 'you have trusted rather too long to this rotten plank, I think.' (pointing to where it had given way.) 'If you remember the last time I passed this road, which was several months since, I then told you that the bridge was in danger, and shewed you how easily it might be repaired?'

"It is aw true,' said the farmer, moving his bonnet; 'but I thought it would do weel enough. I spoke to Jamie Forster and John Tampson about it; but they said they wad na fash themselves to mend a brig that was to serve a' the folk in the Glen.'

"But you must now mend it for your own sake,' said Mr. Stewart, 'even though *a' the folk in the Glen* should be the better for it.'

"Aye, sir,' said one of the men, 'that's spoken like yoursel!' would every body follow your example, there would be nothing in the world, but peace and good neighbourhood. Only tell us what we are to do, and I'll work at your bidding, till it be *pit mirk*.'

"Well,' said Mr. Stewart, 'bring down the planks that I saw lying in the barn-yard, and which, though you have been obliged to step over them every day since the stack they propped was taken in, have never been lifted. You know what I mean.'

"O yes, sir,' said the farmer, grinning, 'we ken what ye mean weel eneugh: and indeed I may ken, for I have fallen thrice ow're them since they lay there; and often said they sud be set by, but we *cou'dna be fashed*."

In about half an hour every thing was got right again; the planks were laid and covered with sod cut from the bank, and the bridge only wanted a little gravel to make it as good as ever. At length the village appeared in view, consisting of twenty or thirty thatched cottages, only to be distinguished from so many stables or hog sties by the smoke that issued from their chimnies: every door had a dunghill in its front, and a small cart tilted up directly before it. The cottage of John Mac Clarty was not more inviting than that of his neighbours; it had the usual ornament of a great dunghill in front, and under the window was a puddle formed by the dirty water thrown from the house, and in it were about twenty ducklings.

"At the threshold of the door, room had been left for a paving-stone, but it had never been laid; and consequently the place became hollow, to the great advantage of the younger ducklings, who always found in it a plentiful supply of water, in which they could swim without danger. Happily Mr. Stewart was provided with boots, so that he could take a firm step in it, while he lifted Mrs. Mason, and set her down in safety within the threshold. But there an unforeseen danger awaited her, for there the great whey pot had stood since morning, that the cheese had been made; and was at the present moment filled with chickens, who were busily picking at the bits of curd, which had hardened on the sides, and vainly mocked their wishes. Over this Mr. Stewart and Mrs. Mason unfortunately stumbled. The pot was overturned, and the chickens cackling with hideous din, flew about in all directions, some over their heads, and others making their way by the pallin (or inner door) into the house."

"While Mrs. Mac Clarty was preparing tea for her guests, Mrs. Mason cast her exploring eye on the house and furniture. She soon saw, that the place they were in served in the triple capacity of kitchen, parlour, and bed-room. Its furniture was suitably abundant. It consisted, on one side, of a dresser, over which were shelves filled with plates and dishes, which she supposed to be of pewter; but they had been so bedimmed by the quantities of flies that sat upon them, that she could not pronounce

with certainty as to the metal they were made of. On the shelf that projected immediately next the dresser, was a number of delf and wooden bowls, of different dimensions, with horn spoons, &c. These, though arranged with apparent care, did not entirely conceal from view, the dirty night caps, and other articles, that were stuffed in behind.

"Opposite the fire-place were two beds, each inclosed in a sort of wooden closet, so firmly built as to exclude the entrance of a breath of air, except in front, where were small folding doors, which were now open, and exhibited a quantity of yarn hung up in bunches, affording proof of the good wife's industry. The portable furniture, as chairs, tables, &c. were all, though clumsy, of good materials; so that Mrs. Mason thought the place wanted nothing but a little attention to neatness, and some more light, to render it tolerably comfortable.

"Miss Mary Stewart took upon herself the trouble of making tea, and began the operation by rincing all the cups and saucers through warm water; at which Mrs. Mac Clarty was so far from being offended, that the moment she perceived her intention, she stepped to a huge Dutch press, and having, with some difficulty, opened the leaves, took from a store of nice linen, which it presented to their view, a fine damask napkin, of which she begged her to make use.

"You have a noble stock of linen, cousin,' said Mrs. Mason. 'Few farmers houses in England could produce the like; but I think this is rather too fine for common use.'

"For common use!' cried Mrs. Mac Clarty; 'na, na, we're no sic fools as put our napery to use! I have a dizen table-claiths in that press thirty years old, that were never laid upon a table. They are a' o' my mother's spinning. I have nine o' my ain makin' forby, that never saw the sun but at the bookin washing. Ye needna be telling us of England!'

"It is no doubt a good thing,' said Mrs. Mason, 'to have a stock of goods of any kind, provided one has a prospect of turning them to account; but I confess I think the labour unprofitably employed, which during thirty years is to produce no advantage; and that linen of an inferior quality would be preferable, as it would certainly be more useful. A towel of nice clean huck-a-back would wipe a cup as well, and better, than a damask napkin.'

"Towels!' cried Mrs. Mac Clarty, 'na, na, we manna pretend to towels; we just wipe up the things wi what comes in the gait.'

"On saying this, the good woman, to shew how exactly she practised what she spoke, pulled out from between the seed tub, and her husband's dirty shoes, (which stood beneath the bench by the fire side), a long blackened rag, and with it rubbed one of the pewter plates, with which she stepped into the closet for a roll of butter. 'There,' says she, 'I am sure ye'll say that ye never ate better butter in your life. There's no in a' Glenburnie better kye than our's. I hope ye'll eat heartily, and I'm sure ye're heartily welcome.'

"Look, sister,' cried little William, 'see there the marks of a thumb and two fingers! do scrape it off, it is so nasty!'

"Dear me!' said Mrs. Mac Clarty, 'I did na mind that I had been stirring the fire, and my hands were a wee sooty; but it will soon scrape off, there's a dirty knife will take it off in a minute."

The hints which Mrs. Mason had thrown out relatively to the various uncleanliness of the cottage were not received either by Mac Clarty or her gawky daughters with much complacency. "Ay," said Mrs. M. "I ay feared she would be owre nice for us. She has been sae long among the Englishes that she maun hae a hantel o' outlandish notions. But we are owre auld to learn, we just do well eneugh." In short, as "she cou'd na be fash'd" to do any thing for her own comfort at the suggestion of other persons, so neither could her children "be fashed" to pay any obedience to their mother in matters which did not precisely suit their own inclinations. The husband, an honest

kind-hearted soul, of a more tranquil temperament than his dame, has not energy enough to enforce upon his children any practical attention to the precepts which his own good sense suggests. The consequences of this disobedience, which a weak and misplaced parental fondness had disabled him from correcting, are exibited in this narrative by some very interesting and pathetic pictures of domestic misery. Mrs. Mason, notwithstanding the ill appearance of things, determined at all events to make a few months' trial of her relation's dwelling: she flattered herself with the hopes of introducing order and neatness where confusion and filth had so long prevailed.

One morning she heard a violent dispute between the farmer and his eldest son: the voices stopped, and proceeding, she saw the farmer hastily unsaddling a horse, and the son at the same moment issuing from the door, but pulled back by his mother who held the skirt of his coat saying, "I tell ye Sandie, ye manna gang to anger your father." "But I sall gang," cried Sandie in a sullen tone. "I winna be hindered." "I'll no' stay frae the fair for nobody; a' the folk in the glen are gang; and I'll gang too say what ye will." He set off with a sullen and determined step, followed by his mother's eye, who exclaimed "Hegh me! ye're an unco laddie!"

"The farmer appeared to feel more deeply, but he said nothing. Grasping the mane of the mare, he turned to lead her down the road to his fields, and had advanced a few steps, when his wife called after him, to enquire what he was going to do with the saddle, which he carried on his shoulders? "Do wi' it!" repeated he, "I have naething to do wi' it!" Then dashing it on the ground, he proceeded with quickened pace down the steep.

"Wae's me!" said Mrs. Mac Clarty, 'the gudeman taks Sandie's doorness mickle to heart!"

This is an admirable picture of intense thoughtfulness on a single subject rendering a man inaccessible to the impression of all external objects. Sandie goes to the fair, and in the evening of the same day news is brought that he had enlisted as a soldier. The mother's feelings are those of unmixed agony: the father's sorrow is for one short moment alleviated by the gratification of his anger. But soon he takes pity on the boy, and sets off in haste to the village to learn with more certainty his fate.

"He's gane!' said the farmer, as he opened the cottage door. 'It is just as I kent it wou'd be. They enticed him wi' drink; and then, when his senses war gane, they listed him.'

"And sal I never see him mare!' cried his wife. 'Wull ye no try to get him aff? maun my bairn gang wi' they loons and vagabonds, and do at their bidding, what he ne'er wad do at oors! O! it will break my heart!'

"No,' says the farmer, 'I canno' think o' it! I maun try. Gang, Rob, and saddle the mare. I canna' ride lang at a time for this rhumatic; but whan it comes, I'll light and walk. It is a fine night, and I may be there lang before the break of day. O Mrs Mason! little do our bairns think o' the sorrow they bring upon our hearts!"

The farmer, having provided himself with what money he thought necessary, departed with a heavy heart: on the morrow at noon-time he was expected home,—evening came, but the tramp of the "gudeman's" horse was not heard. Mrs. Mason and Mrs. Mac Clarty, after a vain consultation how to obtain intelligence of him, went to bed; and after passing a watchful and sleepless night arose to fresh anxiety. In the course of the day, the poor wretch was brought home in a cart, ill and severely beaten. His story was that as he had reached within half a mile of the town, he was met at a lonely part of the road by two

men, habited like sailors, and who had been begging at the fair pretending to be lame. They seized the bridle of his horse and robbed him: on his hesitation to give them all the money which he had about him, and which he had intended for his son's release, they knocked him down and beat him dreadfully, leaving him senseless on the ground. He so far recovered himself in the morning as to reach the town, where he learnt that the sergeant and his recruits had set off at midnight for head quarters, and of course all hopes of obtaining his son's dismissal were at an end. He was, however, advised to send in pursuit of the robbers, and for that purpose lent his mare to the constable: in the mean time, feeling himself grow worse and worse, he resolved to return home, but his strength failed him as he approached the glen, and by the kindness of one of the farmers he was carried home in a cart. His fever increases, becomes infectious, and is communicated to his wife; to shorten the story, at length he dies. We have a fine death-bed scene. The good old man calls his children together, and addresses them with feeble accents.

"My dear bairns, it is God's will that I should be taken frae you; but God can never be taken frae you, if you learn by times to put your trust in him; and pray for his spirit to subdue the corrupt nature in your hearts. I have grievously wranged you, I maun confess; the thoughts of it is heavy on my heart. For though I weel knew the corruption that was in your natures, I did not teach you to subdue it, so as to put you in the way of God's grace, which is promised to the obedient. It has pleased God to punish me for this neglect. Through the mercies of the Saviour I hope for pardon; but I cannot die in peace till I warn you of the consequences of continuing in a contentious and disobedient spirit. If it pleases God to spare my dear wife' — here his feelings overpowered him, and his voice was so choked by sobs, that it became quite inarticulate. All remained profoundly silent; and at length the dying man so far recovered as to be about to proceed, when the door, which at his desire had been shut, flew suddenly open; and Sandie, with hasty and tremulous steps, ran in, crying, 'Hide me, hide me, mother! for God's sake find out some place to hide me in!'

"Sandie!' exclaimed the dying man, 'is it indeed my son, my son Sandie? Thank God, I sal see him ere I die, to gie him my blessing. Come, Sandie, winna ye come to me? Dinna be frightened. Ye have cost me sair; but God kens how truly I forgie you: come and tak my blessing.'

"Sandie uttered a deep groan; and hiding his face with both his hands, fell prostrate at his father's bed-side. The minister raised him up, and bade him take comfort.

"Comfort!' cried he, 'Oh, there's nae comfort for me; I have been the death of my father: is it not me that has brought his gray hairs wi' sorrow to the grave?'

"But your father has forgiven you,' said the minister; 'he is ready to give you his blessing.'

"And will you bless me!' said Sandie, 'O my father, I dinna deserve your blessing; but let me anes mair hear your voice.'

"God Almighty bless you, my son, and give you a heart to serve him, and to walk in his ways.'—'Is it not Sandie that I hear,' cried his mother, rushing to the bed-side, and clasping her son in her arms; 'O Sandie, what have ye brought upon us a'?'

"There was no time to answer, for the exertion was so much beyond her strength, that she would have fallen lifeless on the ground, had not her son prevented it, by clasping her to his breast. 'My mother! Have I killed my mother too!' exclaimed the affrighted youth, hanging over her with a look of inexpressible horror.

"Yes,' uttered a loud and rough voice from behind, 'you would rather kill twenty mothers than fight the French; but (swearing a horrid oath) you shan't find it so easy to get off next time, my lad.' Two others sprung forward at

the same moment, and laid hold of their prisoner, who was too much stupified by the variety of emotions to make any resistance, or even to utter a single word.

"'Gentlemen,' said the minister, gently laying his hand upon the hand of the foremost, as it eagerly grasped the young man's shoulder, 'there is no occasion to use any violence. You are, I suppose, in the performance of your duty; and I give you my word, you shall here meet with no resistance; but in the name of the parents who gave you birth, I conjure you to act like men, and not like savage brutes.'

On the assurance that most of our readers will feel, like ourselves, an interest in these descriptions, we have indulged largely in quotation. The funeral ceremony is detailed in the same solemn, pathetic, and illustrative manner.

Mrs. Mac Clarty after a time recovers from her illness and her grief: jealous of the new-fangled ways of cleanliness and order introduced by Mrs. Mason, her friend and benefactress became the object of her dislike and aversion, a feeling which was encouraged by all her neighbours.

"'Aye!' exclaimed the wife of auld John Smith, who happened to visit the widow the first evening she was able to sit up to tea, 'aye, alake! its weel seen, that whar there's new lairds there's new laws. But how can your woman and your bairns put up wi' a' this fashery?'

"'I kenna, truly,' replied the widow; 'but Mrs Mason has just sic a way wi' them, she gars them do ony thing she likes. Ye may think it is an eery thing to me, to see my poor bairns submitting that way to pleasure a strainger in a' her nonsense.'

"'An eery thing, indeed;' said Mrs. Smith; 'gif' ye had but seen how she gard your dochter Meg clean out the kirn! outside and inside! ye wad hae been wae for the poor lassie. I trow, said I, Meg, it wad ha' been lang before your mither had set you to sic a turn? Aye, says she, we have new gaits nowe and she looket up and leugh.'

"'New gaits, I trow!' cried Sandy Johnstone's mother, who had just taken her place at the tea table; 'I ne'er kend gude come o' new gaits a' my days. There was Tibby Bell, at the head o' the Glen, she fell to cleaning her kirn ae day, and the very first kirning after, her butter was burstet, and gude for naething. I am sure it gangs to my heart to see your wark sae managed. It was but the day before yesterday, that I cam upon madam, as she was haddin' the strainer, as she called it, to Grizzy, desiring her a' the time she poured the milk, to beware of letting in ane o' the cow's hairs that were on her goon. Hoot! say's I, cow's hairs are canny, they'll never choak ye.' 'The fewer of them that are in the butter the better!' says she. 'Twa or three hairs are better than the blink o' an ill ee,' says I. 'The best charm against witchcraft is cleanliness,' says she; 'I doubt it muckle,' says I; 'auld ways are aye the best!'

"'Weel done!' cried Mrs Smith. 'I trow ye gae her a screed o' your mind! But here comes Grizzy frae the market; let us hear what she says to it.'

"Grizzel advanced to her mistress, and with alacrity poured into her lap the money she had got for her cheese and butter; proudly at the same time observing, that it was more by some shillings than they had ever got for the produce of one week before that lucky day.

"'What say you?' cried the wife of auld John Smith; 'are the markets sae muckle risen? That's gude news indeed!'

"'I did na say that the markets were risen,' returned the maid; 'but *we* never got sae muckle for *our* butter, nor our cheese, by a penny i' the pund weight, as I got the day. A' the best folks in the town were striving for it. I cou'd ha' seld twice as muckle at the same price.'

"'Ye had need to be weel paid for it,' said Sandy Johnstone's mother, 'for I fear ye had but sma' quantity to sell.'

"'We never had sae muckle in ae week before,' said Grizzy; 'for you see,' continued she, 'the milk used aye to sour before it had stood half its time; but noo the milk dishes are a' sae clean, that it keeps sweet to the last.'"

After having completed at Mrs. Mac Clarty's cottage her probatio-

nary time, and having found that every effort to improve the management of the household was abortive, Mrs. Mason determines on quitting this filthy and ill regulated family. She searches not long in vain for another, where her advice would be attended to. She now takes up her residence at a still poorer hut, the inhabitants of which, however, are all tractable and docile. Mrs. Mason has not long been a resident, before the plates and dishes are put in their right places, the windows cleaned, the hearth swept, the dunghill removed, and the garden, which had before been choaked with nettles and over-run with briars, put into such neat spruce order, that the neighbours in passing to and from church stopt to admire the beauty of the crocuses, primroses, and violets which embroidered the grass-plot. Mrs. Mac Clarty, in great disdain, asked auld John Smith's wife "what a' the folks were glowering at?" and received for answer that they were "leuking at the boniest sight in a'the town," pointing to Morison's garden. "Eh," returned Mrs. Mac Clarty, "I wonder what the world will come to at last, since naething can serve the pride o' William Morison but to hae a flower garden wha' gude Mr. Brown's middenstead stood sappy for mony a day! He's a better man than will ever stand on William Morison's shanks." "The flowers are a hantel bonnier than the midden tho', and smell a hantel sweeter too I trow," returned Mrs. Smith. This striking indication of a change of sentiment in the most sturdy stickler for the *gude auld gaits* foreboded the improvements that were speedily to take place in the village of Glenbournie.

ART. XI. *The Knights; Tales Illustrative of the Marvellous. By* R. C. DALLAS, *Esq.* 12mo. 3 vols.

ON more occasions than one we have paid Mr. Dallas that tribute of praise to which we conceived his novels entitled him. Why he should have quitted those sober narratives, those quiet pictures of human life, and engage in the mad species of writing which is exhibited in these pages, is more than we can account for. The metamorphoses of Ovid, and even the fictions of the Arabian Nights, are tame and flat to the marvellous events and exploits recorded in the Knight of Tours. Spectres, ghosts, and hobgoblins, witches, devils, dragons, and all the paraphernalia of romance, are brought forward to bewilder the senses and confound the judgment. Individual scenes are sometimes very well managed, but the succession of wild objects is so rapid that one's brain seems to turn round, a sort of vertigo supervenes, and the reader shuts the book that he may no longer be haunted with the spectre of this strange phantasmagoria. In defence of himself we quote the following paragraph from Mr. Dallas's preface:

"The *marvellous* being, in itself an evident dereliction of truth, is no fit vehicle for sober sentiment or grave satire; it is therefore often without moral, and, in that case, pleasing only to children, or to childish minds. But it admits of the lighter species of satire, and may be made the vehicle of ridicule to expose folly, and so far to serve virtue. In this light, I trust, these volumes will appear; and indeed I had utility so much at heart, that in one part I insensibly introduced a mixture of allegory, which afforded a new opening for moral lessons: it will be seen that the knight-errantry of the second tale is a mere frame for the allegorical episode, and satirical fairy tale, it contains."

On this we must observe that the satire is oftentimes obscure and tame, though occasionally more obvious and pungent.

ART. XII. *Romantic Tales; by* M. G. LEWIS, *Author of the Monk, Adelgitha, &c.* 4 vols. 12mo.

IF the person whose name is affixed to the title page of these volumes acknowledges that he cannot himself point out precisely what portion of the work is his own individual property; if he acknowledges that where he has most freely borrowed from other writers he has made so many alterations from his original, so many omissions and interpolations, that it would have been less trouble to have written an entire new work; and of course so many alterations, omissions, and interpolations that the features of the originals would scarcely be recognized by the authors themselves; if this be the case, it is not very likely that they should be recognized by other people, even if it were thought worth while to trace and detect the resemblance.

Some of the earlier publications of Mr. Lewis were tainted with a licentiousness which, it may be inferred from the unexceptionable language of more recent works, in his maturer years he has himself condemned. There is certainly nothing in these volumes to excite animadversion on the score of immorality or licentiousness: an hour or two may be whiled away in the perusal of them innocently enough, and to persons who delight in this sort of reading, agreeably enough. The first story, "Blanche and Osbright," which occupies the greater part of the first volume is, like many of the others, of German origin: it inculcates the evil consequences of jealousy and mistrust. The two rival houses of Orrenburg and Frankheim, by the indulgence of these feelings, had imbibed against each other a mortal hatred. Count Rudiger, at least, the head of the Frankheim family, had conceived such an unutterable antipathy against Gustavus, of Orrenburg, that every disaster which befel him was suspected to have been the machinations of his fancied foe. Gustavus, though himself a man of unsuspicious temper, mild in his manners, and warm in his affections, is instigated by his wife Ulrica to believe that the violent Rudiger is even working the destruction of the whole house of Orrenburg. Blanche is of the latter family, and Osbright of the house of Frankheim. The deadly feuds of the parents are insufficient to guard the bosoms of the children against the impression of a reciprocal passion. The interviews of the lovers are carried on clandestinely, but the last of them is attended with the most tragical consequences. Some of the scenes are worked up with a striking effect, the colouring of others is too extravagant.

"The Anaconda" is one of the best stories: the opening is remarkably spirited and characteristic, and many of the descriptions in Everard Brook's narrative are wrought up with great skill. Mr. Lewis might, we think, have availed himself of the fabled powers of fascination in the serpent to introduce another victim to his deadly spell. He may think of this hereafter.

The first part of the tale of the four Facardins is a translation from the French of count Antoine Hamilton, author of that more lively of all lively books, "Memoires de Grammont." By the count, this tale, which was probably a quiz upon the Arabian Nights Entertainments, and which by the way has two or three incidents not unlike some in the three Calendars, was left unfinished. Mr. Lewis has the boldness to undertake its comple-

tion: a task certainly of no easy execution. But after all; the tale is so strange a medley,

——"ut nec pes, nec caput uni
Reddatur formæ."

"Oberon's Henchman, or the Legend of the Three Sisters," is an elegant and ingenious fiction. The advertisement states the origin of this jeu d'esprit: on opposite banks of the Clyde in Lanerkshire, North Britain, are situated the remains of Bothwell Castle, and of Blantyre Priory. There, too, are still seen three isolated stones known by the name of "*The three Sisters.*" Curiosity respecting the cause of their bearing the above appellation induced a lady, we presume the right hon. lady Douglas, to whom the poem is inscribed, to address Mr. Lewis, during his residence at Bothwell Castle, in some easy lines, enquiring the legend of these sister stones. Inspired by the flattering request, he has composed a little poem, the *scenery* of which is fanciful and picturesque. There is rather too much mechanism about the construction of the verse itself; a sort of measured, dancing-master step, which palls upon the ear. The death of Oberon's Henchman who was slain in the shape of a spaniel, by three sisters, at the instigation of the witch Maudlin, produces that direful metamorphose of their persons which the *sister rocks* to this day indicate. After the dagger has performed its fatal office, and the mischief is made manifest to the unconscious sisters,

——"they execrate the steel—
The hand—the heart—but chief their curses light
On the witch Maudlin and her treacherous spright."

The following mellifluent lines describe her appearance; and are a fair specimen of the poetry:

"Their shrieks alarm the echoing shores of Clyde—
—'The Brownie! the false Brownie!' wild they cried;
Nor cried unheard—for lo! a watery ray
Shot from the moon, and winged to earth its way.
Again deep silence chains the Sister-three;
For on that moon-beam borne, a form they see
So strangely radiant, and so lovely dread,
It chills their blood, and strikes their spirits dead.
Through her fine limbs, air-woven, pure, and bright,
The passing moonshine gleamed with golden light.
Her robes, which graceful flowed adown her feet,
(In eve-drops washed and bleached by starry heat,)
Were glittering-white as Bothwell rocks; save where
Loose from her shoulders streamed a plaid in air
Of Bothwell tartan; but no mortal dye
E'er poured such glorious colours on the eye:—
The hues, which decked it, once had decked the sky.
Its web was spun by glow-worms: Spring was seen
To streak it with her earliest freshest green:
From bright July was caught the noon-tide blue:
May's loveliest morn had lent the aurora hue;
While to afford these tints harmonious shade,
Clear as they burn, and beauteous as they fade,
Autumnal sun-sets on the texture shed
Deep-glowing blushes of purpureal red.
Yet though ætherial charms, and fairy grace,
Breathed through her form and beamed upon her face,
What settled woe that lovely face betrayed!
Round her sweet lips no laughing pleasures played;
The rose that once had decked her cheek was gone,
And on her eye-lids pearls of sorrow shone.
Her emerald wings were closed and drooping! Dead

The water-lilies seemed that wreathed
her head,
Mid whose closed leaves with corruscations bright
Innocuous flashing, glowed the northern
light.
Wild and dispersed her air-borne tresses
streamed ;
And in her pearly hand a javelin gleamed,
Whose blood-impurpled barb whene'er
she eyed,
She gave an elritch cry, and turned her
head aside."

The last story is "Amorassan :" it is also the best. The pavilion of mortal excellence is very well imagined. This is the abode of the spotless and generous spirits of those who, while on earth, dignified and enlightened human nature by their virtues, and by their glorious actions purchased themselves a seat in the society of pure genii. On the ethereal walls of this pavilion is represented every noble and virtuous action from its first suggestion to the moment of its completion. Nothing can be more brilliant, nothing more soft, than the colours of which these pictures are composed; and they become more bright and fresh with each succeeding day, except when the celestial motive which animates their authors is obscured and tarnished by weakness, apprehension, self-interest, uncertainty respecting the consequences, or reflection on the little merit of those for whose benefit the noble action is intended. The happy ruler of these illustrious spirits is Gela-Eddin: the setting sun poured its lustre through the transparent pavilion, gilded its roof and pavement, and illuminated the pictures on the walls of ether, when suddenly the fabric trembled to its base; a chilling wind passed through it, and the spirits of the pure veiled their heads in sorrow, for at that moment the picture of Amorassan grew dim upon the wall. The genius, Gela-Eddin, extended his wand and arrested the progress of the grey and frozen cloud. "Who art thou," enquired Gela-Eddin, "by whom art thou summoned, and on what business?" A voice from the cloud exclaimed, "I am a spirit of the frozen ocean, one of those who inhabit the islands of chillness and gloom." He had been summoned, in the name of Solomon, the powerful and wise, by Amorassan the grand vizir of Guzarat, whose heart had been wounded by the perverseness and treachery of mankind, who had hitherto undertaken every right action merely because it *was* right, but who had now determined to weigh his future proceedings not by their motive but their consequences. A repetition of the charm by which the spirit had been first summoned rendered instant obedience necessary. This spirit is the spirit of Truth. There is something original in the fiction: the characters are well supported throughout, and it is one of those stories which may be read for its moral, as well as for the interest inspired by its perusal.

ART. XIII. *Artless Tales, by* Mrs. IVES HURRY, 3 vols. 12mo.

INNUMERABLE as have been the efforts of the vain and of the wise to amuse or instruct by fictitious narrative, yet nature supplies fresh models for description and imitation, more various still than all the freaks of her copiers. Story-telling is yet an occupation in which it is possible to be original and diverting, and to superadd to the charms of diction, the higher graces of morality.

These "Artless Tales" well deserve their appellation. They display no tricks of composition, they are neither deformed by affectations of style, nor intricate with complexity of incident. They de-

scribe in the language of nature possible occurrences, and uniformly tend to enlist the sympathetic feelings on the side of mildness, benevolence, and virtue. The authoress, who is not unknown in the literary world, has continued to assert that amiable reputation, to which her solicitude for forming aright the juvenile mind is so deservedly entitled from every friend to the progress and improvement of the rising generation.

The first tale is called "*The Bastille*," from the scene of the chief event. "*The Tale of other Times*" will probably be thought the most interesting, as well on account of the less familiar manners and situations of the heroes, as of its connection with the annals of Spain, a country now so dear, not only to our romantic but to our practical affections, by the heroic devotion which its inhabitants have exhibited to the church of their forefathers, and the independence of their country.

The excellent moral tendency of "*virtue alone is happiness*," will secure to it, from purer lips than those of criticism, a verdict of approbation. Marmontel, the precursor and, in some respects, the model of this writer, says that a tale is to comedy, what an epic poem is to tragedy. We ought then, it should seem, to class among the higher and difficult efforts of literature, the neat execution of a short and well-rounded story. And, in fact, the service is great which the light writers render to society: they banish the enemy of confinement, and sooth the gnawings of disease: to grief and disappointment they substitute a luxurious woe, or an ideal bliss; and by arousing the palpitations of generosity, they confer even on poverty and impotence the delightful triumphant consciousness of interior benevolence and merit.

ART. XIV. *The Moral Legacy; or Simple Narratives.* 12mo.

THESE narratives contain the histories of the gamester; the passionate man; the envious woman; the vain man; the libertine; the prodigal; the miser; the enthusiast; and the adultress. Each of these characters tells his own story, and details the evil consequences of his own conduct. Mankind are rather to be allured by pleasure than deterred by pain; but the author of this work has uniformly endeavoured to dissuade his readers from certain vices, by setting before their view the misery to which they lead, rather than invite them to embrace the opposite virtues by representing the happiness which they confer. Nor is there much skill in the narratives themselves: the incidents are common place, and destitute of interest. The adultress is among the least dull of them.

ART. XV. *Tales of the Passions, by* GEORGE MOORE. 8vo. pp. 414.

NOTWITHSTANDING the defects of her plan, Miss Baillie's series of plays contains so many highly poetical passages, so much knowledge of human nature, and such admirable descriptions, that they cannot fail to interest every reader of taste. Mr. Moore professes to have undertaken the present work in consequence of reading Miss Baillie's plays, conceiving that the progress of a passion might be as well developed in the form of a tale, as in that of a drama: each tale is to be comprised in one volume, and these volumes are to be published at different intervals.

The passion which forms the sub-

ject of the present volume, is Revenge, and the tale is entitled the Courtezan. The introduction is perfectly German.

"It was midnight; the north wind in melancholy murmurs rushed through the streets of London. Heavy condensed clouds floated with majestic grandeur over the face of a wan moon, obscuring for long intervals its sickly beams. A chilling sleet bedewed the earth; many of the lamps were extinguished, and the few which remained, shed but a faint and trembling light. All was dark, gloomy, and comfortless.

"A solitary pedestrian slowly paced a retired avenue in the suburbs. He was a tall, thin figure, wrapped up in a great coat, his arms folded, and his hat flapped over his eyes. He appeared irresolute in his actions; at intervals halting as if lost in reflection, and then again proceeding forward with a quick and hurried step. Still his walk was confined to the narrow limits of a single street, and he watched the few persons who passed him with extraordinary eagerness and anxiety.

"Fatigued and wearied, he at length seated himself under the Gothic porch of a chapel that stood within the boundary to which he so rigidly adhered. This retreat, in some measure, screened him from the inclemency of the weather. He had remained in it but a short time, when he was suddenly accosted by one, whose figure and voice struck him with consternation. It was a female form, uncommonly tall and meagre; the pallid hue of her countenance (which received the faint rays of the lamp suspended over the porch) was rendered still more striking by the extreme thinness of her visage. She was covered with a kind of white night-dress; her long black hair hung low on her forehead, and extended, in matted, dishevelled locks, over her breast and shoulders. She had a piece of white linen closely bound round her head, and fastened, in a large knot, on the left side. Her sunk and withered cheeks increased the prominent appearance of her features; her eyes were dark and penetrating, her teeth decayed, her lips pale, and her whole person apparently emaciated with the ravages of disease and penury.

"Montalbert!" she cried, in a voice of hollow solemnity.

"He whom she addressed answered to the name, and gazed upon her a few moments in silent astonishment: he then, under some agitation, demanded the countersign which had been proposed as a mutual confirmation on their meeting.

"Revenge!" exclaimed the courtezan, while her countenance seemed distorted with the passion she named, and her shattered frame convulsed with emotion. "This is not a place," she continued, "for our conference, you must go with me."

"He hesitated; she gazed upon him contemptuously. Montalbert requested her to proceed, and immediately followed."

This, it appears, was the first meeting of these mysterious personages. The lady conducts Montalbert through several obscure streets, and at last up a staircase, where he observed (no doubt with surprise,) that there was a general want of cleanliness; he is then introduced to an apartment, where his conductress points to her dying father, and takes that opportunity of telling him a part of her history, and what is still more surprising, some of the most important particulars of his own life. It afterwards appears, that the man who had seduced the courtezan was also the false friend of Montalbert, and the betrayer of his wife. The whole story is so completely unnatural, and the incidents so extremely improbable, that it is not worth while to give a detailed analysis of it. The bond of union between the hero and the heroine is revenge; and their mode of gratifying this passion, is not by making any direct attack upon the author of their calamities, but by ruining his nephew, who is most fortunately sent up to London, just as the plan is formed. Women and dice are the agents employed, and prove successful: the young man is ruined, and, at the instigation of his persecutors, fights a duel, mar-

ries a prostitute, and commits a forgery. A timely discovery, and half a dozen convenient deaths, clear up the business. Edward, the young victim, proves to be not the nephew of the seducer, but the son of Montalbert, who was seeking his destruction; the forged bill is of course destroyed; the lady, whom the young man had been compelled to marry, very politely dies; the courtezan and her original seducer die, at the sight of each other, and Montalbert goes mad. Such is the termination of the first of these tales of the passions. Notwithstanding the many absurdities which this volume contains, there are many passages which prove the author capable of producing something better. Nothing, however, is more provoking than to read a bad novel, which is not always absurd enough to be laughed at. We may be interested for a few pages, by a natural description, or a resemblance to something which we may have seen in real life, and then comes an incident altogether ridiculous. The last scene in this story, which the author has evidently laboured to render impressive, is extremely ill managed; he puts religious sentiments into the mouth of the man who is on the point of compleating a scheme of the most diabolical nature.

ART. XVI. *The Itinerant; or Memoirs of an Actor.* *By* S. W. RILEY, 3 vols. 12mo.

NOVELS are written, either for the depicting of life, as it commonly is, when they consist of characters, and feelings, and situations, and actions, and events, as they usually occur, or for the delineation of particular passions, when they abound with situations more rare and exciting than those of ordinary life, or merely for the amusement of the readers, when those materials are selected, which are most likely to attract attention and excite interest, without any greater regard to probability, than what is necessary to prevent the reader being offended by any gross violation of nature. Of the first class, the principal evil is a tendency to degenerate into dullness; for although there is a something in plain and simple description, which casts a degree of interest upon events so common, that they are hardly noticed when seen, although we like to see, in the mirror of fancy, things which we have seen a hundred and a hundred times in real life, yet the mind cannot derive very great and very long amusement from the chit-chat of a tea-table, or the broils of an alehouse. The novels which abound with strange events are those which excite the strongest interest. Fielding, Smollett, Richardson, and the German La Fontaine, all paint life as it is, and all are frequently flat. St. Leon, the Monk, Arthur Mervin, and Caleb Williams, fix the reader to his chair, occupy his mind, to the exclusion of all other thoughts, and leave him with that oppressive exhaustion of spirits, which is the best evidence of the previous excitement.

The volumes before us profess to contain the real memoirs of one of those heirs to misfortune, a strolling player, now and then interwoven with narratives, a little more strange than the occurrences of common life, that the story might be made more exciting than it would have been, without this admixture. It belongs to the first class of novels, and is liable to the evils incident to it.*

The hero, by an accidental visit to a country theatre, imbibes a

* After this article was sent to the printer, we learnt that Mr. Riley is well known by that name, which therefore we must suppose to be his real name, in many provincial towns. He must not blame us, however, for placing his "memoirs" in this rather than in the biographical chapter. From the complection of the work it was impossible, without farther information, to have done otherwise. EDIT.

taste for dramatic performance; he falls in love with all the romance and sentimentality of a tragedy hero; elopes with his mistress, without any means of maintaining her, joins a company of strolling players, and encounters a multitude of adventures, of which penury is the never-failing companion. An occurrence, which took place during the infancy of the hero, will give some idea of the effect which he is capable of giving to an event, by his mode of telling it:—

"In the town of Fulham, an Academy was kept by a Mr. Day, of flogging memory—I shall never forget him—to this school I was sent, and improved more in half a year under this consumer of birch, than I had done the two preceding years. During my infancy, I had been terrified into compliance by my nurse, with tales of ghosts and hobgoblins; these ideas still remained, though my mother took every method to eradicate them;—Mr. Day's seminary and our house were parted merely by the church-yard, and as I wandered amongst the tombs, on my return from school, though not possessed of *thoughts on night*, like the angelic *Young*, I had *young night thoughts* enough to throw me into a perspiration whenever I came there. It happened one evening that I could not get through my task for attending to stories other boys were relating near me: one in particular asserted, that if any person would say the Lord's prayer backwards, as he went through a church-yard, the devil would appear; this alarmed me much, and though I should have had no objection to see any one else make the experiment, I was determined to avoid even thinking of it as I went home—my task not perfect, it was eight o'clock 'ere I was liberated, the night was of a pitchy darkness and stormy. I had advanced as far as the church-yard, endeavouring to drive the story of the prayer backwards out of my head, but in vain; I could not help reflecting how odd it must sound—how difficult to repeat, and was trying a word or two, when in the footpath, though at a considerable distance, I saw a glimmering light, not constant, but at intervals.—I stopped irresolute — terror worked so fast upon my imagination, that 'ere I had well perceived its object, my hair stood an end—my knees trembled under me—I had a fearful certainty it was the devil, and that my attempt at the prayer had raised him. What was to be done? Turn back to school? No! I would as soon face his diabolic majesty as do that; no getting home without passing the light, or going round the church, and then perhaps he might meet me on the other side;—terrified beyond description, I saw no way but one; as attempting the prayer backwards had raised this fiend, surely speaking it the right way would lay him again; so down I dropp'd on my knees in the dirt, and began; but, to my astonishment and dismay, it produced a contrary effect; the light approached in a direct line, and seemingly very fast; I redoubled my volubility, and repeated the words as quick as I could articulate; when lo! the spectre stood within a few paces of me, and I had a view of his horrible front. In size, it bore some resemblance to a human figure—the countenance was perfectly black, with eyes that looked like globes of fire, and a mouth of horrible dimensions; over the head, and reaching to the ground, was thrown something that appeared like the pall used at burials—in his hand he bore a burning torch, which ever and anon, he held towards me in a menacing posture; then said, with hollow voice, and accents which froze my blood—'What! have I found you?'—Unable to sustain myself under circumstances which appeared so horrific, I fell on my face, and roared like a bull; in which situation I was taken up by this tremendous apparition, and wafted through the air, as I thought, to some infernal region, where I was laid upon the ground, keeping my eyes shut, fearful of encountering more dreadful objects; my hands were now seized, and bastinadoed with great fury; my nose was next assailed by fumes of brimstone—this done I had a moment's rest, and lay as still as death, that I might not, by impatience, incur the displeasure of my infernal tormentors.—After a short silence, my hand was again taken, though not so roughly as before, and a well known voice in plaintive accents sighed forth—'my child! my child, art thou gone for ever?'—In a moment I opened my eyes and found myself at home, my mother bathing my hand with her tears, and th[e]

family waiting in sad expectation of my death. Staying longer than usual at school, together with the darkness of the night, had alarmed my mother, and Kit was dispatched in search of me, with a flambeau and my father's rocquelaure, the hood of which he had pulled over his head; when he approached and beheld me kneeling with uplifted hands and face seemingly convulsed, the poor fellow concluded I was in a fit, he therefore took me under his arm, and ran like lightning home; Kit and Mrs. Betty gave me the bastinado upon my hands, whilst my mother's smelling bottle appeared to my terrified imagination like sulphurous fumes, till her voice encouraged me to look around; my parent's joy at my recovery, was not to be described, and only equall'd by her anger when she knew the cause of this alarm. The church clock proclaimed the hour of ten, and supperless I was going to bed, when my mother threw on her cloak and bade me follow; like a criminal I obeyed; she advanced through the burial ground, till we came to the church porch, where I was commanded to remain till the clock struck eleven, or never presume to appear before her again. Too well acquainted with her firmness to hazard a word in opposition, I sat terrified, trembling, and forming ten thousand horrible ideas which the objects around me helped to promote. I listened to my parent's receding footsteps till they were no longer discernible; all was dark and silent, except the whistling of the wind, through an old hollow yew tree which hung over the porch—and by its melancholy motion increased that terror which the time and place naturally conspired to create. The coldnes of a December night was unfelt, perspiration issued at every pore; I was "distilled almost to jelly with my fears," when the voice of honest Christopher, more welcome to my ears "than dew to the parched earth," relieved me from this fearful bondage. The clock struck eleven, Kit climbed over the wall, I knocked at the door, was admitted into the parlour, and after some refreshment, my mother concluded the evening in the following manner. "I hope, Sir, you now see the folly of listening to idle stories invented by servants to frighten children; and which, I am sorry to see, the pains I have bestowed in forming your principles, have not been able to preserve you from; call sense and reflection to your aid, and you will see the wickedness of supposing, even for a moment, that the great author of nature, should break his laws merely to alarm an insignificant individual; — preserve a good conscience, and you have nothing to fear; "to be good is to be happy," angels are happier than mankind because they are better. Go to bed, my son, and reflect on what I have said —let *your* prayer be, as it shall be *mine*, that it may please the *Omnipotent* to give you such a confidence in his *mercy*, and obedience to his *commands*, as may lead you to *good* here, and GOD hereafter. Good night."

The title-page would lead us to believe that Riley is the name of the writer of these volumes, but in the preface some hints are thrown out that this is a fictitious name, and that the real author will be known by many, in perusing these memoirs: whoever he may be, and whether he tells a true or an artificial tale, his book has considerable merit. It is sometimes a little dull, from the frequent recurrence of the same events, such as heavy debts, and empty pockets; but it abounds with well drawn pictures from real life, amusing anecdotes, and eccentric, but real characters.

ART. XVII. *Belesaire. Par Madame* DE GENLIS. 2 vols. 12mo.

IN the preface, and still more in the appendix, M. Genlis labours to answer those objections which have so frequently been urged against historical novels. It has always been considered as the part of a skilful advocate to adapt his arguments to the audience which he addresses, and in the present instance we cannot sufficiently praise Madame Genlis for the dexterity with which she appeals to the vanity of a Parisian public. After stating the superiority of historical romances to those of

every other description, she adds that Europe is indebted to France for them. The English are without them, and the Germans are obliged to translate from the French. This argument makes it at once a national cause, and is admirably well calculated to procure that decision from the French literati which the author desires. On this side the channel, however, we are not likely to be prejudiced in favour of historical novels merely from the consideration that they are of French extraction; and as there has been no sop thrown to the English Cerberus, we shall take the liberty of canvassing with freedom the arguments which are here brought forward, and the merit of the novel which gives rise to them. A short passage from the notice historique at the end of the second volume, which we shall insert, contains the substance of Madame Genlis' defence.

"The 'Queen of Navarre,' by Mademoiselle de la Force, is a romance replete will imagination and interest. It exhibits all the most striking historical features of that age; but if from that pleasing production we take away the names of Francis the first, the Queen of Navarre, the constable of Bourbon, the duchess of Angoulême, Charles the fifth, &c with whatever talents the work might still appear to be executed, we should peruse it with a considerable diminution of pleasure. There is then a peculiar interest derived from this species of romance; and why should that interest be denied to the reader? My own opinion is that every romance of a more elevated kind necessarily requires an historical basis. The reason is obvious: The heroes of vulgar scenes, taken from the lower ranks of life, may be described under ideal names which every where occur; but we do not, in common life, often meet with truely heroic characters; such persons therefore do not appear real, nor consequently do they excite interest when their names are not associated with an idea of grandeur, and of brilliancy of action. Their actions embodied in the romance, serve as a standard of comparison by which the reader may estimate the merit of others of a similar kind invented by the author. What unspeakable force does it impart to the interest of history, thus to give the impress of truth and reality to the enchanting creations of fancy!"

The whole of this statement is questionable. In the first place, truly heroic characters are as rarely found among kings, and princes, as in less elevated stations; in confirmation of this, we need only examine the list of Roman emperors, or indeed of the monarchs of any other part of the world; on the contrary, instances of high moral worth, are of more frequent occurrence in that class of society which is least influenced by the love of power, and the fear of want. Novels can be considered as useful only in two ways, as exhibiting models for our imitation, and as conducing to our amusement. Now it is quite clear that in either point of view we shall be most interested with those characters, with whom we can most readily sympathise, whose motives we can comprehend, and in the place of whom we can substitute ourselves. Were kings and princes to be the only readers of novels, the scene should always be laid in courts; but, for general readers, the rank of the hero sould not be too elevated, otherwise the same sort of feeling is produced, as in the perusal of a fairy tale. Surprise and possibly admiration may be excited, but the deeper interest which arises from putting yourself in the situation of the hero of the story is lost. If it be true that the contemplation of excellence in human character is calculated to improve and elevate the mind, it must be when the model is not placed in too high a sphere for imitation. An individual in private life can be little benefited by the example of a perfect prince. To general rea-

ders therefore historical novels are likely to prove less attractive than others. The most popular works of this kind, that have ever appeared, are destitute of this fonds historique on which Madame Genlis lays so much stress. Gil Blas, the Heloise and Werter, our own Tom Jones, the Vicar of Wakefield, and the novels of Smollet and Richardson, are not likely to be superseded by this new species.

It may be worth while to remark that Madame Genlis is incorrect in saying that we have no historical romances. Miss Lee's Recess is equal if not superior to any work of the kind which the French have produced.

Van Dyke's famous picture, and the romance of Marmontel, have made the fame of Belisarius familiar to many who are acquainted with it through no other medium, Marmontel has chosen the story in order to ingraft upon it, his political morality. Madame Genlis has only been ambitious to make the misfortunes of the Roman hero contribute to the amusement of the idle. The opening of the story is quite theatrical. The scene is the desert of Thebais. A recluse is overtaken by a violent storm, supported by the trunk of a plane-tree he moralizes while the thunder rolls round him, and an earthquake shakes the ground beneath him. As soon as the violence of the tempest had a little abated, the anchoret is still more surprised by the sound of a human voice murmuring against the dispensations of providence: he directs his steps to the place from whence the sound had proceeded, and discovers a blind old man chained to a rock; he frees him from his chains and leads him to his cave. The blind old man proves to be Belisarius, and his deliverer Gelimer the king of the Vandals whom Belisarius had conquered, and led in triumph through Constantinople. Without knowing to whom he is indebted, the blind old man narrates his history to his deliverer. The early part of the narration, relates to the conquest of Africa, and the jealousy of Justinian, and for some time the historical facts are little altered. The interest of the novel rests in a great degree upon the introduction of the two young princes Tiberius and Justin to Anastasia, a daughter of Belisarius. Tiberius first sees her, offers to her father, and is accepted. Justin afterwards applies, and is refused, and his anger induces him to join with Narses in order to accomplish the ruin of Belisarius. Narses is described as a complete villain who, without the consent of either Justinian or Justin, contrived to gain possession of the person of Belisarius, puts out his eyes with a red hot iron, and sends him to the desert, where he is saved by the hermit. Gelimer discovers himself to Belisarius, by playing upon his lute, and singing the same song with which he had formerly astonished his conqueror, when besieged on the mountain of Pasuca. After the first surprise, the King of the Vandals promises to become the guide and companion of the man who had proved his greatest enemy. Gelimer may be considered as the hero of the story, his character is well supported throughout, the ruin of his empire, and the loss of his wife and child had removed all the objects of worldly ambition, but had not subdued his unconquerable spirit; while he humbled himself before the deity, he seemed conscious of his superiority over the rest of men. The arguments, and still more the example, of such a man, induces Belisarius to give up all ideas of revenge, and instead of seeking to dethrone Justinian, to attempt the recovery of his wife and daughter, and pass the rest of his life in obscurity. Belisarius and his guide ar-

rive at Carthage where they learn the death of Antonina, and of Narses, and that Anastasia lived with the sister of the prince Tiberius. Pharas, an old lieutenant of Belisarius, had erected the standard of revolt under the pretext of revenging the injuries of his general. Gelimer and the blind hero set out for the revolted province where they find an army assembled ready to devote themselves to the service of Pharas. Belisarius makes himself known to them, is received with acclamations of joy at his return, and of indignation against his enemies. He makes Pharas and the leaders of the rebels swear to obey him implicitly, and then commands them to return to their allegiance. Belisarius then addresses the army, vindicates the emperor, and is conducted in triumph to the house of Pharas, who is obliged to dissemble his anger. Pharas intreats Belisarius to accept guides and a car to convey him to his daughter who resided with the princess Sophia. Not suspecting treachery, the offer is accepted, and Gelimer and Belisarius, instead of being conducted where they expected, are delivered into the hands of Abdaliz the king of the Bulgarians. Abdaliz had however been indebted to Belisarius for the life of his son, and therefore now treats him not as a prisoner but as a friend. Prince Justin had been made prisoner by the Bulgarians, and Abdaliz leads Belisarius to him and bids him take his revenge.

Belisarius intercedes for the prisoner, but it is not without extreme difficulty that he and Gelimer, who discovers himself, procure the liberation of Justin, who is at last sent back without ransom. In his way to the Roman camp the prince contrives to lose his road, and arrives at the house of the princess Sophia, whom he had formerly refused to marry on account of his passion for the daughter of Belisarius. Now that he finds the princess married, he falls desperately in love with her, and discovers by accident that the attachment is mutual; the lady however gives him some good advice, and he rejoins his army. Belisarius in the mean time suffers a new species of persecution from the king of the Bulgarians, who wishes to make him his associate, in order to profit by his advice in carrying on the war. Belisarius of course rejects all the offers, and the enraged barbarian gives him five days to determine, during which he prevents all communication with the Roman camp, and at the expiration of the term, Belisarius is to suffer death if he refuses to become a traitor. Gelimer is allowed to depart and joins the two princes Justin and Tiberius, they can invent no means of relieving Belisarius, and pass the night in unavailing lamentation. In the morning a Bulgarian prisoner presents himself to them and says that if they can propose the exchange of Abdaliz, he is sure that Belisarius will be liberated for himself: they demand who he is, and he replies that he is the prince of the Bulgarians, supposed to be slain by Justin, but who had been only stunned by the blow. The difficulty was now to inform Abdaliz that his son was living, and to propose the exchange. Various means are tried without success, at last Gelimer, Tiberius, and Justin, resolve to fight their way sword in hand through the out-posts, and to carry the news of the safety of the prince to the tent of the Bulgarian monarch. The boldness of the attempt astonishes the enemy, and they succeed in procuring a sight of Abdaliz, who delighted with the news, gladly consents to the exchange, and is also prevailed upon to sign a treaty of peace. Belisarius is now conducted by Tiberius to his daughter, their meeting is well described, and their first emotions had hardly subsided, when a courier arrives from Justin in-

forming Tiberius that Justinian was dying, and wished to see Belisarius, and obtain his pardon. At the same time Justin writes to the princess Sophia, and entreats her to accompany the party to Constantinople. After a consultation with Narbal her supposed husband, the princess consents, and the whole party arrive at Justinian's palace. The emperor expresses great remorse for his treatment of Belisarius, and dies after recommending his successor to take warning from his example. The story is now wound up in the usual way. The princess Sophia proves not to have been married to Narbal; of course Justin is exceedingly pleased with this unexpected discovery, and espouses the lady. He divides his empire with Tiberius, who marries Anastasia. Belisarius lives with his son-in-law, and Gelimer goes back to the desert of Thebais. It will be seen from this sketch that considerable liberties have been taken with the historical facts. In the first place the character of Narses, who was in every respect as great a general as Belisarius, is unjustly blackened, and that of Antonina, the wife of Belisarius, and the cause of his misfortunes, is far too civilly treated. Justin did not associate Tiberius with him in the empire till two years after his accession, and did not marry his sister, nor is there any reason to believe that the Anastasia who married Tiberius, was the daughter of Belisarius. The same sort of liberties are always taken in every historical novel, but it is no trifling objection to them that they tend to confound truth and fiction. Madame Genlis' language is always pure, and her morality unexceptionable.

ART. XVIII. *Theodore or the Peruvians, from the French of Pigault le Brun.* 1 vol. 12mo. 1808.

THIS story was not worth translating. The tale of a Peruvian priestess falling in love with an European, has been often told, and never more unnaturally than by M. le Brun.

ART. XIX. *The Gûlistán, or Rose Garden. By Musle-Huddeen Shaik Sâdy, of Sheeras. Translated from the Original, by* FRANCIS GLADWIN. 8vo.

SADY'S Rose Garden was latinized by Gentius. The Dutchman was a close but inelegant translator; his oriental learning did not procure him bread, and he died in extreme misery. From Gentius, Herder, the German poet and priest, has versified some of the beauties of Sâdy; this double translation has contributed to raise the reputation of the Persian, as only the very best specimens have been preserved; and those who wish to admire Sâdy will view him in his German dress. The debasing governments, and still more debasing religions of Asia, seem effectually to have cramped every faculty of the mind. The poet and the moralist must form his idea of human nature in a great degree from the beings who surround him; and where tyrants or slaves must be the subjects of his speculations, and the judges of his merit, his theme is not likely to be very elevated: cold-blooded prudence, and a cowardly resignation to avoidable evils, are the morals likely to be inculcated by the flatterer of a despot, and the believers in predestination. The present work is divided into eight chapters on the following subjects: 1st. On the morals of kings. 2nd. On the morals of Durwaishes. 3d. On the excellency of contentment. 4th. On the advantages of Taciturnity. 5th. On love and youth.

6th. On imbecility and old age. 7th. On the effects of education. 8th. Rules for conduct in life. Each chapter consists of a number of short tales, most of them sufficiently dull. We will transcribe some of them, that our readers may form their own judgement.

"A KING was sitting in a vessel with a Persian slave. The boy having never before seen the sea, nor experienced the inconvenience of a ship, began to cry and lament, and his whole body was in a tremor. Notwithstanding all the soothings that were offered, he would not be pacified. The King's diversion was interrupted, and no remedy could be found. A philosopher who was in the ship, said, "If you will command me, I will silence him." The King replied, "It will be an act of great kindness." The philosopher ordered them to throw the boy into the sea, and after several plunges, they laid hold of the hair of his head, and dragging him towards the ship, he clang to the rudder with both his hands.

"When he got out of the water, he sat down quietly in a corner of the vessel. The King was pleased, and asked how this was brought about: The philosopher replied, "At first he had never experienced the danger of being drowned; neither knew he the safety of a ship." In like manner, he knoweth the value of prosperity, who hath encountered adversity. O thou who hast satisfied thine hunger, to thee a barley loaf is beneath notice; that seems loveliness to me, which in thy sight appears deformity. To the nymphs of paradise, purgatory would be hell: and ask the inhabitants of hell, whether purgatory is not paradise. There is a difference between him who claspeth his mistress in his arms, and him whose eyes are fixed on the door expecting her."

This royal remedy for sea-sickness is more efficacious than agreeable. The morals of Durwaishes, as well as the practical rules to be drawn from their doctrines, are well exemplified in the following tale.

"A Du waish, having some pressing occasion, stole a blanket from the house of a friend. The judge ordered that they should cut off his hand. The owner of the blanket interceded, and said that he absolved him. The judge replied, that he should not forego the legal punishment at his intercession. He rejoined, "You have said rightly; but whosoever stealeth any property dedicated to religious purposes, is not subject to the punishment of amputation; because the beggar is not the proprietor of any thing, neither is he the property of any one, whatever the beggar hath being devoted to the benefit of the necessitous." The judge released him, and said, "Was the world so narrow that you should steal only from such a friend as this?" He replied, "O my lord, have you not heard the saying? 'Sweep the houses of your friends, but knock not at the doors of your enemies.' When you fall into distress, resign not yourself to despair; strip your enemies of their skin, and your friends of their jackets."

From the third chapter, on the advantages of contentment, we shall extract a curious specimen of oriental imagery.

"A certain gallant man was grievously wounded in an expedition against the Tartars; somebody said, Such a merchant has an unguent, of which perhaps he might give you a little were you to ask it? The merchant was notorious for his parsimony. If the sun had been on his table instead of bread, no one would have seen light in the world until the day of judgement. The gallant man replied, "If I ask for the unguent it is uncertain whether he will give it or not, and if he should give it, the effect is doubtful. On every account to ask of such a man is a deadly poison.

"That which you obtain by intreaty from mean people, may benefit the body, but it injures the soul: and the sages have said, if the water of immortality, for example, was to be sold in exchange for reputation, the wise man would not purchase it; for an honourable death is preferable to a disgraceful life. If you eat colocynth from the hand of a kind

man, it is preferable to a sweet-meat given by one who has a crabbed countenance."

The following joke exists in most modern jest books.

"A man with a disagreeable voice was reading the Koran aloud, when a holy man passing by, asked what was his monthly stipend. He answered, "Nothing at all." He resumed, "Why then do you take so much trouble?" He replied, "I read for the sake of God." The other rejoined, "For God's sake do not read; for if you read the Koran in this manner, you will destroy the splendor of Islamism."

Every country has its Joe Millar, yet the number of jokes invented in the same country are probably very few. A complete collection of jest books in all languages, would be invaluable. We should probably find that many of the popular tales and jokes which are common to most European countries, have been originally derived from the East. The present work, written in Persia in the 13th century, contains many stories which are to be found with the alteration of names in most of our complete jokers. The popular song of "Drink to me only with thine eyes," bears some analogy to the following tale.

"I recollect that in my youth as I was passing through a street, I cast my eyes on a beautiful girl. It was in the Autumn, when the heat dried up all moisture from the mouth, and the sultry wind made the marrow boil in the bones, so that being unable to support the sun's powerful beams, I was obliged to take shelter under the shade of a wall, in hopes that some one would relieve me from the distressing heat of summer, and quench my thirst with a draught of water. Suddenly from the shade of the portico of a house I beheld a female form, whose beauty it is impossible for the tongue of eloquence to describe; in so much that it seemed as if the dawn was rising in the obscurity of night, or as if the water of immortality was issuing from the land of darkness. She held in her hand a cup of snow water, into which she sprinkled sugar, and mixed it with the juice of the grape. I know not whether what I perceived, was the fragrance of rose water, or that she had infused into it a few drops from the blossom of her cheek. In short, I received the cup from her beauteous hand, and drinking the contents, found myself restored to new life. The thirst of my heart is not such that it can be allayed with a drop of pure water, the streams of whole rivers would not satisfy it. How happy is that fortunate person whose eyes every morning may behold such a countenance. He who is intoxicated with wine will be sober again in the course of the night; but he who is intoxicated by the cupbearer, will not recover his senses until the day of judgement."

Mr. Gladwin writes no preface, nor does he give us any account of the life and writings of the author from whom he translates. The version of Gentius is more literal, and, on account of its verbality, will prove more useful to the incipient Persian scholar. Sâdy's Bostan has not yet been rendered into any modern language, it is written in hendecasyllabic verse; and we shall be happy to hear that Mr. Gladwin is likely to introduce it to our acquaintance. Why is not Ferdusi translated? Even the wretched rhymes in which champion has rendered a part of his poem, have excited the curiosity of all the lovers of romance. Surely among the number of Persian scholars who are now annually exported from this country, some might be found in whom the love of wealth is not the only passion. May we hope that the East India Company will ever reward the literary labours of their servants? To use the language of Sâdy, we may as well expect the crow to sing like the nightingale, or the pebble to become a ruby.

CHAPTER XIV

FINE ARTS.

ART. I. *Household Furniture and Interior Decoration, Executed from Designs. By* THOMAS HOPE. folio.

THE luxury and convenience of household furniture appear to have been very little attended to in this country during the ages when the residences of the nobility and gentry were castles, and defence was thought of more than comfort or ornament. The noble and wealthy proprietors were well contented to arrange their guests and dependants, at a long table on wooden benches, to enjoy the feast, the minstrel's song, and the jester's pleasantry. It was not till the country had been brought to a settled state under Henry the VIIth, that refinement began to be introduced into the system of domestic life. Henry the VIIIth, who had a taste for the arts, joined to a spirit of magnificence, employed Holbein to make designs for all kinds of furniture, which in richness greatly surpassed any thing that had before been attempted, but were clumsy in their forms, and in number fell extremely short of the inventions of modern times. Since that period our furniture and decorations have varied through all the changes of Dutch festoons, French scrolls, Chinese monsters, and the ornaments of Palmyra and the baths of Titus, selected without choice, and arranged without method. It is but justice to Mr. Hope to acknowledge that he is the first in this country who has produced a system of furniture, collected from the beautiful examples of antiquity, the parts of which are congruous with each other, and the whole adapted to domestic ease and comfort. The degrees of rank, in society, and the various employments, are at the present day so admirably suited to the different genius and powers of men, that whilst the light of science affords the means, honours and advantages stimulate the exertions of every useful faculty for the public good. General information has communicated to all, the rules of duty, the sense of benevolence, and value of useful knowledge; and we have the satisfaction to see men of the first character, at the same time that they arm in defence of the country, or engage in its politics, employ their leisure in the study and promotion of agriculture, literature and the fine arts, in concerting plans, and forming institutions for public benefit and private comfort. Of this honourable description is the respectable author of the work before us, whose mind has been cultivated by study and travel, and whose plans have been produced by his own genius and industry for the employment of the ingenious artizan, and the amelioration of public taste.

As mere household furniture is not, however, a subject of the first interest and importance in itself, we shall extend this article to no great length, but lay before the reader an example or two from the simple manners of former times to contrast with the multiplied convenience of the present day; and then consider the merits of the work.

It is near four hundred years since Cosmo, the father of Lorenzo de Medici retired occasionally to

his villa at Carreggia, near Florence. This house has undergone little alteration; and the dining hall, with all its furniture, remains the same at this day as in the time of its ancient possessor. It is a room about fifty feet in length, twenty-five feet wide, and as many in heighth: the wall is plain, and white washed, the ceiling is formed of beams and rafters boarded above; the floor is tiled, according to the custom of the country. In the middle of the floor stands a long table of rough boards, supported on trussels; over the table hangs from an iron chain a chandelier, consisting of twelve wooden branches, with a tin nossel to each. There are three branches of the same kind affixed to tin plates, which also held lights on each opposite wall. Twelve boxes placed against the walls held linen and table furniture, &c. &c. when moved to the table each served two persons to sit on. Another example of this ancient simplicity may be given in the house of Dean Colet's father, at Stepney, the parlour of which, instead of chairs, had a long wainscot bench affixed to the wall. This close arrangement of guests at a feast on benches, notwithstanding it is recommended by the foregoing examples, is certainly liable to one inconvenience; that if gentlemen are at all heated by wine, or the subject of conversation, the orgies of Mars may chance to succeed to the libations of Bacchus, or a merry meeting be finished by a bloody nose or a broken head, merely from the circumstances of too near neighbourhood, and not being able to get out of each other's way in good time: whereas the very same persons, in the very same circumstances, sitting on chairs, when they perceive the furor coming on, may gently slide away from the inspired party, and so avoid the mischief.

Mr. Hope, in his preface, page 3, informs us that his designs had their beginning from the desire to arrange "a small collection of antiquities" in some of his apartments, with such furniture as should partake of the same style and character. The additional motives which engaged him in the prosecution of this plan we quote in his own words: "Thus I hoped to entice the wealthy, through the more general diffusion of the charms of art, and through the thence resulting more general initiation into the mysteries of taste, to divert the employment of a larger portion of their opulence from an idle and ruinous waste of those articles of gross sensuality or trivial amusement, which, incapable of being enjoyed until they are consumed, are only produced, in order to be again destroyed, to the more profitable as well as more dignified procurement of those monuments of visible elegance and intellectual beauty, which, capable of being enjoyed during the longest periods, and by the greatest numbers, without suffering any material degradation, can alone become instruments of universal and durable gratification, as well as of solid and permanent grandeur; and thus, moreover, by enabling the lover of elegant refinement to find at home those objects of superior design and execution, which formerly he could only obtain from abroad; by converting into lucrative articles of home-manufacture, and of beneficial exportation, those very commodities which had heretofore only appeared in the repulsive and unpatriotic shape of expensive articles of foreign ingenuity, and of disadvantageous importation, I hoped to increase in a considerable degree the internal resources, and the external independence of the commonwealth.

"Thus, in fine, I hoped to contribute my mite not only towards remotely giving new food to the

industry of the poor, but new decorum to the expenditure of the rich."

After stating these laudable intentions, we shall give a summary description of the apartments from the explanations of the plates.

The statue gallery is of large dimensions, perfectly plain, lighted from above, and contains a noble collection of antique marbles, statues, busts, cippi, and candelabra. The admirable statue of Minerva is pre-eminent, and next to that the group of Apollo and Hyacinthus. plate 1.

The picture gallery is a long rectangular apartment of magnificent dimensions, lighted from above; the roof supported by four Doric columns with their entablatures. It contains a collection by the great masters, and a valuable library of prints and antiquities. plate 2.

Three chambers contain a most valuable collection of Terra Cotta Vases, Græcian, Sicilian, and Campanian. These chambers are decorated with columbaria, the receptacles of cinerary urns; and because the subjects on many of the vases relate to the rites of Bacchus, the furniture is ornamented with the thursus, scenic masks, the tyger's head, &c.

The hall contains copies of Græcian Sculpture.

Another room has the sombre effect of an Egyptian temple, containing divinties, vases, and animals. Another is a display of eastern magnificence; and another is adorned with the colours and emblems of night and morning. The Boudoir is an arrangement of minor painting and sculpture. The drawing-room contains beautiful specimens of art, the product of different ages and countries, harmonized by splendid furniture.

The furniture of the dining-room is mahogany, distinguished by a variety of antique forms.

For the particulars of this assemblage we must refer to the plates, and conclude with some general remarks. When we saw the house itself we were struck with the magnificence of the whole, as well as the variety and beauty of the several apartments. In them are brought together a vast number of the finest antique forms of chairs, sofas, stools, footstools, tables, vases, pateræ, candelabra, lamps, pedestals, &c. all adapted to the several classical works of ancient or modern art, which principally decorate the several rooms, by symbols and other appropriate ornaments; and we regret that the richness of effect in the colours, and light and shadow, are entirely lost in a publication of mere outlines. We must not omit remarking that Mr. Hope's principle affords an excellent hint for adapting the furniture, decoration, and symbols, to the edifice and its purposes, whether it be the church or the fortress, the palace, museum, private dwelling, or cottage.

Our objections to this work are, that the style of the preface is involved and too splendid; that geometrical views of the sides of the statue gallery, drawing-room, &c. would have given more distinct representations of the objects contained in them, than perspective views; and if vignettes had been introduced of shadowed engraving of the same kind with those beautiful designs by Perceir in Didot's Horace, they would have added great interest to the book. We must, however, allow, that the designer and engraver have shown skill and delicacy, and that the work is a valuable addition to our stock of national taste.

ART. II. *Catalogue Raisonné of the Pictures belonging to the most Honourable the Marquis of Stafford, in the Gallery of Cleveland House. Comprising a List of the Pictures, with illustrative Anecdotes, and descriptive Accounts of the Execution, Composition, and characteristic Merits of the principal Paintings.* By JOHN BRITTON. F. S. A. 8vo.

ACCEPTABLE as we conceive such a catalogue as this must be to the Amateurs of painting, Mr. Britton will probably excuse us for giving it an approbation rather more qualified than that which we have bestowed on his "architectural antiquities."

In describing the collection at Cleveland House, Mr. Britton proceeds according to the numbers on the pictures, through the New Gallery, the Drawing-Room, Anti-Room, or Poussin Apartment, Passage-Room, Dining-Room, second Anti-Room, the room which is called the Old Gallery at the west end, and the small room at its east end: containing a series of two hundred and fifty two pictures. The labelled number, with the artist's name in capital letters, precedes the title or subject of each painting, which is followed in a smaller letter in most instances by a comment, descriptive in some cases, and critical in others.

Among the pictures which are best described we reckon "the Wise-Mens' offering," by Peruzzi; "the Good Shepherd," by Grimoux, after Murillio; the "Upright Landscape," by Gasper Poussin; the paintings of the "Seven Sacraments," by Nicols Poussin, and the "Diana and Acteon," by Titian.

But there are a few instances in which we think Mr. Britton indulges too much in reflections which do not bear upon the subjects before him; we particularly instance the numbers, 43 and 46: and we regret this the more, as the extent of the disquisitions in the early part of the catalogue has occasioned the subjects of the Pictures in the Old Gallery, except in a few instances, to be only mentioned

At the end are some observations on the Pictures of Ostade, from the pen of Humphrey Repton, Esq. and an alphabetical index of the artists whose works are found in the collection.

CHAPTER XV.

NATURAL HISTORY.

ART. I. *An Introduction to the Study of Cryptogamous Plants: in Letters. By* KURT SPRENGEL, *D. M. Professor of Botany at Halle, &c. Translated from the German* 8vo. pp. 410. *and Ten Plates.*

FROM the title of this valuable work it might be supposed to treat of all the orders and genera of cryptogamous plants; this however is by no means the case; the volume before us only comprehending the *Filices*, *Musci* and *Algæ terrestres*, with the exception of the genus Byssus. The epistolary form has been adopted by Dr. Sprengel, against which manner of treating scientific subjects, which peculiarly require order, method, and precision, we should here enter our decided protest, if it were not that, with the exception of the subdivisions of the book being named letters instead of chapters, and "my dear young friend" occurring perhaps half a dozen times in the first fifty pages, the student would never suspect that he was perusing any other than a truly methodical and strictly scientific treatise. We shall therefore without further preliminaries proceed to give as detailed an analysis of this excellent work as our limits will allow.

The first letter is introductory; slightly discusses the essential character of the class cryptogamia, and assigns valid reasons for acquiescing in that given by Linnæus, though by no means entirely satisfactory.

The second letter treats of the *Filices*, with regard to the places of their growth; shews that the number both of genera and species is greater in tropical than in cold countries, and concludes that "the Ferns, next to the Palms, are the tenderest fosterlings of nature, and stand the most in need of her parental care." To this conclusion of our author we have two objections to make, one in point of fact, and the other in point of sentiment. We are accustomed, however incorrectly, to call those plants and animals *tender*, which cannot subsist in the atmosphere in which we ourselves are used to live, and as the conquests and connexions of Europeans are principally in countries warmer than our own, we are obliged, in order to preserve alive the plants and animals that we import, to have recourse to various precautions for guarding them against cold. But the polar bear or Norway pine can no more endure the heat of India, than the cocoa palm or humming-bird can exist within the arctic circle, and therefore each may with equal propriety be said to be *tender*. But the wisdom and benevolence of the great Creator, whose tender mercies are over all his works, fosters with the same kindness, and feeds with the same liberality every class and mode of life that he has been pleased to call into existence.—With regard to the assertion, that the Filices are more peculiarly natives of hot countries than any other natural family of plants, except the Palms, its correctness may

surely be called in question, when we recollect that of the natural families of Scitamineæ, Cucurbitaceæ, Piperitæ, Myrtaceæ, and Succulentæ, the former is wholly confined within the tropics, and of the rest very few species are natives even of the south of Europe.

The third and fourth letters describe the structure and economy of the roots, stems, and leaves of the Filices; which, though containing much curious and interesting matter, will not detain us, except to mention that the loose kind of calyptra which covers the extremities of the fibrous roots of the Filices (and is also found in the palms) has been discovered by our author to be composed of absorbent papillæ, analogous to the ampullæ in the villous coat of the intestines of warm blooded animals.

The fifth letter treats of the "impregnation of the Ferns, and the generation of their seeds." It gives a brief, though satisfactory historical summary of the opinions and discoveries on this disputed topic from the time of Bock or Tragus to the present day, and records some observations of Dr. Sprengel himself, from which it appears that the seeds of Athyrium Filix fœmina are probably dicotyledonous. He also shows that Bernhardi's supposed discovery of the true anthers of these plants is erroneous; and that the filamentous bodies which have been considered by that botanist as the male organs are wholly wanting in several species.

The sixth letter contains a general arrangement of the genera of Filices, scarcely differing from that of Schwartz, of which the following is a tabular abridgement.

- With Annulated Capsules.
  - Without Involucre.
    - Acrostichum.
    - Grammitis.
    - Meniscium.
    - Hemionitis.
    - Polypodium.
  - With Involucre.
    - Onoclea
    - Blechnum.
    - Pteris.
    - Vittaria.
    - Asplenium.
    - Lindsæa.
    - Cœnopteris.
    - Lonchitis.
    - Scolopendrium.
    - Diplazium.
    - Woodwardia.
    - Adiantum.
    - Aspidium.
    - Athyrium.
    - Dicksonia.
    - Cyathea.
    - Davallia.
    - Trichomanes.
    - Hymenophyllum.
- Capsules without Rings
  - Capsules one-celled.
    - Schizæa.
    - Osmunda.
    - Lygodium.
    - Gleichenia.
    - Angiopteris.
  - Capsules many celled.
    - Danæa.
    - Marattia.

The succeeding letters, to the twelfth inclusive, are devoted to an accurate description of the above genera, and some of the most interesting species, intermixed with various important critical observations.

In the thirteenth and fourteenth letters are described, under the name of *Pteroides*, certain genera which have but little affinity either with each other, or with the established families of cryptogamous plants. Some of them have formerly been classed among the Filices, and others among the Musci, but it is a manifest advantage in point of arrangement to exclude them from these two natural families, and place them *ad referendum* in a class by themselves. Of these Pteroides, our author makes the nine following genera, Botrychium, Ophioglossum, Psilotum, Lycopodium, Pilularia, Marsilea, Salvinia, Isoetes, and Equisetum.

The fifteenth letter treats of the natural character, the places of growth, and geographical situation of the *Musci*.

"The Mosses are such cryptogamous plants, as bear on small leafy stems and branches, simple capsules dehiscent at the top, where they are covered by a peculiar veil or calyptra. Their sexual organs, which may be distinctly seen with the help of a simple lens, consist partly in oblong bud-like gemmæ, supposed formerly to be anthers; and partly in an aggregation of pistils, intermixed with succulent filaments. If we take the above characters in a strict sense, the Mosses will appear to be distinguished from the Hepaticæ merely by their one celled capsule opening at the top, while in the Hepaticæ the capsule has four cells opening with as many valves. In other respects, most Hepaticæ not only approach very near to the Mosses in their internal structure, but also in regard to their sexual organs, which are nearly similar, and not unfrequently their capsules are even furnished with a veil."

The Mosses are among the smallest of frondescent vegetables: in the largest species, which rarely exceed a foot in length, the stems are too slender to maintain themselves erect without support; and a number of species, especially in the genera Phascum and Grimmia are so minute as to be discernible only by the aid of a lens. A considerable degree of moisture is absolutely essential to the growth of all mosses; hence in tropical countries they are seen to flourish only in swampy woods or by the side of shady streams, while in colder regions they inhabit not only these, but more exposed situations. In the latter indeed, during the drought and heat of summer they are liable to be burnt up, and are so far dried as to become quite crisp and friable, yet so simple is their organisation, that after being thus apparently dead for many weeks, the first shower of rain will again fill all their minute vessels, and at once restore them from a state of suspended animation to full vigour. The mosses are also as patient of cold as they are of heat; on the shores of the Siberian sea, where the soil is never thawed more than a foot in depth, on the rocks of schistus that rise out of the perpetual ice of Greenland, and on all the highest mountains, immediately beneath the boundary of the eternal snow with which they are covered, various species of mosses and lichens gain a subsistence.

The internal structure of mosses, as far as they have hitherto been examined, is extremely simple, consisting merely of cellular substance, without the smallest appearance of tracheæ or spiral vessels. The roots are, in every species, without exception, fibrous; and their extremities are for the most part covered by calyptræ of a similar organization, and probably a similar use to those which are observed in the same situations on the roots of the Filices. All the mosses have leaves, and it is rather remarkable, that though some of them have midribs and others none, yet they are all destitute of footstalks, being constantly sessile, and sometimes decurrent: the form of the leaves also is extremely simple, there being no instance of a lobed or pinnated leaf in the whole tribe.

Hardly any animals are known to feed upon mosses, yet there is no doubt that they perform some very important part in the economy of nature, both from their actual abundance, and from the extraordinary care that is manifest in the various means used for their propagation. Almost all the species, and especially the creeping ones, have a remarkable tendency to throw out roots from the axillæ of the branches, and in general from almost every part of the plant that happens to be in contact with the ground. In a few species even the extremities of the branches and the points of the leaves produce roots. Besides this mode of increase, the mosses possess two

others; concerning the organs of which there has been much controversy, as is very ably and satisfactorily stated by Dr. S. in the seventeenth letter.

In searching for the parts of fructification in mosses, there will be found, as was first ascertained by Micheli, two distinct sets of organs; the one consisting of small club-shaped or capitated bodies generally inclosed by themselves, but sometimes with the second set of organs, in a little bud or stellated expansion of the leaves: at a certain period of their growth the tops of these club-shaped bodies are entirely resolved into a minute granular powder, after which they decay and disappear. These bodies were supposed by Micheli, and after him by Hedwig, to be the anthers or male organs of the plant; and indeed their form, the bursting of their summits, and their subsequent decay, appeared extremely analogous to the evolution and progress of the same parts in the phænogamous plants. In further confirmation of this it may be remarked, that those plants on which none but these anther-bearing buds are discoverable are always barren, that is, they produce no capsules. To this theory the only valid objection is, that in some species these buds fall off naturally or have been artificially detached, and after being thus separated have been observed to strike root in the moist ground, and become in due time perfect plants. Hence it is argued, that these buds are proper gemmæ, like those of the proliferous sedum, and therefore that the supposed anthers are organs, the use of which is unknown. This however does not appear to be a just conclusion, for it may well happen in such simple and vivacious plants as the mosses, that the leafy perichætium after it has answered its immediate purpose of protecting the anthers, should fall off, take root, and assume an independent existence.—The male blossoms of Vallisneria are well known to detach themselves spontaneously from the parent plant, and (which in our opinion greatly adds to the probability of this double office of the perichætium,) there have been in many instances discovered among the supposed anthers, jointed filaments exactly similar in appearance to the rudiments of roots in other parts of the plant, and for which no use has hitherto been assigned. The second set of organs is, like the former, inclosed in leafy receptacles. Their form is that of an oblong body, out of which proceeds a kind of tubular stem, either terminated by a simple blunt extremity, or bifid. In one or two species these bodies are solitary, but in general a considerable number are inclosed in the same receptacle, of which however it rarely happens that more than one arrives at maturity. In process of time this oblong body becomes enlarged, the terminating tube becomes impervious, the external membrane is gradually inflated and disengaged, except at its upper extremity, the peduncle which was at first scarcely visible is rapidly elongated, and when the change is complete the whole presents the appearance of an unilocular capsule, (containing small round bodies) covered with a calyptra, and elevated on a long simple stalk. The whole of this apparatus was considered by Linnæus as an anther, but more accurate observations have shewn, that the small round bodies contained in the capsule are actual seeds, the germination of which has been very satisfactorily demonstrated by Hedwig, and others. Hence it follows, that the oblong bodies are to be considered as germens, and their perforated stem as a pistil.

Those who are familiar with the investigations of Hedwig on the

germination of the seeds of the mosses, have, we doubt not, been struck, and at the same time puzzled, with his representation of their cotyledons, at first simple, and afterwards becoming branched in proportion to the growth of the young plant. This eminent observer has indeed only described what he actually saw, but the acuteness of our author, corroborated by his own experience, has solved the anomaly very satisfactorily, by shewing that the supposed cotyledons are only the rudiments of a common conferva which generally infests garden-pots in Germany, appearing on the surface of the mould at the same time as the mosses, and not overgrown by these latter till they have nearly arrived at their full size.

Having thus explained the physiology of the mosses, Dr. S. proceeds to justify the determination of the genera of this class of plants, rather from characters taken from the capsule, than from the parts of fructification themselves. After this, in the twentieth and twenty-first letters, he describes at large every genus, and concludes with the following synoptical exhibition of the several characters.

"I. Capsule without lid and without regularly shaped mouth *Phascum.*

"II. Capsule with a lid divided into rays *Schistostega.*

"III. Capsule with naked mouth

A. calyptra bursting transversally *Sphagnum.*

B. calyptra deciduous, and of the usual form *Gymnostomum.*

"IV. Mouth of the capsule furnished

A. with a simple peristome

1. with teeth proceeding from the outer, or from both the inner and outer surface of the capsule

a. with four distinct teeth *Tetraphis.*

b. with four teeth bent outwards, and united at top *Andræa.*

c. with eight distinct teeth

a a. capsule without apophysis *Octoblepharum.*

b b. with apophysis *Splachnum.*

d. with sixteen teeth

a a. teeth distinct

a a a. fruitstalks terminal * with large bell-shaped calyptra. *Encalypta.*

** with a common small calyptra. *Grimmia.*

b b b. fruitstalks axillary *Maschalocarpus.*

b b. teeth united at top in the form of a cone *Conostomum.*

c c. teeth split.

a a a. bent and solid. *Dicranum.*

b b b. filiform and erect *Trichostomum.*

d d. perforated like a sieve *Coscinodon.*

e. with 16, 32, or more teeth, connected upwards by a transversal membrane *Polytrichum.*

f. with 16 or 32 teeth disposed in pairs *Didymodon.*

2. with processes of the inner membrane

a. with twisted ciliæ *Barbula.*

b. in a wedge-shaped process *Diphyscium.*

B. with a double peristome

1. The outer, 8 or 16 teeth distinct

a. inner ciliæ not connected at the base by a membrane, and

a a. vaulted inwards *Orthotrichum.*

b b. erect *Neckera.*

b. inner teeth, long, in distinct pairs, outer ones very short *Timmia.*

c. inner ciliæ, long, in pairs, connected by transversal fibres, outer teeth of usual length *Climacium.*

d. inner teeth connected toward the base by a membrane and

a a. uniform
a a a. with terminal fruitstalks *Meesia.*
b b b. with axillary fruitstalks *Leskea.*
b b. disposed in pairs *Bartramia.*
c c. unequal, with intermediate ciliæ
a a a. with terminal fruitstalks
* teeth strongly perforated *Mnium.*
** teeth imperforate *Bryum.*
b b b. with axillary fruitstalks *Hypnum.*
e. membrane perforated below the teeth *Cinclidium.*
f. membrane without teeth, reticulated *Fontinalis,*
g. a double row of filaments instead of inner peristome, the outer teeth truncated *Buxbaumia.*
2. outer teeth connected at top, inner ciliæ flat. *Funaria.*"

The twenty-second letter describes the *musci hepatici,* a tribe of vegetables of which several resemble, in many respects, the real mosses, while others approach nearer to the lichens. Their physiology is much less understood than that of the mosses, and their resemblance to this latter family in their economy, and organs of fructification, is rather inferred from analogy than proved by direct experiment. The genera of this tribe are jungermannia, marchantia, anthoceros, blasia, targionia, sphærocarpus, riccia.

In letters 23-4-5, are described the *lichens*, a large and upon the whole, a natural family of plants, which have of late been the subjects of much attention. Their physiology, and mode of fructification are still involved in great obscurity, and even their generic characters notwithstanding the laborious investigations of Hoffmann and Acharius, are by no means satisfactorily ascertained. Lichens are distinguished from the musci frondosi and hepatici, by their structure, which consists of closely compacted fibres of cortical substance, without any appearance of that green cellular substance of which the musci are almost entirely composed. But the boundary which divides the lichens from the byssi and algæ appears, at least in the present state of our knowledge on this subject, to be incapable of being drawn with much precision. Hence it is that several true confervæ have been ranked even by Acharius among the lichens, and there is good reason for suspecting that the entire genera of pulveraria, lepraria, spiloma, and variolaria, as established by the above mentioned Swedish cryptogamist, are only the young immature offspring of other lichens or byssi. Influenced by these considerations our author has reduced the genera of lichens to nineteen, according to the subjoined table.

"A. The reservoirs of the seeds formed of a proper substance.
a. the seeds themselves represent a naked, black powder
1. in lirellæ; *Opegrapha.*
2. in patellulæ; *Lecidea.*
3. on pilidia;
a a. with pedicles of proper substance; *Calicium.*
b b. sessile on the tips of the papillæ and deciduous *Isidium.*
4. in tricæ; *Gyrophora.*
5. in many-celled protuberances; *Tryfethelium.*
b. seeds cohering as if concatenated
6. in one-celled protuberances, *Verrucaria.*
c. seeds contained in proper membranaceous purses
7. in common loculaments; *Endocarpon.*
"B. The reservoirs of the seeds partly formed of the common substance of the whole mass
a. the seeds themselves representing a naked black powder

a a. the common cortical substance wholly surrounding the external surface of the reservoir of the seeds,

8. in round reservoirs on proper peduncles; *Sphærophoron.*

b b. the common cortical substance forming the nucleus of the reservoir, which is surrounded by the seminal layer,

9. in margin-less pilidia on proper pedicles: *Bæomyces.*

10. in heads, marginated at first, sessile on the frond; *Stereocaulon.*

c c. the common cortical substance forming the external margin of the concave scutellæ, which have also a proper margin; (11.) *Urceolaria.*

b. seeds round and cohering as if concatenated; the cortical substance surrounding only the lower surface of the reservoirs, and forming radiated processes around the latter,

12. in flat orbillæ, with filiform frond; *Usnea.*

13. in disciform orbillæ, with stiff, shrub-like frond; *Cornicularia.*

c. Seeds lodged in proper pellucid membranaceous purses. The cortical substance forming the whole many-celled thalamium; (14.) *Thelotrema.*

d. Seeds lodged in proper delicate tubes of the seminal layer.

a a. the common cortical substance forming the margin of the reservoir of which it constitutes a part:—scutellæ. (15.) *Parmelia.*

b b. the common cortical substance surrounding loosely and free the margin of the reservoir without constituting a part of it;

a a a. scutellæ on the upper, and cyphellæ on the lower surface; (16.) *Sticta.*

b b b. peltæ; (17.) *Peltidea.*

c c c. disciform peltæ; (18.) *Ceteraria.*

"This table, which accords with the present state of our knowledge, will probably admit of many alterations when the structure and propagation of the related plants, especially the Confervæ and Fungi, shall have been submitted to a careful examination."

We have thus presented the reader with a general view of the valuable matter contained in the volume before us; which we recommend to the careful perusal and study of all those who are desirous of cultivating this interesting but difficult branch of Natural History. We ought not to omit mentioning in further commendation of the work, that it contains ten coloured plates representing very faithfully and elegantly the essential characters of all the genera described, with the exception of a few of the musci hepatici.

ART. II. *Flora Græca: sive plantarum rariorum historia, quas in provinciis aut insulis Græciæ, legit, investigavit, et depingi curavit, Johannes Sibthorp, M.D. S.S. Reg. et Linn. Lond. Socius; Bot. Prof. Regius in Academia Oxoniensi. Hic illic etiam insertæ sunt pauculæ species quas vir idem clarissimus, Græciam versus navigans, in itinere, præsertim apud Italiam et Siciliam, invenerit. Characteres omnium, descriptiones et synonyma elaboravit* JACOBUS EDVARDUS SMITH, *M.D. S.S. Imp. Nat. Cur. Regiæ, Lond. Holm. Upsal. Taurin. Obyssip. Philadelph. aliarumque Socius, Soc. Linn. Lond. Præses.* Folio. vol. I.

ART. III. *Floræ Græcæ Prodromus; sive plantarum omnium enumeratio quas in provinciis aut insulis Græciæ invenit Johannes Sibthorp, &c. Characteres et synonyma omnium, cum annotationibus elaboravit* JAC. ED. SMITH, *M.D. &c.* 8vo. vol. I.

IT will readily be allowed that the modern naturalist is under no necessity of applying for information to those writers of antiquity who have directly or incidentally treated of this interesting branch

of human knowledge. Yet as the languages and literary remains of the Jews, the Greeks and the Romans, have long and deservedly held a high place in the estimation of modern Europe, it is desirable that we should acquire all the information concerning them that is to be had. For this purpose several illustrious naturalists, chiefly of the Linnæan school, have visited Palæstine and the neighbouring regions, the results of whose investigations have in various instances been happily applied by biblical critics. Nor are the writings of the ancient Greeks capable of receiving less illustration by a careful enquiry into the natural history of those regions, both in Europe and Asia, which were formerly inhabited by that renowned people. It is therefore with peculiar satisfaction that we welcome the appearance of a Flora Græca, as calculated to be alike serviceable to the science of botany and literary criticism.

The materials for this work were collected by J. Sibthorp, M. D. Regius professor of botany in the university of Oxford. One of the travelling fellowships, founded by Dr. Radcliff, having been conferred on our professor, he set out on his travels in the year 1785, accompanied by Ferdinand Bauer, one of the most able and accurate botanical draftsmen in Europe. After a laborious journey through Germany, Italy, and Sicily, he directed his course to the continent and islands of Greece, intending there to collect all the information that should fall in his way relative to the natural history, agriculture, and medicine of a country formerly the most illustrious in the world for freedom and science, but now groaning under the ignorant despotism of the Turks. In these pursuits he occupied himself for nearly two years, and in 1787, returned home with a large and valuable treasure of drawings and dried plants.

From these materials and his own manuscript observations Dr. Sibthorp immediately set about the composition of a Flora Græca, diligently comparing the specimens collected by himself with those of the Sherrardian, Banksian, et Linnæan herbariums. In the course of this investigation he found that his own acquisitions, ample as they were, did by no means correspond to the magnitude of the plan which he had in view; he therefore undertook a second journey to Greece, from which he returned in 1795, exhausted by fatigue, in consequence of which he shortly after died. Foreseeing this event however, and apprehensive lest the fruit of so much labour might be lost to the public, he employed himself, almost to the last day of his life, in the arrangement of his drawings and specimens. Out of those which had been collected in his first journey he made choice of a thousand plants (not figured either in Curtis's Flora Londinensis, or in any of the works of Jacquin that had appeared previous to Dr. Sibthorp's second journey) and directed in his will that they should be published in ten volumes folio, accompanied by a Prodomus in octavo, without figures. In order to defray the extraordinary expences of so magnificent a work, he conveyed to the university of Oxford a landed estate of the annual value of about 300l, directing that the income should first of all be appropriated to the publication of the Flora Græca, and afterwards be applied to found a professorship of agriculture and rural economy in the above mentioned university. He further requested of his executors, J. Hawkins, and T. Platt, esqrs. to seek out for some learned botanist to whom should be entrusted the office of editing the proposed work, and especially of drawing up,

from his own manuscripts and other sources, the characters and descriptions of the plants which he had selected.

The well known zeal and learning of Dr. Smith induced the executors, with obvious propriety, to commit to him the care of perfecting the design of his deceased friend, and he has executed it with all the ability that the nature of his materials, and the conditions by which he was restricted, admitted of.

The first volume of the Flora, contains the descriptions and coloured figures of 100 plants arranged according to the Linnæan system, from the genus corispermum, (monandria digynia,) to cenchrus (triandria digynia.) The engravings are executed by Sowerby in his very best manner. The descriptions contain, the essential character; the synonyms of dioscorides, of the modern Greeks, of the Turks, and of modern scientific authors; the *habitats*; the description of the plant (properly so called;) together with occasional observations, critical, medical, &c.

The first part of the prodromus, includes the plants belonging to the five first classes: not only those which already have appeared in the present, or will appear in the succeeding volumes of the Flora, but those also which, though collected by Dr. Sibthorp in his two journeys, were not inserted by him among the thousand destined to compose the larger work. The number of the latter considerably exceeds the former, so that, if the whole may be judged of by the part before us, the number of species contained in the prodromus will amount to about 2,500.

As a specimen of the work we select the account of the following re-discovered species, from the Flora. *Tab.* 33.

"VALERIANA DIOSCORIDIS.

"Valeriana, floribus triandris, foliis omnibus pinnatis: radicalium foliolis ovatis dentato-repandis, radice tuberosâ.

Φου *dioscoridis.* Sibth.

Prope Limyrum fluvium Lyciæ, *D. Hawkins.*

"*Radix* e tuberibus plurimis, carnosis, fusiformibus, odore aromatico, piperato, ferè *valerianæ officinalis* nostratis, at minùs ingrato. *Herba* glabra. *Caulis* erectus, annuus, bipedalis, simplex, foliosus, teres, fistulosus. *Folia* radicalia, plurima, petiolata, lyrato-pinnata; pinnis oppositis, sessilibus, ovatis, dentato-repandis, venosis, impari maximâ; caulina, opposita, pauca, sessilia, pinnata, pinnis sub-æqualibus, lanceolatis, inæqualiter dentatis. *Cyma* terminalis, trichotoma, multiflora, thyrsoidea. *Bracteæ* lanceolatæ, acuminatæ. *Flores* carnei. *Corolla* infundibuliformis, ecalcarata, limbo ferè regulari. *Staminu* tria, æqualia. *Antheræ* luteolæ. *Stigma.* implex. *Semen* extùs carinatum, intùs tricostatum, subpubescens, pappo radiato, plumoso.

"Hæc est verè Φου Dioscoridis, a nemine botanicorum recentiorum ante Sibthorp detecta, et cujus locum in officinis Europæis jampridem usurpavit *valeriana officinalis* Linnæi."

ART. IV. *Plantarum Guianæ rariorum Icones et Descriptiones, hactenus inedítæ: Auctore* EDVARDO RUDGE, *Soc. Reg. & Linn. Soc. Lond. socio.* vol. I. fol. 50 plates.

THE materials for this work (as we are informed in the preface,) came by the fortune of war into the possession of the present editor. A French merchant ship named *L'Union*, laden with cotton and a superb collection of specimens of natural history, was captured by two British privateers, on her passage from Guiana to Europe. When the

prize arrived in the Thames, it was found that almost all the living plants were nearly ruined by the natural carelessness of the sailors, who for several weeks had given them scarcely a single drop of water. The whole of this part of the collection was therefore without delay transferred to the care of Mr. Aiton, of the royal garden at Kew, who by his consummate skill and ample command of means, was successful in restoring most of them to a state of health; after which they were purchased by the king, and added to the splendid collection of Kew.

But though the living part of the cargo had suffered so severely, the remainder, consisting of dried specimens of quadrupeds, birds, insects, and plants, was found to be in the highest perfection, and was accordingly disposed of by public auction. The individuals belonging to the three former departments were divided among various purchasers, and are probably therefore lost to the scientific world: the herbarium, contained in eight large chests, was fortunately sold to Mr. Rudge, in conjunction with four other botanists, for the sum of 150l. It could not have fallen into better hands: Mr. Rudge, assisted by sir Jos. Banks, and Mr. Dryander, has carefully compared all the specimens of his valuable acquisition with those collected by Aublet, which now form a part of the magnificent herbarium of sir Joseph Banks. Such species as are decidedly new have been set aside by Mr. Rudge for publication; and the volume now before us will enable the botanical world to judge of its obligations to the author for his public spirit. The descriptions are for the most part drawn up by himself, with the exception of a few remarks on the natural affinities of the plants from the learned pen of Mr. Salisbury. The figures are in outline, and rank among the very best that we are acquainted with: the organs of fructification and the more essential parts are represented by themselves on the lower part of each plate, being drawn with the utmost care from the originals after their natural form had been restored by maceration in hot water.

Of the fifty plants here figured, we find only one for which it has been necessary to construct a new genus. The name given to it by Mr. Salisbury, is Erisma: it belongs to the class and order Monandria Monogynia, and the following is the essential character. *Calyx*, quadripartitus, inæqualis. *Petala*, duo, inæqualia; superius, calyce confluens, basi corniculatum; inferius, disco pericarpii pone filamentum insertum. *Fructus*, dispermus.

The other species are 3 of Maranta, 6 of Piper, 2 of Hippocratea, 1 of Viola, 2 of Muasium, 4 of Schoenus, 3 of Cyperus, 3 of Scirpus, 1 of Cenchrus, 1 of Paspalum, 3 of Panicum, 1 of Aristida, 3 of Ropala, 3 of Pothos, 1 of Trichomanes, 1 of Danæa, 2 of Solena, 1 of Psyschotria, 2 of Cephaelis, 1 of Schradera, 1 of Cordia, 1 of Bumelia, 1 of Bromelia, 1 of Cerbera, and 1 of Tillandsia.

ART. V. *History of the Fuci. By* DAWSON TURNER, *A. M. F. R. S. L. S. &c.* 4to.

IN our former volume we noticed the plan of this excellent work, as far as it had been developed in the first five numbers. The succeeding ones, as far as the 12th, are now before us, and well sustain the high and classical character of the publication. When the series shall be terminated we shall indulge ourselves in a detailed survey of the whole, and in the mean while shall only record from time to time its progress towards completion.

ART. VI. *A Catalogue of Plants growing in the Vicinity of Berwick upon Tweed. By* J. V. THOMPSON, *Esq. Surgeon to his Majesty's 37th Regiment.* 8vo. pp. 150.

IN the preface to this volume Mr. T. announces his intention of depositing at Mr. Reid's, stationer in Berwick, for any person who may wish to consult it, his *hortus siccus*, containing all the plants herein mentioned; which, if carried into effect, will merit commendation. The arrangement and genera of the Flora Britannicæ are implicitly adopted, and as the catalogue contains the names and *habitats*, (and therefore the *hortus siccus*, the specimens) of 466 phænogamous, and 98 cryptogamous plants, almost all of common occurrence, those young botanists of Berwick, who undertake to study the science without the assistance of a master, will do well to avail themselves of Mr. Thompson's liberality.

ART. VII. *Transactions of the Entomological Society of London.* Vol. I. Part I. 8vo. pp. 112.

NATURAL history and experimental science, requiring a vast accumulation of facts, are best promoted by the individual observations of a number of persons connected together in the common bond of voluntary association. Where the public attention is but newly directed to these objects a single society may be sufficient to collect into one focus all the scattered rays of information that emanate from a whole country, as was for many years the case with our own Royal Society. But when the number of enquirers is greatly increased, new societies will naturally spring up, either having the same general objects in view as the original institution, or, (which on every account is greatly to be preferred) aiming at the peculiar illustration of one particular branch of knowledge. It was from this latter principle that the Linnæan Society originated; and the high value of its transactions (at the same time that those of the Royal Society have undergone no deterioration) is a convincing proof of the rapid progress of philosophical enquiry, and a full justification of the wisdom and abilities of those by whom this younger institution was founded.

The entomological society may be considered as an off-set of the Linnæan, and, no doubt, is founded on the supposition that the vast extent and importance of entomological investigations in England can only be adequately attended to by a society peculiarly devoted to this express object. But we believe that the authors of this society, however pure may be their motives, and we have no reason to attribute any unworthy ones to them, are, in point of fact, entirely mistaken. It is not probable that those able entomologists who are at present aggregated to the Linnæan Society, in the transactions of which their investigations bear so distinguished a rank, shouldbe tempted to secede from the institution with which they are already connected; and a society that is every year deriving from its labours new respectability and importance, will naturally be preferred by rising merit, where no particular bias interferes, to one of similar pursuits but inferior ability.

The present publication contains the bye-laws of the society, (but no list of members) together with five memoirs. The objects of the Entomological Society are expressed in the first section of the laws, which we shall therefore transcribe.

"The pursuits of this Society are directed towards the study of the science of Entomology, more especially of those species of Insects found in Great Britain; the ascertaining of their names and distincti-

ons, their native countries, the particular times of their appearance, their localities, their food, economy, and peculiarities; pointing out the readiest and most desirable methods of destroying those which possess noxious properties; and making known, as far as possible, those properties, which may either prove useful to science, or beneficial to mankind."

The first memoir is from the pen of the president, A. H. Haworth, Esq. F.L.S. and is intitled,

1. *A review of the rise and progress of Entomology in Great Britain, chronologically digested.*

The period here included is from the year 1634, in which Mouffet published his "Theatrum insectorum," to the present time. We are sorry that we cannot speak with much commendation of this memoir: the plan of it is bad, inasmuch as an appendix is subjoined, containing four articles which ought to have been distributed in their proper places in the body of the work. Secondly, no particular notice is taken of the numerous and valuable papers on subjects of entomology contained in the transactions of the Royal and Linnæan societies: thirdly, the publications that are taken notice of, are so inadequately described as to give a very imperfect idea either of their contents or their relative value; lastly, the list of writers and their works is incomplete, and in some respects inaccurate. The date of Ray's Methodus Insectorum (1705) is omitted. In Dr. Hill's edition of Swammerdam, the translation was the work of Floyd, the notes only being written by the editor. Curtis's translation of the Fundamenta entomologiæ was published in 1772. The following works are omitted in Mr. Haworth's list:—

A Treatise of Buggs, by J. Southall, 8vo. 1730.

An Account of English Ants, by W. Gould, 8vo. 1747.

A new and complete History of English Moths, by James Duttfield, 1748. (Of this work only the first six numbers were published.)

Engravings of Insects, with Descriptions, by J. Miller, 10 plates in folio, 1759 (an unfinished work.)

Instructions for collecting and preserving Insects, by W. Curtis, 1771.

Method of catching and preserving Insects, by J. Ellis, 1771.

Sixteen Letters to Sir Joseph Banks, on the Cochineal of Madras, by James Anderson, 8vo. 1787.

2. *On rearing Insects... By the Rev. T. Skrimshire, L.L.B. and F. E. S.*

The substance of this short paper is contained in the following extract.

"For the purpose of rearing Insects from the egg to the perfect state, I have procured a number of *tin* boxes, about two inches square, two sides of which, with the top and bottom, are of tin perforated with small holes; the remaining two sides are glazed: one of the tin sides constitutes a door, which slides in a groove. Twelve of these are placed in a wooden trough, partitioned off for each box, about ¼ inch deep, and made perfectly water tight. Only one Caterpillar, or a brood, is placed in each of these boxes, which are numbered. A book is kept numbered to correspond with the boxes, in which is entered the history of the Insect, from the day that it is placed in its box. A little water is poured into each partition of the wooden trough, which serves to keep the food moist, as also the earth which is put in the tin boxes, that the Caterpillar may undergo its metamorphosis in the most natural manner. I have observed that many of the pupæ have died in the earth; this, I conceive, in a great measure, is owing to the earth binding so hard round them, as to prevent perspiration and breathing. I have therefore procured a looser kind of earth from a decayed tree, which I have mixed with equal proportions of sand and sawdust."

3. *On the Lygæus micropterus. By the Rev. J. Barrell, A. M. F. L. S. F. E. S.*

This is a new species, remarkable for the shortness of its wings, so

that it might readily be supposed not to have attained its perfect state, if several *pairs* had not been taken by Mr. B. The following is the specific character assigned to it by the discoverer,

Lygæus; viridis, Elytris venis duabus et margine interioribus rubris.

4. *A brief Account of some rare and interesting Insects, not hitherto announced as Inhabitants of Great Britain. By A. H. Haworth, F.L.S. F. H. S. and P. E. S.*

Of the species here noticed, some are merely new to the Fauna of Britain, and have probably been only recently introduced into the country, others are entirely new or rather undescribed species. Of the former, the following is a list, according to the Fabrician nomenclature.

Geotrupes nasicornis. — A single specimen was taken alive some time ago at Chelsea, among old timber.

Lucanus Dorcas. — Taken at the same time and place as the preceding.

Aphodius tristis
ictericus

Trichius variabilis

Apate Capucinus

Necrophorus bimaculatus

Stenocorus quadrimaculatus. — Of this South American insect a single living specimen was lately taken in the county of Essex by a countryman.

Lamia dentator.—A native of Carolina. One specimen was taken alive in the year 1806, in the area of a house in Hoxton.

Donacia zosteræ

Hydrophylus marginellus
melanocephalus

Elophorus marinus

Hydrachne gibba
ovalis

Dytiscus ater
notatus
sex-pustulatus
flavipes
erythrocephalus
nigrita
assimilis
geminus

Carabus glabratus
arvensis
striatus
binotatus
vernalis
excavatus
vivalis
secalis

Staphylinus armatus

Notonecta fureata

Sigara coleoptrata

Sphinx galii.

The new species are

1. Lucanus grandis. Mandibulis exertis flexuosis, apice equaliter præfurcatis, labio superiori truncatim sub-quadridentato. Taken in Devonshire.

2. Scarabæus lævis. Muticus, clypeo rhombeo, vertice prominulo, elytris levissimis irregulariter obsoleté remotéque punctato-striatulis. Taken near London.

3. Silpha bicolor. Niger, elytris punctatis ferrugineis, lineis tribus elevatis. Taken in Yorkshire.

5. *A Catalogue of Insects found in Norfolk. By the Rev. J. Burrell, A. M. F. L. S. F. E. S.*

This catalogue as yet only includes 53 species of Scarabæus, 2 of Lucanus, and 2 of Ips.

It may be remarked that the whole work is deformed by numerous typographical errors.

ART. VIII. *The Natural History of British Fishes, including scientific and general Descriptions of the most interesting Species, and an extensive Selection of accurately finished coloured Plates, taken entirely from original Drawings, purposely made from the Specimens in a recent State, and for the most Part whilst living.* By E. DONOVAN, *F. L. S.* 8vo. 5 vols.

THE work now before us was published in periodical numbers, and was at first intended to be comprized in four volumes containing about 100 plates. These it was supposed would be sufficient to comprehend all the more common and abundant British fishes, together with a selection of such of the rarer species as the author by his own exertions and through the medium of his friends should be able to procure. The undertaking met with that encouragement from the public which it well deserved, in consequence of which Mr. Donovan resolved to enlarge his original plan by a fifth volume in which should be included all the subjects of which the Ichthyology of Britain is composed. In the mean time however new acquisitions crowded in so fast, that the author, not chusing to trespass further on the indulgence of his subscribers, found himself after all obliged to make a selection; in doing which he has wisely determined to omit a few of the commonest and best known species, that thereby room might be afforded for the introduction of the rarer and most recently discovered.

In order to compose a work truly worthy of public favour, and free from the errors which in various instances preceding writers had fallen into, Mr. Donovan resolved to introduce no species that he had not an opportunity of himself describing from nature, and that no labour or expence should be spared in making the drawings from live or at least unstuffed specimens, there being no other class of natural objects that lose so much of their charateristic colours even by a very short exposure to the air.

Besides the more agreeable occupation of describing and figuring the several species as they presented themselves to his notice, there devolved on the author the ungrateful though very necessary duty of criticising his predecessors, and pointing out the instances in which they have erred either from misinformation or carelessness.—This trying task Mr. D. has performed, in our opinion, so as to entitle him to great praise for his knowledge, acuteness and good manners: he never goes out of his way to bring an accusation, but whenever the representations of other writers contradict his own observations, he states the difference in a plain manly way, leaving the decision to the good sense and experience of his reader.

A work composed of such materials, and in such a spirit, can never loose its value, and we doubt not that the elegant volumes now before us will be looked upon by every competent judge as worthy of a place among the classics of Natural History.

We proceed to point out to the reader a few of the principal articles.

Centriscus scolopax, the *Snipe* or *Trumpet-fish* now for the first time makes its appearance as a native of the British sea, two instances having recently occurred of its capture on the coast of Devonshire and Cornwall.

Cyclopterus Montagui. This is a beautiful and very minute species discovered on the Southern coast of Devonshire by Mr. Montague, and communicated by him to Mr. Donovan. It bears a nearer resemblance to C. liparis than to any other known species, but in the separation of the two posterior

fins from the tail, and especially in the structure of its sucker, it exhibits characters that decisively entitle it to rank as a new species.

Labrus Cornubius; this beautiful but very rare British fish was discovered on the coast of Cornwall by Mr. Jago, who communicated a drawing of it to Ray, by whom it was inserted in his synopsis of fishes. It does not appear to have fallen under the personal inspection of any naturalist since that period except Mr. D., who recently procured a fine specimen taken off the Lizard point in Cornwall, from which the present figure and description were taken.

Sparus Dentex: this fish was caught in the spring of 1805, at Hastings, and transmitted to Mr. D. which is the first known instance of its inhabiting the British seas.

Labrus Tinca. From an examination of several species of this beautiful fish Mr. D. has satisfactorily proved that the Ballan Wrasse of Pennant is not a distinct species but merely a variety of the above.

Pleuronectes Flesus. The figure here given is very instructive, representing a variety often taken in the Thames, partly brown and partly rose coloured, which together with Mr. D's own observations on the identical specimen from which Dr. Shaw drew up the description of his Pleuronectes roseus, shews that this supposed new species is only a variety of the common flounder.

White-Bait. The observations of Mr. Donovan with respect to this hitherto doubtful species are very satisfactory. After stating the descriptions given of it by Mr. Pennant, Dr. Shaw, and Dr. Turton, he thus proceeds.

"Our observations commenced with stating the white bait to be the genuine offspring of the shad, and consequently of the clupea, instead of cyprinus genus; as the preceding authors consider it.—This we shall have little difficulty in determining. To speak with indecision on a point that admits of not the slightest doubt is needless: when we deliver an opinion merely, it is becoming to express it with diffidence; but indecision and diffidence are misapplied to matters removed beyond the possibility of doubt, and such is the fact exactly with regard to the white-bait.

"Every circumstance considered, we cannot avoid concluding, that much of the prevailing errors respecting the white-bait has originated from the incautious observations of Mr. Pennant on this subject; that this author never saw the white-bait; and that succeeding naturalists, too implicitly relying upon his observations, have been inadvertently precipitated into those errors which the most casual examination of the fish in question would have enabled them to detect. If, however, contrary to this suggestion, Mr. Pennant ever did examine the fish, his specimens must have been either in a most imperfect state, or his investigation of it unpardonably hasty and negligent. His figure conveys no just idea of the fish, and his critical animadversions are laboriously intricate and defective. He tells us, among other particulars, that the white-bait "neither belongs to the shad nor the sprat, as is evident from the 'number of branchiostegous rays, which in those are eight, in this (the white-bait) only three." This remark is incorrect: the branchiostegous rays were uniformly eight in number in at least fifty specimens we examined, with a view of ascertaining the fact exactly. The fish represented in our plate as just emerging above the surface of the water to seize its prey, has the gill membrane expanded, in order to render those branchiostegous rays apparent. The number of those rays determines at once that it cannot be of the Cyprinus genus, which is distinguished by having only three such rays, instead of eight.—Mr. Pennant further remarks, that "it is impossible to class this fish with certainty;" but in what respect this ambiguity consists it is not easy for us to say. The white-bait certainly possesses every criterion of the species, as evidently as the parent, or full grown fish. Its outline is the same, the fins are alike; it exhibits the same serrations on the abdomen, and cleft on the snout; and what is even remarkable in a fish of this small size, the lateral range of

dusky spots are perceptible through the beautiful silver scales, as in the larger fish. It exhibits in a word a most perfect but diminished figure of the common shad, not a solitary character excepted."

Squalus Cornubicus. In this article it is shown that the Porbeagle Shark and the Beaumaris Shark are the same; the opinion that they were distinct species having arisen from the figure given by Mr. Pennant, which differs materially from the original drawing sent to him by Mr. Davies, who has since communicated the very same drawing to Mr. Donovan.

Raja Radiata, a new and hitherto undescribed species of Ray caught on the North coast of Britain, and now in the possession of Mr. D.

Pleuronectes variegatus,—a new species, taken in the year 1807, differing from the common Sole in its variegated colour and much larger scales.

ART. IX. *The Transactions of the Linnæan Society of London.* Vol. IX. 4to. pp. 325.

THE reputation of the Linnæan Society, in consequence of the meritorious labours of its members, is now so high, that we consider ourselves as bestowing no mean praise on the volume before us, when we say, that it is worthy of the illustrious body whence it has originated. We shall, therefore, without further preface, lay before our readers as full a detail of its various contents as our plan will admit of, and the respective merits of the several memoirs appear to claim.

1. *The genus Apion of Herbst's Natursystem considered, its Characters laid down, and many of the Species described. By the Rev. William Kirby, F. L. S.*

There is a large tribe of minute coleopterous insects, which in their perfect state are found more or less on almost every leafy vegetable, and are characterized by a projecting rostrum, into which the antennæ are inserted. Of these insects Linnæus composed his genus Curculio, with the exception of a few species, which he transferred to that of Atelabus. But as the number of species thus circumstanced has by recent observers been increased to a very great degree, and as certain differences in the forms of their antennæ, together with other distinguishing characters, are sufficiently obvious, it is both more convenient, and, on the whole, more consonant to nature, to consider with Fabricius the Linnæan character of Curculio as indicating rather an order than a genus. Influenced by these considerations, Herbst has separated from the Linnæan Curculiones a considerable number of species, which he has erected into a new genus, named by him *Apion*. The characters of this genus have not, however, been laid down by its inventor with all the requisite precision; and, as Mr. Kirby has of late paid much attention to the Curculiones and their cognate genera, and has moreover added many species of his own discovery, he has undertaken in the present elaborate memoir a particular inquiry into the characters both of the genus and of the species of which it is composed.

Mr. Kirby considers the genus Apion as intermediate between Curculio and Atelabus, excluding from the former every species, the antennæ of which are not broken, that is, the ten last joints of which do not form an angle with the first, which is also by far the longest. The following is the excellent summary given by Mr. K. of the essential, artificial and natural characters of this genus.

"APION.

Character Essentialis.

Antennæ integræ, subcapitatæ: capitulo ovato-lanceolato acuto subsolido, rostro elongato insidentes.

Character Artificialis.

Antennæ integræ, subcapitatæ: capitulo subsolido.

Rostrum sæpiùs porrectum, elongatum, subcylindricum.

Truncus teretiusculus.

Tibiæ apice inermes.

Corpus pyriforme.

Character Naturalis.

CORPUS pyriforme, sæpiùs glabrum, interdum at subpubescens, crustâ cataphractum.

CAPUT thoraci insertum, parvum.

Os in rostrum productum plerumque attenuatum, arcuatum, subcylindricum, porrectum.

Maxillæ sub rostri apice insertæ, retractæ, brevissimæ, simplices, incurvæ, acutæ.

Lingua, unà cum valvulis palpisque quatuor, intra rostrum latitans haud conspicua.

Antennæ rostro insidentes capitatæ, nitidiusculæ, pilosulæ, 11-articulatæ: articulis duobus baseos crassioribus; primo clavato elongatiori, secundo conico, proximis sex brevissimis æqualibus ex conico rotundatis seu subturbinatis, ultimis tribus majoribus, arctissimè connexis capitulum ovato-lanceolatum acutum formantibus.

Oculi laterales, rotundi, convexi, reticulati.

Nucha glaberrima, retractilis.

Gula tumidula, glaberrima, retractilis.

TRUNCUS angustus, teretiusculus.

Thorax, trunci dorsum, punctulatissimus.

Pectus, trunci pars prona antica, suturâ nullâ a thorace distinctum.

Sternum acutum integrum, inter pedum intermediorum basin delitescens.

Epigastrium, trunci pars prona postica, dilatatum, a pectore incisurâ profundâ separatum, abdomini arctiùs incumbens, valdè convexum: puncto intermedio majori seu umbilico notatum; elytrorum dimidio anteriori supernè tectum.

Pedes elongati, cursorii, anteriores intermediis, intermedii posterioribus sub-breviores: apophysi seu coxæ biarticulatæ; articulo primo conico majori, secundo obconico minori, insidentes; anteriores duo seu manus pectori inserti antrorsum tendunt, posteriores autem quatuor ex epigastrio provenientes anum versùs.

Femora clavata.

Tibiæ subcompressæ, tenues, a basi sensim crassiores, apice inermes.

Tarsi omnes 4-articulati, subtus pulvinati: articulis duobus primis conicis, penultimo majori obcordato bifido, ultimo minuto ascendente glabro unguiculato: unguiculis duobus incurvis.

Scutellum minutissimum, subtriangulare.

Elytra rigida, acuta, convexa, sulcata vel striata: striis exterioribus et interioribus sæpiùs posticè confluentibus.

Alæ membranaceæ, corpore longiores, transversè plicatæ: plicis tribus; anticè binervia: nervulis longitudinalibus, basi et apice approximatis.

ABDOMEN ovatum: segmentis 5 seu 6; duobus anticis majoribus, intermediis angustissimis, ultimo longiori acuto.

Obs.—*Mus vix a feminâ differt, nisi rostro breviori et paulò crassiori.*

LARVA apoda, anticè subtus loco pedum tuberculis tribus utrinque instructa, mollis, annulata, plicata*.

* Fabricius says of *Attelabus*, *Larva 6-poda*, this remark probably belongs to the true *Attelabi*, and so furnishes another proof that *Apion* is essentially different. Mr.

PUPA folliculata, ovata, lævis.
VICTUS *Larvæ* plantarum semina sæpiùs diadelphicarum, *Imaginis* autem folia.
TEMPUS inter æquinoctem vernalem et autumnalem."

The rest of the paper is occupied by a detailed description of 60 species, many of which are new, accompanied by critical observations worthy of the elaborate accuracy of the learned author.

2. *Description of several marine Animals found on the South Coast of Devonshire. By George Montague, Esq. F. L. S.*

The Ornithological Dictionary, the Testacea Britannica, and various excellent papers in the former volumes of the Linnæan Transactions, evince the diligence and accuracy of Mr. Montague, and his successful researches into several departments of British zoology. Having applied himself particularly to the study of living animals in their native situations, he has been enabled to correct the errors of former naturalists, and to add to the common stock a large collection of new, curious, and important discoveries. The present memoir is an additional proof of active and well directed investigation, and of the rich harvest which yet awaits the researches of British naturalists in their own country. It contains the following new species, described from the living animals, and illustrated by well executed figures; together with other known species, now for the first time ascertained to be natives of the British shores.

Cancer tumefactus
denticulatus
Cancer Astacus subterraneus
stellatus
gibbosus
Cancer Gammarus grossimanus
Talpa
rubricatus
falcatus
Phalangium spinosum
Oniscus Testudo
gracilis
thoracicus } Two parasitical species, the females of which lodge themselves beneath the thoracic plate of Cancer subterraneus, and Squilla, forming a tumour or distortion that is very obvious in the summer season.
Squillarum }
Doris longicornis
nodosa
Amphitrite infundibulum
Terebella tentaculata
Nereis pinnigera
Holothuria pentactes.

If we take into consideration the magnitude and beauty of the animal, the most remarkable of these new species is the Amphitrite infundibulum, the description of which we shall extract as a specimen of the whole.

"Body long; joints numerous, distant, of an orange colour annulated with whitish: fasciculi very small; branchiæ obscure: at the base of the tentacula a scalloped membrane: tentacula two, semicircular when spread, and nearly uniting into a regular circle; these are each composed of about thirty-seven rays, connected by a transparent web, except at the points, which turn a little inwards; the outside of these singularly beautiful arms is smooth, and of a purple colour, darkest at the tips of the rays, the inside is most elegantly ciliated with two rows of fimbriæ along each ray, of a chesnut colour shaded to a purple near the centre: mouth purple, the lips bordered with chesnut.

"This animal is capable of the most

Markwick (*Linn. Trans.* vi. *p.* 143. *tab.* 5. *fig. a—A.*) observed three tubercles only on each side, near the head, in the larva of one *Apion*, which supplied the place of legs. De Geer could discover none upon the larva of *Ap. Craccæ*. (*Tom.* v. *p.* 254. *tab.* vi. *fig.* 35, 36.)

sudden contraction, from eight or ten inches in length, to three or four; it has between a hundred and fifty and a hundred and sixty joints, becoming very small at the posterior end.

"The case or tube formed by this species of *Amphitrite* is wholly gelatinous, of a very firm and elastic nature, greenish on the outside, but usually stained black by the soil they inhabit. These cases are composed of many layers or strata, and when the first coat is removed, the remaining part is quite hyaline, and the animal nearly as distinctly seen as through glass.

"This new and interesting species I discovered in the estuary of Kingsbridge, near the Salt stone, but not common, and only uncovered at the lowest ebb of spring tides. The case is buried beneath the surface, and is only discoverable by a small portion above, appearing like a piece of black jelly. When the tide returns, the animal displays its beautiful tentacula, but rarely exposes its body. Confined in a glass of sea water, it sickens in a few days; and if not changed, evacuates its tube and dies.

"In its native abode it recedes on the least alarm, and when the gelatinous case is taken in the hand, and the animal is extended within it the sudden contraction within the tremulous tube produces a singular, and instantaneous, vibrative shock to the parts in contact, that, being unexpected, creates surprise.

"The essential character of this species is the connected fibres of the tentacula, in which it differs from all others hitherto described."

3. *An Account of the Indian Badger; the Ursus Indicus of Shaw's Zoology By Lieutenant Col. Thomas Hardwicke, F. L. S.*

This paper contains several observations on the manners of the Indian Badger, together with a good figure, taken from a living full-grown female.

4. *A botanical Sketch of the Genus Conchium. By James Edward Smith, M. D. F. R. S. P. L. S.*

An account of the genus conchium is contained in the fourth volume of the Linnæan Transactions. It was constructed by Dr. Smith for the purpose of including several species of plants from New Holland, which, from their affinity with the species of Banksia, had been familiarly named Pseudo-Banksiæ. The present paper contains the descriptions of twelve species of conchium taken from living specimens.

5. *An Enquiry into the Genus of the Tree called by Pona Abelicea cretica. By James Edward Smith, M. D. F. R. S. P. L. S.*

The tree in question grows on the highest summits of the white mountains of Crete: its wood is hard, and is used for making beams; it also possesses a slight degree of fragrance like that of sandal wood. It was first described in Clusius's Historia Plantarum, the account of which was copied by Bauhin, Ray, and other authors. Specimens were gathered by Tournefort, but without the fructification; of these one was sent by Schreber to Linnæus, who had received from another quarter an equally imperfect specimen of the Ulmus Nemoralis of the Hortus Kewensis. Linnæus, though he did not chuse from such unsatisfactory materials to publish a description of either species, pinned them together, intimating that he considered the two as nearly allied. In this state they came into Dr. Smith's possession. The younger Linnæus when at Paris had been presented with specimens in flower and fruit of the Ulmus Nemoralis, and Dr. Sibthorp brought with him from Greece specimens of the Abelicea in fruit, from a comparison of which Dr. Smith has ventured to insert the plant into the Prodomus Floræ Græcæ under the name of *Ulmus? Abelicea.*

6. *An Enquiry into the real Daucus Gingidium of Linnæus. By James Edward Smith, M. D. F. R. S. P. L. S.*

As this short paper is incapable of abridgement we must refer the

curious reader to the original.

7. *Descriptions of Eight new British Lichens By Dawson Turner, Esq. F. R. S. A. S. and L. S.*

These species are described with all the well known accuracy of Mr. Turner, and are accompanied by excellent figures. They are arranged according to the system of Dr. Acharius, which is already adopted, either entirely or with modifications, by most of the continental cryptogamists; and its own merit, together with the high authority of Mr. Turner, will probably obtain for it a favourable reception among the botanists of our own country.

8. *An Illustration of the Species of Lycium which grow wild at the Cape of Good Hope. By Sir Charles Peter Thumberg, Knight of the Order of Wasa, Professor of Botany at Upsal. F. M. L. S.*

The number of species here described is seven, four of which are new, and are represented in the accompanying plates.

9. *Some Observations on an Insect that destroys the Wheat, supposed to be the Wire-Worm. By Thomas Walford, Esq. F. A. S. and L. S. with an additional Note by Thomas Marsham, Esq. Treas. L. S.*

The true wire-worm appears to be the larva of Elater segetis: the larva described by Mr. Walford, and excellently figured by Mr. Sowerby, appears from Mr. Marsham's note to have been hitherto wholly unknown: it is by no means certain even to what order it belongs. Further observations therefore are necessary to elucidate the history of this animal, not merely from a spirit of curiosity, but in order, if possible, to discover some method of destroying, or at least thinning the numbers of an animal which appears to be supported in England alone at the annual expence of 60,000 bushels of wheat.

10. *An Account of the larger and lesser Species of Horse-Shoe Bats, proving them to be distinct: together with a Description of Vespertilio Barbastellus, taken in the South of Devonshire. By George Montague, Esq. F. L. S.*

The two kinds of horse-shoe bat, although they have long been known to naturalists, have hitherto been only distinguished from each other by a difference in size. Hence they have been considered by some as mere varieties, and by others as only the male and female, of one and the same species. The larger was first discovered to be a native of England by Dr. Latham, who found it in the saltpetre-houses at Dartford: the smaller is now first added to the list of our native quadrupeds, by Mr. Montague. Both varieties, or, as they are now proved to be perfectly distinct, both species were taken by Mr. M. in a large cavern near Torquay in Devonshire, called Kent's-hole. The smaller, to which the specific name *minutus* has been given, differs from the *ferrum equinum*, first, in size; the extent of the wings in the latter exceeding 14 inches, while in the former it does not amount to 10 inches; secondly, in the form of the external membranes of the nose, which, though in general alike, differ considerably on a close inspection: thirdly, the *V. Ferrum equinum* has two small incisor teeth in the upper jaw, whereas the *V. minutus* has none. Beside thus clearly establishing the right of this latter to the rank of a species, Mr. M. observed in two females taken at different times, not only two pectoral teats, but also two *abdominal* ones, a character which distinguishes it from all bats hitherto discovered, if indeed this character of pectoral teats, which induced Linnæus to place the bats among the primates, be not entirely founded on a mistake. In the hope of clearing up

this doubt, Mr. M. examined several females of *V. ferrum equinum*, but was unable to discover in them either pectoral or abdominal teats, probably because these organs, except when the animal is bringing up its young, are so contracted as to be invisible, which is well known to be the case with the common mouse.

11. *Description of Two new Species of Didelphis from Van Diemens Land. Communicated by the Right Hon. Sir J. Banks, K. B. Pres. R. S. &c.*

The first of these, didelphis cynocephala is one of the largest animals of the genus being 2 feet 10 inches long, exclusive of the tail. The other, didelphis ursina, is much smaller, not exceeding in length a foot and a half. They are both of them strong and savage animals, and feed on birds and all such quadrupeds as they can overcome: they are easily taken in a trap baited with raw flesh, of which they are remarkably voracious.

12. *Description of a new Species of Dimorpha. By Edward Rudge, Esq. F. R. S. and L. S.*

Aublet has described the dimorpha grandiflora, but the figure which he has given does not correspond with his description, and doubtless was intended to represent his second species. Specimens of the real D. grandiflora from Guiana are in Mr. Rudge's possession, from which this description has been drawn up by Mr. Salisbury, accompanied by an accurate outline figure of the plant.

13. *Some interesting Additions to the Natural History of Falco cyaneus & pygargus; together with Remarks on some other British Birds. By George Montague, Esq. F. L. S.*

Mr. Montague in his ornithological dictionary has stated several reasons for suspecting that the hen-harrier, *falco cyaneus*, and the ringtail *F. pygargus*, are the male and female of the same species. The present valuable paper confirms his former suspicions by bringing decisive evidence of the fact which we cannot relate in a more satisfactory manner than by quoting Mr. M.'s own words.

"To a member of this Society, the Rev. Mr. Vaughan, we are greatly indebted, as the discovery might yet have been protracted to a series of years but for his kind communication and essential aid towards the development of the subject.

"About the latter end of June, in the year 1805, my friend informed me that his servant had found the nest of a Hen Harrier in some furze, which contained three young, and an addle egg; at this time the infant birds were very small, and only covered with white down: it was therefore determined to take them as soon as we deemed them sufficiently large to be brought up by hand: when that period arrived, the servant was directed to shoot one, and if possible both of the old birds, previously to his bearing away what was considered a prize of no small value.

"On the return of the man with the young, he brought with him also the Hen Harrier, which he assured us he had, under concealment in the furze, shot in the act of dropping a thrush into the nest, while the female (as he seemed to consider the other, and which he described to be a brown hawk) was covering the young. He afterwards shot at and wounded the female, but could not obtain it.

"Strong as this person's evidence was in our minds, yet it conveyed no more to the public mind than what had been so repeatedly asserted on similar authority: being, however, in possession of the aerie, the means were in our power of fully determining the point in question; and to enable me to observe and note the changes that might take place in the plumage, I undertook the care of the whole brood.

"At this time the two largest had thrown out many feathers, sufficient to discover the plumage of the Ringtail approaching; the other, by its appearance, must have been hatched much later. In about a month it was evident from size, that there was but one male, so that all my hopes rested upon this single life. As they became full feathered, there was at first no distinction in plumage, but the eyes of

the supposed male were always lighter than in the others, whose irides were so dark as not to be distinguished at a small distance from the pupil. In the dress of the Ringtail the whole continued through the winter, when the one which had been weakly from the first, died; this circumstance induced me to force a premature change in some of the quill and tail feathers of the others, fearing some accident might frustrate my earnest desire of bringing matters to a decisive proof; and about the middle of June I was highly gratified by discovering an appearance of the new feathers in the place of those which had been plucked out, and that clearly evinced the smallest bird to be a Hen Harrier, and the larger to be a Ringtail.

"Thus I had compelled nature to declare her secrets before the appointed time; for in every other respect their plumage was yet similar, excepting about the sides of the face, which were paler in colour in the former, in which also the irides were of a dull yellow, somewhat mottled, whereas in the latter they still continued dark.

"The shyness of these hawks had occasioned their breaking most of their larger feathers, although confined in a place ten feet in length by five in width; and as their regular moulting season was advancing, they were turned into a garden surrounded by a wall, where, after some time, the female died of the cramp in her legs.

"The male had about the 20th of July thrown out many of the new feathers naturally, especially the greater coverts of the wings, and a few gray feathers in different parts of the body. On the 20th of August, the greater part of the quill and tail feathers were grown to their full length, and a gradual increase of gray feathers appeared on most other parts: the eyes also became more orange, but it was not till the middle of October that it had attained that state which made it desirable to retain, as an existing fact of the change; it was then killed, and is now in my museum. In this state the plumage of the Ringtail or female still remains about the neck, the smaller coverts of the wings, the thighs, and part of the belly, intermixed with the male plumage: the top of the head and wreath have also a mixture of the feathers of both sexes: the quills, scapulars, and tail, are completely masculine; in the last of these there are a few small broken bars of cinereous-brown on a white ground, in the three outer feathers, the exterior margins cinereous-gray; the six middle feathers are almost wholly gray, and the markings are very obscure beneath."

The third communication in this paper relates to the Dartford warbler, *Sylvia Dartfordiensis*, which Mr. M. has discovered to breed near Truro in Cornwall: he has observed the manners of this entertaining bird with great attention, and in the present paper offers the results to the public.

14. *An Account of some new Species of Piper, with a few cursory Observations on the Genus. By Mr. J. Vaughan Thompson: communicated by the Right Hon. Lord Seaforth, F. R. S. and L. S.*

The new species here described are two in number, of which one is a native of Trinidad, and the other of St. Vincents.

15. *An Enquiry into the Structure of seeds, and especially into the true Nature of that Part called by Gærtner the vitellus. By J. Edward Smith, M. D. F. R. S. P. L. S.*

It was supposed by Gærtner that the vitellus of seeds was, like the albumen, a reservoir of nourishment for the future plant during the period of its evolution, and not, like the cotyledons, an organ of respiration. Dr. Smith, in consequence of finding that many seeds have an abundant store of albumen, at the same time that they are furnished also with a vitellus; and that no seeds have both vitellus and cotyledons, is of opinion that the hypothesis of Gærtner is not well founded, and that the vitellus is in fact nothing more than a cotyledon or respiratory organ.

16. *Observations on Nauclea Gambir, the Plant producing the Drug called Gutta Gambeer, with Characters of Two other Species. By*

W. Hunter, Esq. Secretary to the Asiatic Society.

The drug called gutta gambeer is prepared in Sumatra, Malacca, and various parts of India: there are two kinds of it, one whitish, which is largely used instead of catechu in the composition of Betel, the favourite masticatory of the East; the other reddish brown, which is exported to China and Batavia, where it is employed in tanning and dying. Gutta gambeer is considered by many persons as nothing but catechu; and from the experiments of Mr. Hunter it appears to contain quite as large a proportion of tannin as this latter substance. It is, however, procured, not from the mimosa, but from the nauclea gambir, the leaves of which are digested in boiling water, and the infusion thus prepared yields, by careful evaporation in an iron pot, the gutta gambeer.

Besides the above mentioned species of nauclea, two others are described in this memoir, namely, the N. acida, and N. sclerophylla.

17. *Observations respecting several British Species of Hieracium. By James Edward Smith, M. D. F. R. S. P. L. S.*

The species treated of in this paper are hieracium dubium, auricula, murorum, sylvaticum and cerinthoides, concerning the distinctive characters of which there has been great dispute among botanists; and the whole subject was at length, by an accumulation of errors, involved in so much confusion, as to require all the knowledge and acuteness of Dr. S. to elicit order out of this chaos. The paper consisting of minute critical details is incapable of satisfactory abridgement, and indeed no English botanist should rest contented with any thing short of a careful study of the entire memoir.

18. *Specific Characters of the decandrous papilionaceous Plants of New Holland. By J. Edward Smith, M. D. F. R. S. P. L. S.*

In the "Annals of Botany," published by Dr. Sims and Mr. Konig, is a memoir by Dr. Smith on the same subject as the present. Dr. Smith has revised his former paper; inserted characters of all the species, and completed it up to the present time, by adding many new species recently brought to this country by Mr. Menzies: so that the paper before us may be considered as a complete history of the decandrous papilionaceous plants of New Holland as far as they are hitherto known.

19. *On the Variegation of Plants. In a Letter to Rich. Ant. Salisbury, Esq. F. R. S. and L. S. By Thomas And. Knight, Esq. F. R. S. and L. S.*

The experiments related in this paper are, that if the blossoms of the White Chasselas or Frontignac vines are impregnated with the farina of the variegated Aleppo vine, the offspring will also be variegated; but that if the farina of a black or purple grape be introduced into the blossom of a white one, the offspring is never found to be variegated.

20. *Characters of Hookeria, a new Genus of Mosses: with Descriptions of Ten Species. By James Edward Smith, M. D. F. R. S. P. L. S.*

In this paper Dr. Smith shews, that the Hypnum lucens of Linnæus belongs to the genus Leskea of Hedwig; and that the Anictangium bulbosum of Hedwig also should be referred to the same genus. He then shows that in their reticular capsules and calyptra, these plants differ from all their other congeners, and agree with six others recently discovered in New Zealand by Mr. Menzies. On which account he has detached the above from Leskea, (Hypnum of Smith) and has erected them into a

separate genus in honour of Mr. W. J. Hooker, F. L. S.

The following is the character of this new genus.

" *Capsula* ovata, reticulato-punctata, e perichætio squamoso, laterali. *Peristomium exterius* dentibus sedecim : *interius* membranaceum, sedecim-dentatum. *Calyptra* celluloso-reticulata, integra."

21. *Description of Notoclea, a new Genus of coleopterous Insects from New Holland. By Thomas Marsham, Esq. Tr. L. S.*

These insects bear a general resemblance to Chrysomela and Coccinella, but possess peculiar characters quite sufficient to constitute a distinct genus, of which the following is the definition.

Antennæ filiformes.

Caput immune, deflexum.

Thorax transversus, dilato-marginatus.

Elytra dilato-marginata, angulo baseos exteriori acuto.

Corpus ovale, valde convexum, subtus planum.

Twenty species are described and figured.

22. *Some Remarks on the Plants now referred to Sophora, with Characters of the Genus Edwardsia. By Rich. Ant. Salisbury, Esq. F. R. S. and L. S.*

The genus Sophora was originally constituted by Linnæus as a temporary repository for those leguminous plants with distinct stamina that were not referable to any of the established genera. Out of this miscellaneous parcel Mr. Salisbury has selected the S. microphylla, and S. tetraptera of the Hortus Kewensis; to which he has added another recently found by Mr. Menzies in the Sandwich Islands, and has erected them into a genus, named after Mr. Sydenham Edwards, of which the following is the character.

" EDWARDSIA.

" Leguminosæ. *Juss. Gen. p.* 345.

" Sect. IV. Corolla papilionacea. Filamenta 10, libera. Pericarpium 1-loculare, 2-valve. *Folia impari pinnata. Stipulæ nullæ.*

" Torus calathiformis, 10-angulus, post lapsum petalorum filamentorumque ex eorum cicatricibus mellifluus. Calyx obliquus, 5-dentatus latere superiore fisso. Petala conniventia, rectiuscula, Carinâ longâ 2-petala. Pericarpium moniliforme, 4-pterum, polyspermum. *Arbores humiles. Folia serâ hyeme decidua, juniora sericea. Flores aurei ; in spicis brevibus, axillaribus, futuri anni jam æstate prodeuntibus. Bracteæ minutæ, persistentes. Genus ab affinibus toro et inflorescentiâ prorsus abludens : pericarpium consimile apud* Puxb. Cent. 3. t. 47. *indicavit acutissimus* Dryander, *sed in istâ stirpe, folia videntur esse stipulata.*"

23. *Characters of Platylobium, Bossiæa, and of a new Genus named Poiretia. By J. Ed. Smith, M. D. F. R. S. P. L. S.*

The plants belonging to these three genera are all natives of New Holland, and arrange themselves under the first section of Diadelphia Decandria *Linn.* The first genus was constructed by Dr. Smith, and the second by M. Ventenat; between which some confusion at first arose, which has induced Dr. S. to reconsider the subject. The result is, that he has established both genera, and added to them a new one Poiretia. For the characters of these, together with the descriptions of all their known species we refer the reader to the original.

24. *Musci Nepalenses ; or Descriptions of several new Mosses from Nepal. By William Jackson Hooker, Esq. F. L. S.*

The species here described were gathered by Dr. Fr. Buchanan, during his journey to Nepal. They are 13 in number, and belong to the already established genera.

25. *Extracts from the Minute-Book of the Society.*

From this we select the following

remarkable and apparently well authenticated physiological fact.

"The following account from Mr. George Milne, F. L. S. respecting the effect of the imagination of a female cat on the fœtus in the womb, was read.

"One afternoon in the month of May last, while myself and family were at tea, a young female cat which, on account of extreme playfulness, had become a great favourite, was lying on the hearth. She was pregnant for the second time, and had arrived, as nearly as I can recollect, at the middle period of gestation. A servant handing the tea-kettle, or doing some office which led her to pass between the fire and the table, trod very heavily on the creature's tail. She screamed most frightfully, and ran out of the room; and from the nature of the noise which she emitted, it was evident that a considerable degree of terror mingled with the sense of injury. But from a circumstance so extremely common no extraordinary resul was expected, and the poor cat's tail was no more thought of until the final period of gestation, when we were surprised with the phænomenon which has given occasion to this communication. She dropped five kittens one of which, exactly resembling herself, was apparently perfect; but the other four had the tail most remarkably distorted. About one third of the length, reckoning from the base, there was a *nodus* equal in size to a very large pea, or about twice as thick as the tail itself; the remaining portion being turned on one side at an angle nearly approaching to a right angle: and what may deserve notice, all of them turned the same way, towards the left side. I was urged to rear one of these as a curiosity; but, conceiving that it might grow up rather a disgusting object, I had the whole destroyed; preserving only the one which appeared to be perfect. That one I kept about a month; when it was seized, as well as the mother, with a disorder which greatly enfeebled it; and to save the parent, I destroyed the offspring. But it was previously discovered that this also had the tail distorted and turned aside at a considerable angle, although free from the knot which distinguished the other four."

ART. X. *A Natural History of Birds, intended chiefly for young Persons. By Mrs.* CHARLOTTE SMITH, 12mo. 2 vols.

The late Mrs. Charlotte Smith possessed the happy art of writing agreeably on any topic; and the present work, though more an affair of compilation than her "Conversations on Natural History," noticed in one of our former volumes, will well repay the time employed in its perusal.

The birds here described are arranged according to the six Linnæan orders of Accipitres, Picæ, Anseres, Grallæ, Gallinæ and Passeres; but neither are the characters of the orders given with correctness, nor is the least mention made of generic or specific distinctions; to the rank of a work of science therefore, the present has not the smallest pretension. It is, in fact, a selection for the most part of those species, natives as well as foreigners, whose history and habits are best known, or have been made the subjects of poetic description or mythological fable. Interspersed are some beautiful fables and other poetical pieces from the pen of Mrs. S. which however we notice only to remark, that the best of them have already been given to the public in the "Conversations on Natural History," and the "Beachy Head" of the same author, in a more correct state than they appear at present. From this circumstance we cannot help suspecting, that the rough copies of these pieces were probably found among Mrs. Smith's papers, and have been inserted in their present places by the editor through ignorance and inadvertency.

As a fair specimen of the work, we insert the following account of the *Woodpecker*.

"The genus Woodpecker, Picus, comprehends some of the most beautiful birds inhabiting our woods. The Green Woodpecker, Picus Viridis, is the commonest, and is called in many countries the Laugher, from it's frequently, and particularly before the welcome showers of spring, making a noise very like laughing. In Sussex it is known by the name of the Yaffil. This bird, larger and longer than a missel thrush, is of an olive green, with a cap of glossy crimson feathers. With it's hard wedge-shaped bill it pierces the bark of trees, especially those of which the wood is soft, or enlarges any hole it finds already made; and when the cavity is sufficiently spacious, builds it's nest within it, usually laying five or six eggs. The food of these birds is insects, which it collects with it's long tongue. To me all the notes of this bird are particularly pleasant from the association of ideas. An avenue of aspen-trees, planted by my grandfather, was one of the walks in which I delighted in my early youth. It was frequented by great numbers of these birds, which built there every year. The pallid colour and tremulous motion of the leaves of the aspen, which from the slenderness of their stalks vibrate and quiver in the lightest air, give to this tree something of the melancholy air which we attach to very different trees, the cypress and the weeping willow; but the Woodpecker seems to feel himself happy among them, as from the softness of the grain he can easily penetrate to make his nest; and amid the decayed wood great numbers of insects are to be found.

"In North America there are fifteen species of Woodpeckers, all extremely beautiful in their plumage. The vast woods of the New World are rich in an infinite variety of birds, many of which have the gayest plumage, and are exquisite in song. The Woodpeckers however make these Sylvan solitudes echo with their loud and singular note.

"Some of these different species of Woodpecker have occasionally been seen in England, but I do not suppose any are very frequently found. With us the only very common one is the Picus Viridis, the Green Woodpecker. The country people often call the Woodpecker the *Laugher*. I doubt whether the name of *Yaffil* is not peculiar to Sussex. Sir Ashton Lever said he had never heard that name given to the Woodpecker, till a Sussex lady called it so in examining his collection.

"There is a story of the metamorphose of this bird: Picus was a king of the Latins; he had the misfortune to appear too amiable in the eyes of Circe, the enchantress, who shamelessly importuned him to return her passion. His attachment to his wife made him repel her advances with horrour, and the revengeful sorceress, by her spells, immediately deprived him of his own form, and gave him that of a Woodpecker.

On the lost youth her magic power she tries;
Aloft he springs, and wonders how he flies:
On painted plumes he seeks the woods, and still
The monarch oak he pierces with his bill.
Thus chang'd, no more o'er Latian land he reigns;
Of Picus nothing but the name remains."

ART. XI. *Observations on the Brumal Retreat of the Swallow. To which is added a copious Index to many Passages relating to this Bird in ancient and modern Authors. By* PHILOCHELIDON. 8vo.

THE compiler of this little pamphlet has brought together with much industry all the authorities on this curious but difficult and perplexed subject. He is himself of opinion, with most modern naturalists, that the greater part of the swallow tribe migrate, but that some pass the winter here in a torpid state. The late Mr. White of Selborne, who observed these amusing birds with greater assiduity for a long course of years than almost any other person, appears to have become more and more sceptical with regard to their supposed migration; and certainly the question is very far from being, as yet, satisfactorily decided.

ART. XII. *Zoological Anecdotes, or authentic and interesting Facts relative to the Lives, Manners and Economy of the brute Creation,* 12mo. 2 vols.

ART. XIII. *Ornithologia Curiosa, or the Wonders of the feathered Creation, being a Collection of Anecdotes illustrative of the surprizing Instinct, Sagacity, &c. of Birds. Selected by* JOSEPH TAYLOR. 12mo.

THE former of these is a very paltry publication, filled with staring stories from French and German romancers. The latter is selected with more care, but is rather surprizing and amusing than useful or instructive.

CHAPTER XVI.

SCIENCE AND EXPERIMENTAL PHILOSOPHY.

ART. I. *The British Encyclopedia or Dictionary of Arts and Sciences; comprising an accurate and popular View of the present improved State of Human Knowledge. By* WILLIAM NICHOLSON, *Author and Proprietor of the Philosophical Journal, &c. Illustrated with more than* 150 *elegant Engravings, by Messrs. Lowry and Scott, in Six Volumes, Octavo.*

DICTIONARIES of arts and sciences have, during the last century, appeared in almost all shapes and sizes. The plan upon which they have been conducted has been no less different than the external form of the volumes. Chambers devoted his "Cyclopedia," published first in two volumes folio, in the year 1728, to the sciences properly so called, excluding from his plan all articles in biography, geography, and general literature. This valuable treasury of knowledge met with a most favourable reception, and was twice reprinted during the editor's life, or within a space of less than eleven years. After his death a supplement, of two additional volumes, was compiled chiefly by Dr. Hill; but it was reserved for the learned and truly industrious Dr. Abraham Rees, to incorporate the four volumes under one alphabet, and to introduce under the different heads every improvement of modern times. So ably was this task executed, and so completely did it answer the expectations of the public, that the editor was again called on to prepare another edition of the same work. The success of his former labours raised up a whole herd of dictionary makers, whose works, though of so modern a date, have with the names of their respective editors been long forgotten. An exception however must be made with respect to one on a larger scale even than the "Cyclopedia:" this, which was published at Edinburgh, presented some features not to be recognized in the other: it professed to be a complete library in itself, treating of every subject, and discussing every topic that could invite the researches of an inquisitive mind. This plan secured the patronage of general readers as well as that of persons who are more immediately attached to scientific pursuits, and the proprietors of Chambers's Dictionary now resolved to extend, in a new edition which had been long demanded, their work from four huge folios to twenty or thirty handsome quartos, in order that in the "new Cyclopedia" might be included all those various heads of general literature which had been carefully avoided in former impressions. It may not be improper to add that there is still a very striking difference in the conduct of these voluminous works. The Edinburgh Dictionary treats of subjects in the mass and in separate treatises, and out of these the interest can be but trifling: that publishing at London by the Rev. Dr. Rees, combines in a considerable degree the advantages of the trea-

tise plan with that of an alphabetical dictionary: the former supposes a man to be possessed of no other books, and that a student in any branch of science will prefer a compiled account from which he is to draw his information, to that of having recourse to original authors: the latter is, what every dictionary should be, calculated for a book of reference, detailing the history and leading outlines of every science under the general heads, and referring to other articles for particular information in the several branches.

We have thought it right to shew the rise and progress of the large and respectable Cyclopedias, as introductory to the observations which we shall have to make on one of the minor class, in order that our readers may be put in possession of facts sufficient to enable them to judge, how far the work before us will correspond to their wants, and in what cases it may be thought to have been superseded by those or either of those already alluded to. It may not be improper to observe, that about the year 1760, when the folio dictionary of Chambers was in deservedly high estimation, a smaller one, in four volumes octavo, said to have been drawn up by a learned prelate of the church, was favourably received, and we remember till within the last 20 years to have frequently seen the large one and the smaller in very many respectable libraries: the latter being well executed for the time in which it was compiled, would serve all common purposes, and when deeper investigation required farther research, the student would naturally apply to the more ample source. The sight of the work before us led us back to the recollection of old times; and we cannot help inferring that the Cyclopedias of Rees and Nicholson are to the present age what Chambers and Owen were to those who flourished half a century ago. With the merits of the "New Cyclopedia" we have now no concern, our business is to investigate the worth, and to point out the defects of the "British Encyclopedia," which has at least the merit of being portable, and of containing in a moderate compass a vast quantity of matter; whether that matter be selected with judgment, and arranged with order and method; whether these six volumes comprize, as the editor professes, an accurate and popular view of the present state of human knowledge;" whether pains have been taken to bring down the discoveries of science to the date which this dictionary bears in its title, and whether the several articles can be deemed worthy of the gentlemen to whom they are ascribed in the preface, our readers shall decide for themselves by means of an analysis of the plan of the work, and of such extracts as the limits of our own review will allow.

The editor, Mr. William Nicholson, stands high in the philosophical world; to him we are told are to be ascribed more than 200 articles in science, besides the biographical part, and the general superintendance of the whole work, and he mentions the names of fifteen or twenty gentlemen of high literary and scientific reputation by whom he has been aided in the execution of the volumes.

It cannot be expected that we should read the whole of a dictionary, we do however profess to have so far made ourselves masters of the British Encyclopedia, as to be able to give, we trust, a tolerably correct report of its various contents.

The principal feature of this work is, that it excludes general literature, geography, and biography, excepting those articles

which tend to illustrate science by pointing out the persons to whom it is indebted for valuable discoveries, for extending its boundaries and facilitating its progress. We have ever thought, that in works of this sort a line should be drawn which might prevent the intrusion of insignificant names on the one hand, and which on the other should admit of a just and liberal display of the well earned glory of the benefactors of mankind. In a dictionary devoted to science this middle path admits only of the lives of philosophers, and it would be as absurd to forget the names of a Franklin and a Newton, where the discoveries of electricity and the improvements in geometry and astronomy are treated of, as it would be to introduce names which are scarcely ever mentioned in history. This Encyclopedia moreover, wisely, in our opinion, rejects the idea of filling its pages with the definitions of common words, or of words that are now obsolete, and which rarely occur to a general reader.

In the volumes before us the main or leading articles usually contain a sort of system which is intended to serve as a popular introduction for those who have not already studied the several sciences, or they are calculated to refresh the minds of others with facts which were once familiar to them, but which they may have forgotten.

We will take ANATOMY as an example; the writer begins with the history of the science, shews by whom it was first studied, and who have been its principal improvers: he then discusses its utility, as furnishing incontestible proofs of infinite power, wisdom, and goodness in the Creator, and as the best foundation for the practice of every branch of medicine: hence he proceeds to give a general and popular account of the composition of the human body, and then comparing it with works of human invention, he says,

"If we understand and consider the whole animal machine in this light, and compare it with any machine, in which human art has done its utmost, suppose the best constructed ship that ever was built, we shall be convinced, beyond the possibility of doubt, that there is intelligence and power far surpassing what humanity can boast of.

"In making such a comparison, there is a peculiarity and superiority in the natural machine, which cannot escape observation. It is this; in machines of human contrivance or art there is no internal power, no principle in the machine itself, by which it can alter or accommodate itself to any injury, which it may suffer, or make up any injury which is reparable. But in the natural machine, the animal body, this is most wonderfully provided for by internal powers in the machine itself, many of which are not more certain or obvious in their effects, than they are above all human comprehension as to the manner and means of their operation. Thus, a wound heals up itself; a broken bone is made firm again by callus; a dead part is separated and thrown off; noxious juices are driven out by some of the emunctories; a redundancy is removed by some spontaneous bleeding; a bleeding naturally stops of itself; and a great loss of blood, from any cause, is in some measure compensated by a contracting power in the vascular system, which accommodates the capacity of the vessels to the quantity contained. The stomach gives information when the supplies have been expended, represents with great exactness the quantity and quality of what is wanted in the present state of the machine, and in proportion as she meets with neglect, rises in her demand, urges her petition in a louder voice, and with more forcible arguments. For its protection, an animal body resists heat and cold in a very wonderful manner, and preserves an equal temperature in a burning and in a freezing atmosphere.

"There is a farther excellence or superiority in the natural machine, if possible, still more astonishing, more beyond all human comprehension, than

what we have been speaking of. Besides those internal powers of self-preservation in each individual, when two of them co-operate, or act in concert, they are endued with powers of making other animals or machines like themselves, which again are possessed of the same powers of producing others, and so of multiplying the species without end. These are powers which mock all human invention or imitation, they are characteristics of the Divine Architect."

The author then goes on to shew that the human body is a compound of solids and fluids, distinguishing the different fluids and solids of which it is composed, and either in this article or in those of comparative anatomy and physiology, which are in some measure dependent upon it, points out their uses and properties. The article is illustrated with six plates which render it well adapted to the general reader, and no mean introduction to the student in anatomy. In connection with this subject we pass on to the treatise on "comparative anatomy," which includes a view of the corporeal organization of all classes of the animal kingdom. By the knowledge of this branch of science we obtain the only sure basis of a natural classification of the animal kingdom, besides which it opens to the mind a great source of interest and satisfaction in exhibiting such numerous and undeniable proofs of the exertion of contrivance and design in the animal structure: in displaying those modifications of particular parts and organs, by which they are adapted to the peculiar circumstances of the animal, and become subservient to its wants, its necessities, or its enjoyments. We cannot better point out the manner in which this is executed, than by transcribing the part which treats of the eye.

"A sensibility to the impressions of light is common to all those animals, which in a natural state are exposed to this element: it appears at least very evidently to exist in some of the most simple zoophytes, as the armed polypes (hydra): but the power of perceiving the images of external objects is confined to those who are provided with eyes for their reception. Nature has bestowed on some species even of red-blooded animals, a kind of rudiment of eyes, which have not the power of perceiving light: as if in compliance with some general model for the bodily structure of such animals. This circumstance at least has been asserted of the blind rat (marmota typhlus) among mammalia; and of the myxine glutinosa among fishes.

"The conjunctiva covering the front of the eye-ball, in the former animal is covered with hair, so that the eye, which is exceedingly small, seems to be completely useless.

"Large animals have small eye-balls in proportion to their size: this is very remarkably the case with the whales. Those which are much under ground have the globe also very small; as the mole and shrew: in the former of these instances its existence has been altogether denied; and it is not in fact larger than a pin's head.

"The eyes of man and the simiæ are directed forwards: in the latter animals indeed they are placed nearer to each other than in the human subject. The lemur tarsins has them more closely approximated than any other animal. All other mammalia have these organs separated by a considerable interval, and directed laterally. The same circumstance obtains in birds, with the exception of the owl, who looks straight forwards. They are placed laterally in all reptiles. Their situation varies much in fishes: they look upwards in the uranoscopus: they are both on the same side of the body in the pleuronectes; but in general their direction is lateral.

"The form of the globe varies according to the medium, in which the organ is to be exerted. In man and the mammalia, it deviates very little from the spherical figure. In fishes it is flattened on its anterior part; in birds it is remarkably convex in front, the cornea being sometimes absolutely hemispherical. The convexity of the crystalline

is in an inverse ratio to that of the cornea. Thus in fishes it is nearly spherical, and projects through the iris, so as to leave little or no room for aqueous humour: the cetacea, and those quadrupeds and birds which are much under water, have this part of the same form. The aqueous humour being of the same density with the medium in which these animals are placed, would have no power of refracting rays of light, which come through that medium: its place is supplied by an increased sphericity of the lens. In birds these circumstances are reversed: they inhabit generally a somewhat elevated region of the atmosphere, and the rays which pass through this thin medium, are refracted by the aqueous humour which exists in great abundance. Man, and the mammalia, which live on the surface of the earth, hold a middle place between these two extremes.

"The inner surface of the choroid coat, which in man is black throughout, is coloured very beautifully on the temporal side of the eye in most quadrupeds, and this part is called the tapetum.

"The pigmentum nigrum is entirely deficient in the eye of the white rabbit, white ferret, &c. as well as in the variety of the human race called the albino.

"The quadrumana alone possess the foramen centrale of the retina, besides man.

"Most mammalia possess a membrana nictitans, or third eyelid, behind which the eyeball can be drawn, when offended by any extraneous matter.

"Birds are distinguished by having a bony ring, composed of numerous flat and overlapping thin plates, in the substance of the sclerotica, at its anterior part.

"Another great peculiarity consists in the marsupium or pecten, which appears as a large folded process of the choroid, coming through the retina at the back of the eye, and running in the substance of the vitreous humour towards the crystalline lens, which it does not quite reach.

"The third eyelid, or membrana nictitans of birds, is a thin semi-transparent fold of the conjunctiva; which, in the state of rest, lies in the inner corner of the eye, with its loose edge nearly vertical, but can be drawn out so as to cover the whole front of the globe. By this, according to Cuvier, the eagle is enabled to look at the sun.

"It is capable of being expanded over the globe of the eye by the combined action of two very singular muscles, which are attached towards the back of the sclerotica. One of these, which is called from its shape the quadratus, arises from the upper and back part of the sclerotica; its fibres descend in a parallel course towards the optic nerve, and terminate in a semicircular margin, formed by a tendon of a very singular construction; for it has no insertion, but constitutes a cylindrical canal. The second muscle, which is called the pyramidalis, arises from the lower and back part of the sclerotica towards the nose. It gives rise to a long tendinous chord, which runs through the canal of the quadratus, as in a pulley. Having thus arrived at the exterior part of the eyeball, it runs in a cellular sheath of the sclerotica along the under part of the eye, to the lower portion of the loose edge of the membrana nictitans, in which it is inserted.

"By the united action of these two muscles, the third eyelid will be drawn towards the outer angle of the eye, so as to cover the front of the globe; and its own elasticity will restore it to its former situation.

"Two kinds of eyes, very dissimilar in their structure, are found in insects: one sort is small and simple, (stemmata); the others, which are large, seem to consist of an aggregation of smaller eyes; for their general convexity is divided into an immense number of small hexagonal convex surfaces, which may be considered as so many distinct corneæ. The first kind is found in different numbers in most of the aptera, as also in the larvæ of many winged insects. When these undergo the last or complete metamorphosis, and receive their wings, they gain at the same time the large compound eyes. Several genera of winged insects and aptera (as the larger species of monoculi), have stemmata besides their compound eyes.

"The internal structure has hitherto been investigated only in the large polyedrous eyes. The back of the cornea (which is the part divided in front into the hexagonal surfaces, called in French,

facettes) is covered with a dark pigment: behind this are numerous white bodies, of an hexagonal prismatic shape, and equal in number to that of the facettes of the cornea. A second coloured membrane covers these, and appears to receive the expansion of the optic nerve."

The writer of this article could no doubt have given other instances in which the wisdom of the Creator is made manifest, but bounded within certain limits he was obliged to select instead of amplify, or we might have expected some striking facts in which animals, the horse for instance, is amply compensated for the want of hands, in removing offensive matter from the eye, and for the want of power in resisting the blows of his more brutal master, which, when dealt with an undiscriminatory and savage hand over the eye, he is enabled to guard against by withdrawing the organ more into the socket. We might, if we fastidiously sought after defects, point out the omission of other striking facts which tend to display the wisdom and goodness of the Almighty, but where there is so much to admire, and so much to applaud, we would not appear captious by unnecessarily cavilling at things of minor consequence. The next subject in order is physiology, which is the science that treats of the powers that actuate the component parts of living bodies, and of the functions which those bodies execute. It presupposes, says the writer, a knowledge of the structure of the body, which is the object of anatomy; the latter may be called the science of organization, while physiology is the science of life. The method of treating this subject is by a classification of the functions, into those which contribute to the preservation of the individual; and into those which contribute to the preservation of the species: these classes are divided into different orders, each of which include several genera: hence we have interesting accounts of the processes and uses of "digestion;" "absorption;" "circulation;" "respiration;" "secretion;" "nutrition;" "conception;" "generation," &c. which lead to others respecting the growth of the body; the state of manhood; the decline of the body; and finally to the humiliating considerations of death and putrefaction. Here let the writer speak for himself in his account of advanced and declining age.

"The body now diminishes, and loses the power it had acquired; the decrease following the same progression as the growth, and occupying about the same space of time, when no accident hastens the approach of death. The whole volume of the body diminishes, the skin wrinkles, particularly in the forehead and face; the hair turns grey, and organic action becomes languid.

"The decay of the body is evidenced by an increasing dulness both of the external and internal senses, necessity of longer sleep, and general torpor of all the functions. The hair grows white, and falls off, the teeth drop from their sockets, the cartilages ossify, all the organs become hard, and the fibres more dry and contracted. The head is no longer supported by the neck, nor can the legs sustain the trunk; nay, the bones themselves, the foundations of the machine, partake of the general decay. On these phenomena we may observe, that the animal or exterior life ceases first: the senses fail in succession, and then the functions of the brain cease. The cessation of the locomotive and vocal powers follows as a necessary consequence. Here, then, the old man is dead to all surrounding objects, but his organic life still subsists; so that this state is analogous to that of uterine existence, where the life is nearly of the vegetable kind. Thus, the body gradually dies, life is extinguished by successive shades, and death is only the last term in this succession of degrees. We arrive now at the conclusion of physiology; *death without disease*, which is the

object of all medicine, and the causes of which are necessary and inevitable. It is no more possible for us to avert the fatal term, than to change the laws of nature.

"The phenomena of death consist in a coldness of the extremities, gradually mounting to the trunk; dimness of the eye; feeble, slow, and irregular pulse; respiration performed at longer intervals, and terminated at last by a strong expiration. In experiments on animals, a struggle is observed about the heart, and the right ventricle and auricle are found to survive the opposite cavities for a short time. That death has taken place is shown by coldness of the body, combined with rigidity; flaccidity of the cornea, relaxed state of the anus, lividity of the back, and a certain cadaverous odour. When all these circumstances are combined, there will scarcely be any opportunity for remarking the uncertainty of the signs of death.

"Although the weakness of the thread of life in its early stages, the intemperance of manhood, the power of disease and of accident, exert such destructive effects on the human race, that out of one thousand children born into the world, not more than seventy-eight die as we have now described, without disease; yet on comparing the longevity of man with that of other mammalia, under nearly similar circumstances, we shall be immediately convinced, that, of all the querulous declamations concerning the wretchedness of human life, none is more unjust than the complaint of its shortness."

We might now refer to the article MAN, which would illustrate those that we have touched on, or that on surgery, which owes all its improvement to a skill in anatomy. Proceeding in the same order we might give our readers an account of the treatment and diseases of children, under the article infancy, in which the infirmities and consequent mortality of early life are noticed, and the proper means to correct the evil are pointed out and recommended; and thence turn back to the article dietetics, in which are several valuable observations respecting food; by an attention to these, diseases may often be avoided, and health, in a state of debility, regained. This branch of science is generally classed under the materia medica, of which it unquestionably makes an important branch, and to which we should have looked for the information given in this place, had not the alphabetical arrangement precluded the disappointment. We may here observe that the articles materia medica, medicine and pharmacy, seem much too long, and disproportionate to the other articles, and to the size of the book itself.

Having laid before our readers the method adopted by the editors of the British Encyclopedia with regard to what relates to the study and practice of medical science, we shall proceed to BOTANY. The leading article may be considered as an introduction to the Linnæan system, in conjunction with that of Jussieu's, which have frequently, though without reason, been held up as rivals. They are in truth allies and mutual supports, for according to the opinion of the president of the Linnæan society, "neither the system of Linnæus, nor that of Jussieu could stand alone: the artificial system cannot be made to conform to all the varieties and irregularities of plants; and the natural system is likewise incomplete for want of an uniformly perfect knowledge in its contrivance of all the plants in the world, and of their mutual dependencies on each other, as well as of the best possible manner of defining and characterizing the classes and orders, in which human contrivance is obliged to dispose them." On these accounts the writer before us has judged it proper to give an outline of both systems, that the student may understand their principles, and comprehend

their several advantages. With this as a foundation he may proceed to the study of the science by referring to the several classes, orders and genera, in their alphabetical arrangement; and under each genus is given an account of the number of species that have been ascertained, and often brief descriptions of the peculiarities and the most remarkable circumstances belonging to them. That our readers may see how this subject is treated in Mr. Nicholson's Encyclopedia we shall extract a few observations on the system of Linnæus and Jussieu.

"The Linnæan system is founded on the number, situation, and proportion of the essential organs of impregnation termed stamens and pistils, whose uses and structure we have sufficiently explained. The classes, which are 24, principally owe their distinctions to the stamens; the orders, or subdivisions of the classes, are generally marked by the number of the pistils, or by some other circumstances equally intelligible. The names of both are of Greek derivation, and allude to the functions of the respective organs."

"At the end of this system, viz. Jussieu's, is a large assemblage of genera, under the denomination of *Plantæ incertæ sedis*, as not capable of being referred to any of the foregoing orders. Some of them, perhaps, when better known, may be removed into the body of the system, but many must always remain in doubt. Nor is this to be esteemed as a fault peculiar to the system of Jussieu. It must be the case with all natural systems, unless it were possible for their contrivers to have all the genera of plants from every corner of the earth before them at one view.

"As long as any remain to be discovered, or any that are discovered are imperfectly known, every such system must be defective. Besides, it appears that plants are connected, not in one regular series, but, as it were, in a circle, touching or approaching each other by so many different points, that no human sagacity can detect which points of connection are most important, so as to obtain an infallible clue through so vast a labyrinth.

"A natural system of botanical arrangement being therefore probably unattainable in perfection, we are obliged to be content, for daily use, with an artificial one. When we meet with an unknown plant, we count its stamens and styles, or observe any other circumstance attending those organs, on which the characters of the Linnæan classes are founded. Having easily determined the class of our plant, we in like manner ascertain its order. We proceed to compare the parts of its flower and fruit with the characters of every genus in that order, till we find one that agrees with them. Having fixed the genus, we in like manner read over the characters of the species, in case the genus consists of more than one, till we are satisfied we have met with the right. Thus we learn the generic and specific name of our plant, and are enabled to find any thing recorded concerning it.

"Such is the mode of applying the Linnæan system to use, and in ordinary cases no difficulties attend it. But it may happen that we have found a plant whose number of stamens is variable in itself, or perhaps different from their usual number in the natural genus to which it belongs; for all genera ought to be natural, and no species must be divided from its brethren on account of characters which only respect the artificial classes and orders. In this case Linnæus has provided us a remedy, by enumerating at the head of each class all such anomalous species, as far as he could recollect or determine them; so that if our plant does not agree with any of the regular genera of the class, we may seek it among these irregular species. If, after all our attempts, the plant under consideration still proves refractory, the system of Jussieu comes to our aid. Not that we can hope, even though adepts in the science, to determine a plant by the same mode in this author; beginning with the cotyledons, which, in many cases, we shall find it impossible to judge of, and which, when found, will often lead us astray in the more abstruse orders of Jussieu.

"The true way to use this system

is to consider what known genus or family our plant most approaches in its habit and leading characters. By turning to such, through the help of the index, and reading the characters of the corresponding order, we shall be able to judge how far we are right, and shall, at any rate, grow familiar with natural orders and affinities. When we have determined the genus of our plant in Jussieu, as he has not treated of species, we must still recur to Linnæus for that part of the subject, as well as for synonyms of other authors, and references to figures or descriptions.

"By such a manner of associating these two great authors, we render them truly serviceable to each other, and to the science; whereas, by placing them in opposition, we only make stumbling-blocks of all their defects: for there must be defects in all attempts of the human intellect to keep pace with the infinite wisdom and variety displayed in the works of God."

The articles gardening and agriculture, which are allied to botany, are entirely practical, and will, perhaps, on trial, be found useful to those who refer to books for instruction in the manual operations of life.

The sciences of chemistry, and mineralogy, are treated in a similar manner, the leading articles are general, and by way of introduction, and under the alphabetical arrangement will in most cases be found ample descriptions of particular substances, their composition and analysis: thus if we take *silver* as an example, we learn how many species there are: and in how many different states it is found: in what places and under what forms it is usually discovered, and how the ores are analized. We then come to a description of its various properties; by what means it is changed to an oxide, and with what substances it combines. In the same way all other substances are treated, and where they are compounds and the component parts are known, they are given with their proportions as they have been ascertained by actual experiment; as an instance we give the "Chrysoberyl," all the circumstances of which, with regard to colour, form, specific gravity, &c. are noted: we are then told where it is found, for what and by whom it is used, and that by analysis it consists of certain proportions, which are named, of alumina; seleca; lime and oxide of iron.

The various articles of natural philosophy are treated under their respective heads, as mechanics, hydrostatics; pneumatics; magnetism, &c. &c. the definitions of the more leading terms that require illustration as well as explanation, as "inertia," "centre of gravity," &c. are likewise given in the alphabetical arrangement.

The department of natural history occupies a fair proportion of this Encyclopedia: the leading article is very brief, and references are given to the classes and orders; and from each order other references are given to the several genera of which it consists: and under each genus are found the generic character and as many interesting facts relating to the several species as could be brought into a moderate compass. We shall explain the system by an example: under the word "mammalia," we have a description of this first class of animals, and are referred to the seven orders, belluæ, brutæ, cetæ, feræ, glires, pecora and primates: by looking to these terms we find the character of each order, and the number of genera comprised in it; the belluæ, for instance, are described by the form of their teeth and feet; by their motion and their manner of living; and the four genera are equus, hippopotamus, sus and tapir: by referring next to these terms we learn the number of species in each genus, and generally meet with a description of the most in-

teresting of them; thus there are six species of the equus, besides varieties. The same plan is pursued through all the six classes of the Linnæan system, which the editors seem generally to have preferred, though under the article comparative anatomy we have a pretty full analysis of Blumenbach's system which is in considerable repute on the continent. We have seen in one or two instances the omission of the genera, of which we should, with reason, have complained, but were silenced by an apology, and supply of the defect, under the orders to which they belonged.

The several branches of mathematical science, mixed as well as pure, are given in separate treatises, which are brief, but, perhaps, sufficiently extensive as introductions to arithmetic, algebra, practical geometry, fluxions, &c.: the articles in political arithmetic are written by an able hand, and by the examples which are attached to most of them, will no doubt be found of great utility in the practical concerns of commercial men. Whatever relates to reversions, annuities, exchange, and the public funds, will be found explained in a brief but very perspicuous manner.

Mental and moral philosophy are treated in separate and excellent articles, though the former will by many readers be thought much too long, and by those who are not in the habit of metaphysical reasoning much too abstruse; they will however be amply repaid for the labour of perusal by such remarks as the following, for the insertion of which we shall make no apology; speaking of the disinterestedness of children the writer observes,

"Few children early attain such command over themselves as voluntarily to give up a present source of pleasure for a future one; and where it is done, it is rather in compliance with the wishes and injunctions of their friends, than from any comprehensive conception of the future good. It is an excellent thing to obtain the sacrifice by means of any worthy feeling; all we wish to observe is, that children do not feel the value of future pleasures, and therefore easily yield to that which is most powerful at the time. Hence therefore they appear disinterested because they cannot calculate the value of the good which they relinquish; and do in reality prefer the greatest present pleasure, or rather they are in reality actuated by the greatest present pleasure. — We do however cheerfully admit that children very often are disinterested; for instance, will obey their parents, will tell the truth, will endeavour to increase the comforts of others, without any reference direct or indirect to any personal gratification; and we admit too that these same children too frequently as they grow up become more selfish, and sometimes the constitutional readiness with which they have in some instances become disinterested, will be the cause of their becoming selfish, and that to a degree which those of less promise never experience. All this may be easily explained, but we must confine ourselves to the fact, that children in a very early period shew great marks of disinterestedness. Now this may easily occur, especially where there has been proper culture on the part of the parent. Where the approbation of the parent has been made the greatest good, by being uniformly given to that which will promote the real happiness of the child; and where, consequently, prompt and cheerful obedience has been early and steadily cultivated, a tendency to obedience will soon become so habitual as to leave scarcely a wish to deviate even in cases where obedience requires real sacrifices, and in general to prompt to propriety of conduct, without any reference even to the increase of parental affection, or to the occurring of parental approbation. Obedience is then disinterested: and the affection on which it is founded—the desire of doing whatever a parent directs, is become ultimate. Where this is confirmed by other worthy feelings, the highest effects may be reasonably expected in the moral character; and the foundation will have been laid for that regard to the will of God which is the beginning and the end of wisdom.—But we need not for this resort to any opinion of innate disinterestedness. Let

us observe how it arose from firm but temperate decision on the part of the parents, from an enlightened wish on their part to promote the happiness of their child, by making its present pleasure subordinate to its happiness on the whole, from checking their own irregularities of disposition, so as to raise no suspicion in its mind that their own pleasure was their object, and by aiming to connect, by all the rational means in their power, pleasurable feelings with obedience, painful feelings with disobedience. We suppose there never was yet an instance, where all this was done, and done sufficiently early, where the effect did not follow. And the habit of disinterested obedience may be formed much easier in the earliest period of life than in those further advanced. There are then no opposing habits which must be checked before obedience can be secured: little pains are quickly forgotten though their effects remain; future pleasures are thought of but little, and the value of their sacrifice not falsely estimated; above all, the constant connection is formed between good and obedience, by various methods of obedience, and between unpleasant feeling and disobedience.— The desire of obeying parental directions is the feeling which we have been considering; but precisely the same observations may be made with respect to the wish to increase parental happiness, and remove parental pains: and where parental influence has acquired such power we need not go a step further to ascertain the cause of a disinterested love of truth and other virtues. — We do not think that a child who has been thoroughly disciplined, so as to have formed the confirmed habit of prompt affectionate obedience, and who has had this feeling transferred to his heavenly parent, by the wise instructions of his earthly parents, will ever wander far and long from the road of duty; but in other cases, where the habit is less confirmed, or not rightly directed, it often falls before the influence of erroneous views as to the efficacy of the means of private happiness before the constant influence of example, before the influence of disappointment, &c. but these effects our limits will not allow us to explain; we merely wished to show how disinterestedness might spring up very early in the mind. —These things, so far from giving any countenance to the theory that the human mind is originally disinterested, confirms the theory that disinterestedness is the growth of custom; and point to various important practical conclusions, which parents will do well to lay to heart, to make the regulating principles of their conduct."

A short extract from the article moral philosophy, which we are told was written by the same author, will shew in what way the discussion is managed.

"Though we might be apt to think, that he has the best chance for happiness who has no other end of his deliberate actions but his own good, yet a little consideration will satisfy us of the contrary. A concern for our own good is not a principle that of itself gives any enjoyment; on the contrary, it is apt to fill the mind with fear, and care, and anxiety. And these concomitants of this principle often give pain and uneasiness, which counterbalance the good they have in view. We may compare, in point of present happiness, two imaginary characters, the first, of the man who has no other ultimate end of his deliberate actions than his own good, and who has no regard to religion and duty but as means to that end: the second, of the man who is not indifferent with regard to his own good, but has another ultimate end, (perfectly consistent with it) a disinterested love of goodness for its own sake, or a regard to duty as an end. Comparing these two characters in point of happiness, that we may give all possible advantage to the selfish principle, we shall suppose the man who is actuated solely by it, to be so far enlightened as to see it his interest to live soberly, righteously, and piously in the world, and that he follows the same course of conduct from the motive of his own good only, which the other does, in a great measure, or in some measure, from a sense of duty. The one labours for hire, without any love to the work; the other loves the work, and thinks it the most noble and the most honourable he can be employed in. In the first it is mortification and self-denial to which he submits only through necessity; to the other it is victory and triumph in the most honourable warfare —It ought further to be considered, that though wise men have concluded that virtue is the only road to

happiness, and the commands of a benevolent Creator necessarily lead us to consider it as such; yet he who follows it only as a means to an end, and who obeys God only for the sake of the rewards he has attached to obedience, would, in all probability, be continually wandering from the direct path, and seeking for happiness where it was not to be found.—The road to duty is so plain, that the man who seeks it with an upright heart cannot greatly wander from it; but the road to happiness, (except where that confidence in the Supreme Being is formed, which supposes the pious affections to have become disinterested) would be found dark and intricate, full of thorns and dangers, and therefore not to be trodden without fear, and care, and perplexity.—The happy man, therefore, is not he whose happiness is his only care; but he who with perfect resignation leaves the care of his happiness to his Maker, while he pursues with ardour the road of his duty. This gives an elevation to his mind which is real happiness; instead of care, and fear, and anxiety, and disappointment, it brings peace and joy. It gives a relish to every good we enjoy; it smoothes the brow of distress, calms the perturbed mind, and makes the pillow of suffering and of death the rest of happiness."

The law articles are given under the various heads as they occur in the alphabet: they are drawn up with judgment, and modern cases are perpetually referred to as authorities for the doctrines advanced. If our limits would allow of it we should be glad to transcribe the article liberty which contains much valuable legal matter with references to a variety of other articles in which all are more or less interested. We feel we have already exceeded the bounds allowed to a work, which, notwithstanding its merits, will be regarded, in general, as a compilation. It is, however, a compilation of no ordinary kind, and its execution is highly creditable to all the gentlemen concerned. Nevertheless it is not without its defects; we have, notwithstanding the corrections and additions in the last sheet seen references to articles that are not to be met with; we have seen others defective, owing, perhaps, to the wrong spelling of a word as in the instance of guiac, which is put for guaiacum, and a similar error somewhere appears by the omission of a letter in the word caoutchouc. These it may be said are but trifling mistakes, they are so, but they ought to be attended to in future editions of a work, which promises, with some corrections, to rank among the standard books in our language. We could indeed enumerate a vast number of separate articles of great value, among these is a history of the Bank of England; an account of the docks; a neat article on the long contested doctrine of necessity; another containing much information on silk; a very neat system of chronology, besides many minor articles on the bissextile, calendar, &c.: nor can we wholly omit those belonging to commerce and the manual trades, as the distillery, brewing, hat-making, cutlery, &c. The articles tactics and sporting will be read with interest by those who pursue, for fame or for pleasure, either their fellow creatures in war, or the beasts of the field, or the birds of the air, by way of pastime.

We wish to notice another circumstance which is perhaps peculiar to the British Encyclopedia, neither in the plates nor in the letter press is there any thing to offend against delicacy. In the large works of this kind every thing must occur, but these are chiefly resorted to by scientific persons: in a work intended for general purposes, and which will be the companion of all ages and of both sexes, there demands that kind of caution which we are pleased to find the editors have used in compiling the work before us.

ART. II. *A Course of Lectures on Natural Philosophy, and the Mechanical Arts. By* THOMAS YOUNG, *M. D. &c.* 2 vols. 4to.

AT an early stage of the royal institution we were one morning introduced into the lecture room, where every thing had been prepared for that day's entertainment, and company was expected in a short time to assemble to hear the scientific author of the volumes before us. A diagram in one place caught our attention: it was a circle with the sagitta and chord intended to explain the nature of the centripetal forces in circles, as it is given in the second section of the Principia. We could not but applaud the capacities and the zeal of the audience, and at the same time admired the assiduity of the lecturer, who could so soon introduce a subject, to which, in our academical studies, we had been led after no little arduous labour. We had waded through Euclid and Algebra before we were permitted to enter the great volume, and even then it was thought right to explain to us many of the easier parts of natural philosophy before we were thought capable of understanding the fundamental doctrine of the great master. How happy, we said to ourselves, are the young philosophers in London. Instead of the solitary hours of a college room, and the dry lectures of a tutor, a spacious theatre is open to them, and in the midst of the loves and the graces they drink deep of the Pierian stream, at one moment discussing the squares of the distances and the cubes of the periodical times, at the next investigating the radius of curvature of a lady's eyebrow. Cruel fate severed us from this theatre of delight, and science; we were obliged to go on the beaten road without any of these allurements in our path, but the scientific world is at last gratified by the publication of the very lectures which excited so much our admiration, and we may judge of the great progress that is likely to be made in science, by the new mode of destroying every obstacle in our way, and rapidly carrying us through all the discoveries of ancient and modern times.

The work is contained in two very thick volumes in quarto, and it is needless to attempt to give a detail of their contents: suffice it that every subject in the mathematics or natural philosophy comes in one way or the other. Not every part has been improved by the lecturer. Several improvements are mentioned in the preface; such as in the theory of waves, the circulation of the blood, the propagation of sound, the vibrations of musical chords, the curvature of images formed by lenses and mirrors, the phenomena of Halos and Parhelia, the theory of the tides, of the cohesion and capillary action of liquids. These are improvements of the higher kind, which however have been no obstruction to a due degree of attention to lesser objects, on which the writer shall speak for himself.

"Besides these improvements, if I may be allowed to give them that name, there are others, perhaps of less importance, which may still be interesting to those who are particularly engaged in those departments of science, or of mechanical practice, to which they relate. Among these may be ranked, in the division of mechanics, properly so called, a simple demonstration of the law of the force by which a body revolves in an ellipsis; another of the properties of cycloidal pendulums; an examination of the mechanism of animal motions; a comparison of the measures and weights of different countries; and a convenient estimate of the effect of human labour, with respect to architecture; a simple method of drawing the outline of a column; an investigation of the best forms for arches; a determination of the curve which affords the greatest space for turning; considerations on the structure of the joints employed in carpentry, and on the firmness of wedges; and an easy mode of forming a kirb roof for

the purposes of machinery of different kinds; an arrangement of bars for obtaining rectilinear motion; an inquiry into the most eligible proportions of wheels and pinions; remarks on the friction of wheel work, and of balances; a mode of finding the form of a tooth for impelling a pallet without friction; a chronometer for measuring minute portions of time; a clock scapement; a calculation of the effect of temperature on steel springs; an easy determination of the best line of draught for a carriage; an investigation of the resistance to be overcome by a wheel or roller; and an estimation of the ultimate pressure produced by a blow."

"In the hydraulic an optical part may be enumerated an overflowing lamp; a simplification of the rules for finding the velocity of running water; remarks on the application of force to hydraulic machines; a mode of letting out air from water pipes; an analysis of the human voice; and some arrangements for solar microscopes, and for other optical instruments of a similar nature.

"In the astronomical and physical division of the work, will be found a general rule for determining the correction on account of aberration; a comparison of observations on the figure of the earth; a table of the order of electrical excitation; a chart of the variation of the compass, and of the trade winds; formulae for finding the heat of summer and winter; remarks on the theory of the winds; and a comparative table of all the mechanical properties of a variety of natural bodies."

How far the public will agree with this writer time will determine, but in the following paragraph there will be but one opinion among his readers.

"The arrangement of the whole work is probably different in many respects from any other that has yet been adopted; the extent of the subjects, which have been admitted, rendered it necessary to preserve a very strict attention to a very methodical and uniform system; and it it presumed that this arrangement will be considered as in itself of some value, especially in a work calculated to serve as a key, by means of which access may be obtained to all the widely scattered treasures of science; and which will enable those, who are desirous of extending their researches in any particular department, to obtain expeditiously all the information that books can afford them."

The arrangement is perfectly novel, on its value different apprehensions will be entertained.

The first six lectures explain to us the nature of motion, forces, pressure and the collision of bodies. In the third lecture we plunge into the doctrine of accelerating forces, and at the end of the fourth were complete masters of them; divers difficulties might have startled us indeed in the way, but we found that there was no time for reflection, and on we went congratulating ourselves at the end of the ninth lecture, that perpetual motion was impossible. Here fortunately for us was an end of motion, for the tenth lecture gave a lucky turn to our ideas: we were introduced to drawing, writing, and measuring, had an explanation of pen, ink and pencils, crayons, body colours and encaustic paintings, polygraphs, pantographs and log lines, cum multis aliis. We learned that the best pencils are made of English black lead or plumbago, and that Italian black chalk is better than the French; that paper must not be too smooth for crayons, and that in water colours a size is used, made of isinglass with a little sugar candy. Much more useful information is communicated, and a very good receipt is given for making ink, concluding with a sagacious remark, that if the ink-stand is too open, a little cotton is useful for preserving the ink. An equally entertaining lecture follows on modelling, perspective, engraving, and printing, in which the nature of orthographical and stereographical projection is discussed in a trice, and the lecturer had not time to introduce the globular projection so usefully employed by Arrowsmith

We now come to statics, and passive strength, and friction, which employ two lectures: architecture and carpentry follow in one: machinery gives us a lecture, and then we come to twisting, spinning, rope-making, &c. Time-keepers afford a lecture, which none but watch-makers, and not many of them we fear, can understand. Let the reader of the next lecture go to the custom-house quay, or he will make nothing out of it on raising weights, and he must visit half the shops in London to make out the next. All mechanical arts and trades having been thus brought before him, the reader will naturally be glad to have the history of them, which is given in the 20th lecture, and concludes the first part on the science of mechanics, of which, if he is not a complete master, it must be his own fault, since the lecturer has brought under his view all the forms belonging to them, and he has nothing to do but to take up an encyclopædia, and in the course of a few months he will have some ideas of the subject.

In the same manner the science of hydrostatics and hydronamics in all its branches is treated, and many things are very ingeniously stated. We doubt much however whether the audience went away very much edified by the solution of the rising of a stone from the water in the common play of making ducks and drakes; but as it is no bad specimen of the mode of lecturing, we shall insert it.

"It is not easy to explain, in a manner perfectly satisfactory, the reflection of a cannon ball, or of a stone, which strikes the surface of the sea, or of a piece of water, in an oblique direction. We may however assign some causes which appear to be materially concerned in this effect. In the first place the surface of the water, acting at first for some time on the lower part of the ball, produces, by its friction, a degree of rotatory motion, by means of which the ball, as it proceeds, acts upon the mass of water which is heaped up before it, and is obliged by a similar friction to roll upwards, so that it mounts again to a much greater height than it could possibly have attained by the mere hydrostatic pressure of the water at a depth so inconsiderable. But a more powerful cause than this appears to be the continual succession of new surfaces which are to be depressed, and which may be supposed to react on the ball, so as to produce the same effect, as a more intense pressure would have done, if it had continued stationary; and the mutual action of the water and the ball may be compared to the impulse of an oblique stream, moving with the velocity of the ball, which would impel it much more powerfully than the simple hydrostatic pressure at a much greater depth. It happens in this case, as in many others, that the effects which appear to be the most familiar to us, do not by any means admit the clearest simplest explanation."

In this part entitled hydronamics, the nature of sound is treated, which of course leads to musical instruments, and among them the human throat holds deservedly a distinguished rank. Many of us speak or sing without the least attention to the process, by which we accomplish so useful, or so entertaining a purpose. In the clear manner in which it is explained in these lectures, no doubt can remain on the subject, as will be seen by reading the following passage.

"The human voice depends principally on the vibrations of the membranes of the glottis, excited by a current of air, which they alternately intercept and suffer to pass; the sounds being also modified in their subsequent progress through the mouth. Perhaps the interception of the air by these membranes is only partial; or it may be more or less completely intercepted in sounds of different kinds: the operation of the organs concerned is not indeed perfectly understood, but from a knowledge of their structure we may judge in some measure of the manner in which they are employed.

"The trachea, or windpipe, conveys

the air from the chest, which serves for bellows: hence it enters the larynx, which is principally composed of five elastic cartilages. The lowest of these is the cricoid cartilage, a strong ring, which forms the basis of the rest: to this are fixed, before, the thyreoid cartilage, and behind, the two arytaenoid cartilages, composing together the cavity of the glottis, over which the epiglottis inclines backwards, as it ascends from its origin at the uper part of the thyreoid cartilage. Within the glottis are extended its ligaments, contiguous to each other before, where they are inserted into the thyreoid cartilage, but capable of diverging considerably behind whenever the arytaenoid cartilages separate. These ligaments, as they vary their tension, in consequence of the motions of the arytaenoid cartilages, are susceptible of vibrations of various frequency, and as they vibrate, produce a continuous sound. Properly speaking, there are two ligaments on each side; but it is not fully understood how they operate; probably one pair only performs the vibrations, and the other assists, by means of the little cavity interposed, in enabling the air to act readily on them, and in communicating the vibrations again to the air."

In this part are included also optics. We see the propriety of sound entering into this division, but should have hesitated on the pretensions of light, till we considered the definition of a ray, which is "an infinitely narrow portion of a stream of light, the pencil being a small detached stream." This being the case, this subject is a portion only of the doctrine of fluids or hydronamics.

The third part treats of physics, in which we have, in eight lectures, the whole of physical and practical astronomy, with its history. The next lecture, which is the forty-ninth lecture, enters upon the investigation of the essential properties of matter, a subject which in general is the first examined by the philosophers, who have written upon these subjects We were pleased however in this lecture to find that the author had spoken with some hesitation on the subject of the divisibility of matter; for assuredly the proofs hitherto given are by no means decisive. They prove only that a line is divisible ad infinitum, but how far this extends to the elements of matter itself, is beyond our powers to determine. We cannot however conceive a stop to the division; for, if we take any piece of matter, and halve it, dividing each half continually into halves, we know that, when the common coarse methods have been tried, skilful mechanics will divide for us, till the particle shall be very minute, and when he has come to the end of these divisions, there remains a particle capable of being halved, if greater powers were applied. If we suppose a succession of superior powers to be applied, still there remains at last a substance, which we cannot conceive to be incapable of being divided into two equal parts, and thus we are under the necessity of confessing an ignorance, which not all the lectures in the world will have the least tendency to remove. Heat, electricity, magnetism, vegetation, and animal life, conclude this part, and the volume, which contains the substance of sixty lectures.

The second volume, nearly of equal size with the first, is divided into three parts, the first containing mathematical elements of natural philosophy, the second a catalogue of mathematical books, the third, miscellaneous papers, chiefly those that have been inserted in the philosophical transactions. The first part begins with definitions, and we were much amused by the fifth. A negative quantity is of an opposite nature to a positive one, with respect to addition or subtraction, the condition of its determination being such, that it must be subtracted where a positive quantity would be added, and the reverse. Negative

being opposed to positive quantity, we naturally looked for a definition of the latter, but in vain; and being thus left in the lurch, we sought for explanation in the scholium, where we found, that a debt is a negative kind of property, a loss a negative gain, and a gain a negative loss. On the strength of this definition we asserted the other day, that Walsh and Nisbett had gained upwards of two hundred thousand pounds by their late speculations, and that Sir ——— had, on winding up his affairs, found his losses to be between three and four hundred thousand pounds. We were laughed at by the company in the first instance, and recommended to be cautious what we said on the second head, as it involved the credit of the greatest mercantile house in London. We quoted the authority of Dr. Young; but were gravely informed that such jokes would not pass in the city, and whatever conundrums mathematicians might set up for their amusement, they should be cautious of bringing them into real life; a debt and and a loss are things not to be made jokes of.

In our progress we found that "all quantities may in practice be considered as commensurable," that division, is the finding of that quotient, which, when multiplied by a given division, produces a given dividend; but what quotient, divisor and dividend are, we are left to learn. The demonstration that a negative quantity multiplied into a negative quantity, far surpassed our comprehension, perhaps some of our readers may be more fortunate. "When the positive quantity *a* is multiplied by the negative *b*, the product indicates that *a* must be subtracted as often as there are units in *b*: but when *a* is negative, its subtraction is equivalent to the addition of an equal positive number: therefore in this case an equal positive number must be added as often as there are units in *b*." Various propositions from Euclid and Newton follow, on which we may observe that no one will derive his knowledge of them from this book, and they who have derived their knowledge of them from the originals, will think this part perfectly superfluous.

On the next part, the catalogue of works, we expected to derive much information, we expected something like a catalogue raisonné of mathematical works. But it is merely a catalogue, such as might be made with ease from a few of our London catalogues by a very small degree of trouble in sorting them into different classes. Occasionally a few remarks appear, rari nantes in gurgite vasto; such as these. Transactions of the society of arts, &c. Renart began to distribute premiums, 1753; and by the way this is the only remark that any society is honoured with, though a very great number of them is mentioned. Euler on epicycloids. Rem. The concavity of a larger circle rolling on a smaller. Wallis on the history of the cycloid. Rem. Wallis affirms that he extracted the square root of a number of fifty-three figures to 27 places by memory in bed. Hotchkis's patent mechanical power. Rem. A double capstan. This is a good remark, for it communicates desireable information on the nature of the work which the title does not give. Bibaucant on ink. Rem. Galls, logwood, gum, sulfate of iron and copper, and sugar-candy. Whitmore's patent weighing machine. Rem. Secured from rust. Hassentraby art de la Charpenterie. Rem. Approved by the institute. Churchman. Ph. Tr. 1734. Rem. Harnesses his horses to a fixed point and makes them walk in or on a wheel. Occasionally a subject excites an opportunity for the writer to dilate, but it is seldom, if ever, that he gives us the character of a

work, and the mathematician will find no assistance from this catalogue in selecting a library either for general reading, or for any part which he wishes more particularly to study. Had the writer given himself proper time for this part of his work, he would have done great credit to himself, and been very useful to the public.

Upon the whole this work is an omnium gatherum, such as perhaps has never before appeared. It proves, that the writer is a man of very considerable talent and very extensive reading. From a wish to entertain his audience, he collected together as much matter as possible, but he did not recollect the difference between a lecture delivered in public, and the reading in the closet. In our study we examine every part; we expect to see clear and connected reasoning, just definitions, and proper arrangement. The work will not instruct a beginner, for it is too difficult for him, it will not satisfy one advanced in his studies, as he will seek for information in better works. It is only a proof of great industry and great reading. And as the author has "already begun to collect materials for a work in a form nearly similar relating to every department of medical knowledge," we prophecy that the medical world will be as much indebted to him as the mathematical.

ART. III. *Lectures on Experimental Philosophy, Astronomy, and Chemistry; intended chiefly for the Use of Students and young Persons. By* G. GREGORY, *D. D.* In 2 vols. 12mo.

DR. GREGORY, now no more, was long known to the public as a writer on the several branches of natural philosophy, and though he had not always the clearest method of explaining the facts upon which the principles of philosophy depend, yet his readers might generally rely upon his judgment in bringing forward only those facts which had stood the test of experiment and observation, and which philosophers had demonstrated as true. The work before us which was finished printing, though not published before the author's death, is very well adapted to the purposes for which it is intended. Some of the lectures, we are told, were originally published in a periodical work, [the monthly preceptor we believe;] they have however, been mostly re-written, and adapted to the present state of science. Excepting in chemistry, and galvanism, the facts in natural philosophy have not greatly varied in the last few years; to the discoveries on these sciencies the doctor was not inattentive, and he has noticed, though perhaps not in so full a manner as he might, the introductory discoveries of Mr. Davy on the fixed alkalies. The greater part of the second volume is devoted to chemistry. The other topics discussed, are the same, with the exception of electricity and galvanism, with those so often given to the public by Ferguson, and other popular writers. Every man has a different mode of elucidating the same facts, that of Dr. Gregory being so well known to the public, it is needless to say more than that these lectures are among his most popular productions.

ART. IV. *An Elementary Treatise on Natural Philosophy, translated from the French of M. R. I. Haüy, Professor of Mineralogy at the Museum of Natural History at Paris, by* OLINTHUS GREGORY, *A. M.* 2 vols. 8vo.

THIS work, though but lately translated into English, has obtained a very considerable circulation in France, and many other countries on the continent. It was intended by the author as one of those ele-

mentary books for which great encouragement is given at Paris, where every means is taken to facilitate the progress of natural knowledge. The English reader would expect from the title a very different book from that which now claims our attention. With us, in almost all cases, "a Treatise on Natural Philosophy," includes regular introductions to mechanics; to hydrostatics; to hydraulics; to pneumatics; and to astronomy. But we find that M. Haüy's work, which does not embrace these subjects, was meant to be studied in conjunction with Biot's treatise on "Physical Astronomy," and Francoeur's "Elements of Mechanics;" hence it may be regarded only as part of a system, and as such it must be considered by us. We shall accordingly point out what the volumes before us contain, in what manner the author has executed his part of the work, and then notice the labours of the translator.

We must observe that different as M. Haüy's method may be in discussing these subjects, from what we should expect in a treatise by an Englishman, yet he has not failed to render tribute where tribute was due, to ascribe to our countrymen as well as to his own the discoveries to which they have a claim. No Briton, boasting in the alliance which his birth has given him to the illustrious Newton, can think or speak more highly of this great man than M. Haüy in his general introduction. A passage to this purpose we shall transcribe, not more for the sake of exhibiting the author's candour, than for the opportunity it gives of shewing that the French philosophers are not all atheists, as has sometimes been inferred!

"This word *Nature*, which we so frequently employ, must only be regarded as an abridged manner of expressing, sometimes the results of the laws to which the Supreme Being has subjected the universe—at others, the collection of beings which have sprung from his hands. Nature, contemplated thus under its true aspect, is no longer a subject of cold and barren speculation with respect to morals: the study of its productions, or of its phenomena, is no longer bounded to enlightening the mind; it affects the heart, by kindling therein sentiments of reverence and admiration at the sight of so many wonders, bearing such visible characters of an infinite power and wisdom. Such was the disposition that was cultivated by the great Newton, when, after having considered the mutual connection which subsists among effects and their causes, and makes all the particulars concur to the harmony of the whole, he elevated his mind to the idea of a Creator and Prime Mover of matter, and enquired of himself why nature had made nothing in vain? whence it happens that the sun, and the planetary bodies, gravitate the one towards the other without any intermediate dense matter? and, how it could be possible that the eye should be constructed without the knowledge of optics, or the organ of hearing without the intelligence of sounds?

"The true method to arrive at the explication of phenomena, is that which was adopted by the same philosopher (Newton;) and to which the sciences are indebted for the rapid progress they have made, and are still making every day in the hands of so many learned men. That it may be better conceived in what this method consists, it will not be useless to establish in this place, clearly and precisely, the idea which should be formed of that which is called a *theory*, to make its design and its advantages sensible, to trace the limits by which it is separated from a system, and to prevent the confounding of the productions of genius which exhibit nature such as it is, with those of the imagination, which shapes it as it will.

The object of a theory is to connect to a general fact, or to the least possible number of general facts, all the particular facts which seem to be dependent. Our first steps in the sciences are directed towards the research of facts: our next employments are to describe them exactly, to verify them strictly, and to

multiply them. The former are given by simple observation, and are presented as of themselves to an enlightened attention; the latter are the results of experiments made with that care, that address, and that sagacity, which this kind of researches require. All these facts, discovered at different epochs, and by different observers, stood, at first, as isolated particulars; some of them even presented themselves under the air of paradox, and seemed to stand in contradiction with the other facts of the same kind. Thus the ascent of water in the body of a pump, limited to the altitude of 33 feet, shews the defect of the obscure and unintelligible physics of that time, which attributed this ascent to a pretended horror of nature for a vacuum. But at length appeared the genius, to which was reserved the praise of re-uniting all these scattered links, and forming a continued chain, which would shew their descent and mutual dependance.

"Thus observation and theory concur equally to the certainty and to the developement of our knowledge. Each has a flambeau in her hand: observation directs the rays which emanate from her's upon every fact in particular, in such manner, that the whole is placed as it were in day-light, that it becomes distinctly terminated, and that it is presented to us under its true form: theory illuminates the aggregate of facts, and re-assembles, under the light of her torch, all those facts, at first dispersed, and which seem to have nothing in common; then they assume the air of a family, and appear to be nothing more than different aspects of a single fact."

It is evident that M. Haüy's meaning of the word theory is extremely different from its general acceptations among us, and from that of Mr. Gregory, who, in his own preface, making use of the term in our common English mode, might perhaps have intimated to his readers what was understood by the original author when he used the word. The great business, in physics, is undoubtedly an accurate attention to definitions. If philosophers used the same words and phrases in precisely the same sense, nine tenths of the disputations that have subsisted between men of science would never have been known.

M. Haüy sets out with explaining the most general properties of bodies, as extension, inpenetrability, &c. he then proceeds to those other properties which depend upon certain forces, as the attraction of gravitation, chemical affinity, &c. Water, air, and electricity, are the other leading and general heads of the first volume, and under these many subjects are brought, which we should naturally look for in an elementary treatise. Thus under the laws of affinity we have a neat account of those of crystallization in sections devoted to the consideration of the primitive forms of crystals:—forms of the integrant moleculæ, and laws to which the structure of crystals is subjected. No man is more capable of entering well into this subject than M. Haüy, and we almost wonder that an author so deeply conversant on a branch of science which he deems of such high importance, should not have devoted more of his pages to it. His introductory observations on crystallization will be read with interest.

"The formation of salts, which takes place daily under our eyes, by the intervention of dissolvents employed by the chemist, is nothing else than an imitation of what is passing in the immense laboratory of nature, and of the manner of operation in the production of all those crystals of different kinds which hang from the interior surface of certain caverns, or are found residing in certain earths.

"Here a very marked difference between minerals and organic beings presents itself. The vegetable, for example, draws its origin from a germ which the nourishment developes, still retaining its form; and the impression of that form is afterwards transmitted by the way of reproduction, to the individuals the succession of which propagates the species. All have their flowers composed of parts

equal in number, and similar both in figure and arrangement; the same relations exist in the respective positions of the leaves, and in their contours, whether rounded or angular, whether regular and smooth, or dentated. The diversities exhibit themselves only in slight and fugitive shades, so that it may be said he who has seen an individual has seen the entire species.

"But a mineral is only an assemblage of similar moleculæ, joined together by affinity; its augmentation is accomplished by the juxta position of new moleculæ that apply themselves to its surface, and its configuration, which depends solely on the arrangement of the particles, may change by the effect of various circumstances. Hence that multitude of different forms, and at the same time regular and well defined, which often distinguish the crystals of the same substance. Thus the combination of lime with carbonic acid, or carbonate of lime, presents sometimes the form of a rhomboid, that is (in the sense M. Haüy uses the word) a parallelopiped terminated by six equal and similar rhombi; sometimes that of a regular hexaëdral prism; here it is a dodecaëdron terminated by 12 scalene triangles; there it is again a dodecaëdron, but one whose faces are pentagons, &c.

"All these different forms which the same mineral is susceptible of taking, and which are sometimes totally removed from one another in appearance, are notwithstanding united by a common bond; and although we have not as yet been permitted to unveil the laws to which the Supreme Being has subjected the forces producing them, we may at least know those which are followed in the arrangement of such moleculæ as concur in their determination."

In expounding the laws of crystallization, M. Haüy says, the known primitive forms are six in number, viz. the tetraedron; the parallelopiped; the octaedron, whose surface is composed of triangles; the regular hexaedral prism; the dodacaedron bounded by equal and similar rhombi; and the dodacaedron composed of two right hexaedral pyramids united at their bases. Our author, however, proceeds a step farther, and in speaking of the most simple geometrical solids, he says there must be at least four planes to circumscribe a space, and hence the three most simple solids will be the triangular pyramid, the triangular prism, and lastly the parallelopiped, and from these arise every possible diversity of crystals. "Here," says he, "we perceive economy and simplicity in the means; riches, and inexhaustible variety in the effects produced." These forms are diversified in the different minerals by the measures of their angles, and by their respective particular dimensions. Nevertheless according to M. Haüy the form of the particle is invariable: there is but one principle common to all individuals, and all the variations, whatever may be the cause, do not affect the geometrical form of the integrant particle. Hence it is the object of this branch of science to investigate the laws followed by the moleculæ in their arrangement, to produce those species of regular coverings which disguise the same primitive form in so many different fashions. We need scarcely say, after the extract given, that our author has discussed the subject with accuracy and interest.

Under the head of heat, we have an account of the chief thermometers; and of the French hypothesis of combustion, and in a note by the translator, a statement of the difficulties which still attach to that hypothesis. Should Mr. Davy be able to make good the theory which he has advanced respecting chemical affinity, and which hitherto fact and experiment seem to justify, we may expect a new and more luminous theory of combustion. He has already shewn, by decisive experiments, in the course of his lectures, that Dr. Thomson's arrange-

ment of bodies, as far as relate to combustion, into combustibles: supporters of combustion, and incombustibles, must now be abandoned.

In the portion of the volume devoted to water, we have an account of the different states in which it subsists: a good article on hydrometry, and another on the steam engine. When treating of the air, the principles on which the barometer, pump and syphon act, are explained: hence air is considered in connection with wind, with meteors and evaporation, and as a vehicle of sound.

Electricity in this volume; galvanism, magnetism and optics, in the other, are very valuable articles. In many parts, M. Haüy seems rather to indulge in hypothesis, and in a a willingness to account for facts, but his facts are accurate, and generally stated with clearness and precision. We shall transcribe another passage on the chemical effects of galvanic electricity, which will exhibit the author's style as a narrator of facts, his fairness with regard to philosophical discovery, and the nature of the translator's notes, which are useful and often valuable additions to M. Haüy's treatise.

"522. Two learned Englishmen, Carlisle and Nicholson, having plunged two pieces of wire into water, one communicating with the upper disc of an ordinary pile, and the other with the lower disc, perceived indication of two gases, that disengaged themselves at the extremities of the wires, and which they ascertained to be the same as those which enter into the composition of water. In this experiment a curved tube is commonly used, whose two branches are filled with water to a certain height, and closed with cork, through which wires are introduced. The extremities of these wires are placed in water so as to leave an interval between them. The oxygen appears in the form of bubbles at the extremity of the wire communicating with the zinc disc, which produces vitreous electricity, and the hydrogen disengages itself, in the same form, at the extremity of the wire in contact with the copper disc which forms the base of the pile, and gives resinous electricity. If the metals are oxydable, very few bubbles are seen at the extremity of the wire answering to the zinc disc, because the oxygen fixes itself to this wire, making it at the same time pass to a state of oxydation.*

"523. This new phenomenon soon attracted the attention of the learned, and particularly of chemists, whom it furnished with a problem requiring the most delicate management, to reconcile it with the theory relative to the nature of water. The first point they wished to ascertain was, if the oxygen and hydrogen proceeded from the same molecule of water, or from two distinct moleculæ. It had been remarked, that when the wires were plunged into two separate vessels, there was no disengagement of gas; but this might arise from the communication, that was necessary for the discharge of the pile to take place, being then interrupted. Mr. Davy† devised

* Mr. *Cruikshank* ascertained that when the wire coming from the zinc end of the pile is plunged into infusion of litmus, the infusion becomes red, and an acid, which appears to be the nitric, is formed; that the wire from the silver end reddens the infusion of brazil wood, and of course an alkali is formed. He ascertained also, that the silver end wire revives metals from their salts, as had been previously known to happen whenever nascent hydrogen comes in contact with them. He thought, likewise, that he had ascertained that all liquids containing no oxygen are non-conductors of Galvanism.

† This gentleman, in the course of November and December 1806, read the Bakerian Lecture before the Royal Society, 'On Electricity considered as to its chemical agencies.' He then shewed that the Voltaic current separates acids from their bases; so that the acids arrange themselves round the positive point, and the bases round the negative: and that this energy is so strong as to prevent the usual effects of chemical affinity. As in Volta's contacts of metals, copper and zinc ap-

a very simple mode of proving, that in reality it was this interruption which prevented the gass from disengaging itself. He plunged two fingers of the same hand into the two vessels, and the gas immediately appeared."

We must add that Mr. Gregory has in general performed the task of translator, as well as that of editor and commentator, with credit: we could point out some things that require alteration, had he not given an ample apology in his preface for defects of the kind to which we allude. Should the public call for another edition, he will have an opportunity of altering such sentences and phrases as the following.

"To draw an example from that which is the subject of this treatise, the modern discoveries relative to the properties of the gases, and of caloric, permit not physics to be isolated from chemistry, &c."

"Certain forces that solicit bodies, &c."

Mr. Gregory will of course under such circumstances read the book as an Englishman, and will at once see where he has deviated from the idiom of his own language.

ART. V. *A Dictionary of Practical and Theoretical Chemistry, with its Application to the Arts and Manufactures, and to the Explanation of the Phænomena of Nature: including throughout the latest Discoveries, and the present State of Knowledge on those Subjects. With Plates and Tables. By* WILLIAM NICHOLSON. 8vo.

IT is needless to say that this is a respectable work, for it cannot be that an author so advantageously known to the public as Mr. Nicholson, should write any work on the subject of Chemistry which should not be worthy of attention. At the same time however we may be allowed to observe, that it is utterly impossible that the vast extent of the science of chemistry, together with its innumerable applications to the works of art and the phenomena of nature, should be adequately treated of in the compass of a single octavo volume.

To detach particular passages either for praise or blame would be a very unsatisfactory method of exhibiting the volume before us. It will we apprehend be a much fairer way both towards the author and the public to go through one entire article with a running commentary. For this purpose we shall select the metal tin.

With regard to the ores of this metal we have to remark, that Mr. N. has retained the *Tinspar* of Margraaf and the native *Aurum Musivum* of Bergman which are rejected for very good reasons by all modern mineralogists. He has omitted the results of the analysis of tinstone, made by Klaproth and Lampadius which are the only satisfactory authorities for the component ingredients of this mineral. The method of analysis in the moist way is given very correctly from Klaproth: the dry assay is not so accurately related; in particular, the necessity of roasting to get rid of the arsenic, which most samples of ore contain very largely, is not mentioned. The way of performing reduction in the great is very incorrectly reported, being both imperfect and erroneous.

In treating of the chemical properties of tin, Mr. N. observes with regard to the oxyd of this metal:

pear in opposite states; so Mr. Davy finds that acids and alkalies, with regard to each other, and the metals, possess naturally the power of affording electricities, and may be said to be respectively in states of negative and positive electrical energies; and the bodies naturally negative are repelled by negative electricity, while the bodies naturally positive are attracted by negatively electrified points. See Phil. Jour. No. 65.—TR.

" The oxide of tin resists fusion more strongly than that of any other metal; from which property it is useful, to form an opake white enamel when mixed with pure glass in fusion. The brightness of its surface when scraped soon goes off by exposure to the air; but it is not subject to rust or corrosion by exposure to the weather."

Thus wholly omitting all notice of Beaumé's interesting experiments, and the numerous conclusive facts that demonstrate the existence of two distinct oxyds of tin. The combination of sulphuric acid with tin is represented as forming only one salt, the sulphat, whereas there are two sulphats, differing from each other both in the degree of oxydation of the metal and the proportion of acid.

" Nitric acid and tin combine together very rapidly, without the assistance of heat. Most of the metal falls down in the form of a white oxide, extremely difficult of reduction; and the small portion of tin, which remains suspended, does not afford crystals, but falls down, for the most part, upon the application of heat to inspissate the fluid."

This is a very imperfect representation of the matter. Highly concentrated nitric acid has no action whatever on tin at the common temperature; when diluted with a little water the rapid action described by Mr. N. takes place, but it is not mentioned that when the acid is much diluted a quiet solution of the metal is effected, and that this nitrat of tin contains the metal in the state of suboxyd, which in fact is the only state in which a combination with nitric acid can be effected.

" The muriatic acid dissolves tin very readily, at the same time that it becomes of a darker colour, and ceases to emit fumes. A slight effervescence takes place with the disengagement of a fetid inflammable gas. Muriatic acid suspends half its weight of tin, and does not let it fall by repose. It affords permanent crystals by evaporation. If the tin contains arsenic it remains undissolved at the bottom of the fluid. Recent muriat of tin is a very delicate test of mercury. Mr Chenevix says, if a single drop of a saturated solution of neutralised nitrat or muriat of mercury be put into 500 grains of water, a few drops of solution of muriat of tin will render it a little turbid, and of a smoke gray. He adds, that the effect is perceptible, if ten times as much water be added."

This account of the sub-muriat is extremely imperfect. In the first place, no notice is taken of the solid sub-muriat prepared by sublimation (a totally different salt from the sublimed oxy-muriat;) and secondly, the highly interesting experiments of Pranet and Pelletier on the deoxygenizing qualities of this salt are entirely omitted. The sub-muriat with excess of base, discovered by Berthollet, together with the satisfactory explanation thus afforded of many singular circumstances attending the decomposition of the common sub-muriat by the alkalies, are also unnoticed.

In the description of the oxymuriat of tin, though some of the discoveries of Adet are mentioned, yet the equally ingenious ones of Pelletier are not hinted at, and a false conclusion is drawn from the whole from the want of distinguishing between the two submuriats.

The action of the alkalies on the oxyds of tin is totally passed over, though the subject has been well illustrated by the acute observations of Proust and Berthollet.

The curious discoveries of Gadolin on the anomalies attending the process of wet-tinning are very properly noticed by Mr. N. yet rather too much at large considering the extreme compression of the rest of the article. The action of super tartrite of potash on tin, and the triple salt thence resulting, is not mentioned, nor are the excellent experiments of Proust on the

hydrosulphuret and yellow sulphuret (aurum musivum) of this metal.

We were anxious to see how Mr. N. had treated the intricate but very curious subject of the combinations of sulphur with hydrogen and the alkalies, but are sorry to say that our search has terminated in disappointment. The little information to be found is dispersed among the articles sulphur, hidrogen and gas, and the whole of the important controversy between Berthollet and Proust is absolutely omitted.

The first of the chemical manufactures that we turned to was leather dressing; under which article there is only a reference to TANNING: the article Tanning, itself, consists first of an abstract of M. de St. Real's memoir on the subject, then an abstract of M. Seguin's new practice, and concludes with a few observations of M. Dismond. But of the actual practice of tanning, tawing, leather dressing, currying and dying, there is not a word.

Under the article SUGAR there is a long extract from Edwards on the preparation of raw sugar in the West Indies, but on the home manufacture of loaf and candy sugar the reader will not receive any information good or bad. The unsuccessful attempt at procuring sugar from the beet root deserved more notice than it receives.

The manufacture of STARCH is equally unsatisfactory: and in that of SOAP no use whatever is made of Pelletier's admirable memoir on the subject.

The article IRON is the most laboured, and contains more original reflection and information than the rest, yet it is greatly deficient in arrangement and luminousness. We shall detach the following portion as a specimen, and not an unfavourable one of the whole.

"The fluid into which ignited steel is plunged is of great consequence. All the facts seem reducible to these general conclusions. The hardness will be greater, 1. The hotter the steel is made, provided it be not decomposed: 2. The more considerably its temperature is lowered in the cooling: 3 The shorter the time of cooling: and 4. The more favourable the fire or the cooling material may be to the steel-making process. But the most useful combination of hardness and tenacity will be at a medium temperature in each kind of steel.

"With regard to the first particular, little need be said, but that the decomposition of steel in heating will be prevented, and its surface somewhat improved, if it be bedded in charcoal, or the cementing compound, during the application of the heat. The second and third, namely the quantity and suddenness of cooling, require an attention to the doctrine of CALORIC, as explained under that article. The cooling will be more sudden and effectual the greater the quantity of heat absorbed in the same time. There are three circumstances which favour this effect, namely, a very low temperature of the body to which the hot steel is applied; that it shall be a good conductor of heat; or that it shall assume either the fluid or elastic state, which always demand a supply of heat for their maintenance. Thus it is found, that steel is more effectually hardened in cold than in warm water, and at like temperatures more effectually in mercury than in water. It may also be remarked, that these two fluids cool the steel by different energies. The water is partly converted into vapour, which carries off the heat, and leaves the fluid much less altered in temperature than mercury, which acts by its conducting property. This last fluid, not having evaporated in the process, is found to have acquired a much more elevated temperature by the immersion. Oil is found to harden the surface of steel much more than its internal part, so that it resists the file, but is much less easily broken by the hammer. This effect arises from its imperfect conducting quality, and the elevated temperature it demands to be converted into the vaporous state: to which we may also add, that a stratum of coal is formed round the steel from the burned oil, which still more effectually prevents the transmission of the heat. A

remarkable instance of this nature presented itself to my observation in hardening a small piece of steel two inches long, and a quarter of an inch diameter. At the time of ignition, the water nearest at hand had been used with soap The steel made very little noise when plunged into the water, and remained hot for a considerable time; but when taken out was found to be scarcely at all hardened. It was covered with coally matter; which being cleared off, and the process repeated with clean water, it became perfectly hard. The heat in both cases was a low red heat, proper for cast steel, which is not intended to be afterwards annealed. I have very little doubt, but that alcohol and the essential oil of turpentine, which are good conductors of heat and very volatile, would render steel very hard, if their inflammability, and the little necessity there is for using them, were not an impediment to their application. Various artists avail themselves of different substances for the immersion of ignited steel. Some use urine, others water charged with common salt, nitre, or sal ammoniac. Tallow and oil are used for such works as are not required to be brittle, though very hard, the reason of which has just been mentioned; but tallow differs from oil in the heat which becomes latent for its fusion; and accordingly, solid tallow is an excellent material for hardening drills and other small articles. It has been found by Reaumur, that saline liquids produce rather more hardness than common water; and in particular, that aqua fortis possesses this property in an eminent degree, probably from its conducting power: the makers of files cover them with the grounds of beer and common salt, which assist their hardening, and keep the surface from scorifying. The mucilage of the beer supplies a coally matter; and the fused salt seems not only to form a varnish in the fire and defend the steel, but may also produce cold, by its sudden solution in the water at the time of immersion. Very small articles heated in a candle are found to be hardened perfectly by suddenly whirling them in the cold air; and thin bars or plates of steel, such as the magnetic needle of a compass, acquire a good degree of hardness by being ignited, then laid on a plate of cold lead, and suddenly covered with another plate. These would be unequally hardened, and bend, if plunged in water.

"The *blueing* of steel appears to affect its elasticity in a manner not easily explained. This operation consists in exposing steel, the surface of which has been first brightened, to the regulated heat of a plate of metal, or a charcoal fire, or the flame of a lamp, till the surface has acquired a blue colour. Now, if this blue coat be removed by grinding, the elasticity is completely destroyed, and may be restored by blueing the steel again. Rubbing with sand or emery-paper, glazing, or burnishing, equally impairs the elasticity in proportion as it destroys the blue coat. Sawmakers first harden their plates in the usual way, in which state they are brittle and warped: they then soften them by *blazing*, which consists in smearing the plate with oil or grease, and heating it till thick vapours are emitted, and burn off with a blaze; and after this they may be hammered flat; lastly, they blue them on a hot iron; which renders them stiff and elastic without altering their flatness."

ART. VI. *A new System of Chemical Philosophy. Part I. By* JOHN DALTON. 8vo. pp. 220.

OUR scientific readers are acquainted with the author of this work, both as an experimentalist, remarkable for the simplicity of his apparatus, and as a theorist, who has proposed some ingenious and novel speculations. His opinions have been hitherto given to the world only in detached essays, which have occasionally appeared in different periodical works. He has now, however, entered upon a more momentous task, he has undertaken to write a new system of chemical philosophy, which, if we may judge from the specimen before us, will establish his character as an original thinker, and as a patient investigator of truth. The first part, which is all that the author has at present given to the public, would appear to constitute only a small portion of the whole plan which he proposes to

execute. This we infer from the subjects which it embraces, and from those which yet remain to be handled; for we were disappointed in not meeting with a synopsis of the whole work, a deficiency which we the more regret in our critical capacity, because until we are acquainted with the general plan, we feel ourselves less competent to offer an opinion upon any part of it. It is obvious, that the merits of a philosophical system most depend, in a considerable degree, upon the relation of its parts to each other, and that until we know of what parts it consists, although we may approve of many individual observations or detached sections, yet that we cannot form a just conception of the value of the performance as a whole. Regarding this volume therefore as a fragment of an unfinished work, we shall give our readers some account of its contents, expecting, that on a future occasion, we shall be enabled to offer an opinion of its value as a part of Mr. Dalton's new system.

The first chapter is on Caloric; this is described as "an elastic fluid of great subtilty, the particles of which repel one another, but are attracted by all other bodies." He then proceeds to remark, that though all other bodies have an attraction for heat, yet that they seem to possess this attraction in different degrees, so that they require different portions of it in order to bring their temperature to an equilibrium. This attraction or affinity for caloric does not seem to bear any ratio to the weight or bulk of the body, but, as is the case in all other instances of affinity, the quantity can only be ascertained by actual experiment. The author is then led to enter upon the consideration of the different instruments that have been employed for the measurement of temperature, and to inquire how far those in common use ought to be regarded as affording an accurate indication of the quantity of caloric added to or subtracted from a body. With respect to the mercurial thermometer the question has often been asked, whether the addition of equal portions of caloric produces the same degree of expansion in all parts of the scale? Some experimentalists, particularly De Lac, were inclined to answer this question in the negative, but the opinion generally adopted, and that which was sanctioned by the highest authority, was, that within the limits of the common scale, the variations in the expansion of the mercury were too trifling to be regarded. Mr. Dalton, however, conceives that the variation is so considerable as materially to affect the accuracy of the instrument, while the present method of graduation is employed. He founds his opinion upon the fact, that a mixture of equal portions of water at different temperatures is considerably below the mercurial mean, from which it is concluded, that mercury, like water and other fluids, expands more in the higher degrees of temperature than in the lower, by the additions of equal portions of caloric. Having, as he supposes, established this fact, Mr. Dalton proceeds to investigate the degrees in which the common scale deviates from the true expression of the quantity of heat added or subtracted, and after endeavouring to ascertain this point, he lays down a new and corrected scale, in which the lower degrees are smaller, and the upper ones larger, instead of their being all of an equal size. Dividing the space between freezing and boiling water, as Farenheit has done, into 180 degrees, and calling the points as before 32 and 212, the mean between these points, or 122 of the new scale, will be found

to correspond nearly to 110 of the old divisions. This correction of the mercurial scale has been powerfully supported by the circumstance, that some facts respecting temperature, which were before incapable of being reduced to any general laws, are rendered analogous to other operations merely by the adoption of the new scale. These we give in the words of the author, as he has stated them with a conciseness and perspicuity upon which we do not expect to improve.

"1st. All pure homogenous liquids, as water and mercury, expand from the point of their congelation, or greatest density, a quantity always as the square of the temperature from that point.

"2. The force of steam from pure liquids, as water, ether, &c. constitutes a geometrical progression to increments of temperature in arithmetical progression.

"3. The expansion of permanent elastic fluids is in geometrical progression to equal increments of temperature.

"4. The refrigeration of bodies is in geometrical progression in equal increments of time."

The second section is on the capacity of bodies for heat, which commences by a series of propositions on the effects of the expansion of different fluids contained in solids, which were likewise themselves expansible by heat. The fluid and solid may expand in the same proportion, the one may expand more than the other, or they may expand in different degrees in different parts of the scale, and it is obvious, that under these different circumstances, the apparent expansibility of the contained fluid will not give an accurate indication of its real expansion. From the use of glass in the construction of thermometers, it becomes an object of importance to ascertain the degree of expansion which this substance experiences at different temperatures, and having determined this point, the author draws up a table of the mercurial scale, with the necessary corrections for the expansion of the glass. He also details some experiments which were performed for the purpose of discovering the exact point at which water exists in the state of the greatest density. This has been generally estimated at about 40 degrees of Farenheit, but Mr. Dalton, by enclosing water in small vessels composed of different materials, such as various kinds of earthen ware, glass, and metals, by observing the degree at which the water became stationary, and by making the proper calculations for the expansion of these different substances, concludes that 36° is the point of the greatest density of water; according to the new mercurial scale this will be between the 37th and 38th degree. He has farther ascertained, that the expansion of thin glass, such as is employed for the bulbs of thermometers, is nearly the same with that of iron, while stone ware is $\frac{2}{3}$ and brown earthen ware only $\frac{1}{3}$ that of glass. With respect to the mercurial thermometer he calculates, that at the temperature of boiling water, were the mercury enclosed in an inexpansible tube, it would stand at 41° above its present height.

We have next an interesting section on the specific heat of bodies, after mentioning the circumstances which prove that bodies differ in their specific heats, or as he expresses the fact, that they have different affinities for heat, and after stating that the same body acquires a different affinity by a change of form, the author proceeds to inquire, whether the mere change of temperature, without any change of form, produces any alteration in the affinity or capacity of the body for heat. Crawford supposed that the capacity remained nearly permanent, and most succeeding

writers have coincided in this sentiment, but Mr. Dalton conceives that an increase of temperature produces an increase of capacity. This opinion he founds upon the following circumstances.

"1st. A measure of water of any one temperature being mixed with a measure at any other temperature, the mixture is less than two measures. Now a condensation of volume is a certain mark of diminution of capacity and increase of temperature, whether the condensation be the effect of chemical agency, as in the mixture of sulphuric acid and water, or the effect of mechanical pressure, as with elastic fluids. 2. When the same body suddenly changes its capacity by a change of form, it is always from a *less* to a *greater*, as the temperature ascends; for instance, ice, water and vapour. 3. Dr. Crawford acknowledges from his own experience, that dilute sulphuric acid, and most other liquids he tried, were found to increase in their capacity for heat with the increase of temperature."

Mr. Dalton has accordingly acted upon this supposition, and has placed the mean between the freezing and boiling points of water lower than the degree which is indicated by the experiment. If it be admitted that a body may have its capacity for heat increased while its form remains the same, an objection will arise to the method that has usually been employed to discover the relative capacities of different substances, as it proceeded upon the supposition that the capacities remained unaltered. The author conceives that a preferable plan is to notice the times that equal volumes of different substances require to be cooled a certain number of degrees, a plan which has been partially adopted by Meyer and Leslie. This method he considers as capable of being brought to a great degree of accuracy, and he observes that it has the advantage of not being involved in the errors which may attach to the thermometrical scale. Some formulæ are given for reducing the results of experiments executed upon this plan, and we have also an account of the specific heat of a number of fluids which Mr. Dalton obtained by proceeding upon this method. He makes some judicious observations upon the experiments which Dr. Crawford performed on the specific heats of the gases; although he allows him the merit of ingenuity and address, yet he considers many of his results as doubtful, and some as scarcely approximating to the truth. There is something extremely plausible in the remarks which Mr. Dalton makes on the specific heats of the different elementary bodies.

"From the observed capacities of water, solution of ammonia, and the combustibles, into which hydrogen enters, together with its small specific gravity, we cannot doubt but that this element possesses a very superior specific heat. Oxygen, and azote likewise, undoubtedly stand high, as water and ammonia indicate; but the compound of these two elements denominated nitric acid, being so low, compared with the same joined to hydrogen, or water and ammonia, we must conclude that the superiority of the two last articles is chiefly due to the hydrogen they contain. The elements, charcoal and sulphur, are remarkably low, and carry their character along with them into compounds, as oil, sulphuric acid, &c.

"Water appears to possess the greatest capacity for heat of any pure liquid yet known, whether it be compared with equal bulks or weights; indeed it may be doubted, whether any solid or liquid whatever contains more heat than an equal bulk of water of the same temperature. The great capacity of water arises from the strong affinity, which both its elements, hydrogen, and oxygen, have for heat. Hence it is that solutions of salts in water, contain generally less heat in a given volume than pure water; for salts increase the volume of water

as well as the density, and having mostly a small capacity for heat, they enlarge the volume of the water more than proportional to the heat they contribute.

"Pure ammonia seems to possess a high specific heat, judging from the aqueous solution, which contains only about 10 per cent.—If it could be exhibited pure in a liquid form, it would probably exceed water in this particular.

"The compounds of hydrogen and carbon, under the characters of oil, ether and alcohol, and the woods, all fall below the two last mentioned; the reason seems to be, because charcoal is an element of a low specific heat."

In considering the theory of the specific heat of the different elastic fluids, the author proceeds upon the principle, that they are all equally expanded by the same temperature. He then states three suppositions, which may be imagined to account for the constitution of these bodies, and examines how far they coincide with acknowledged facts. The first is that equal *weights* of elastic fluids possess the same quantity of heat at the same temperature, the second, is that equal *bulks* may possess the same quantity of heat, and the third, that the ultimate particles of all elastic fluids have the same quantity of heat belonging to them at the same temperature and pressure. The last appears to him the true solution, he accordingly adopts it as an established position, and from it deduces the following curious and important corollaries.

"Corol. 1. The specific heats of equal *weights* of any two elastic fluids, are inversely as the weights of their atoms of molecules.

"2. The specific heats of equal *bulks* of elastic fluids, are directly as their specific gravities, and inversely as the weights of their atoms.

"3. Those elastic fluids that have their atoms the most condensed, have the strongest attraction for heat; the greater attraction is spent in accumlating more heat in a given space or volume, but does not increase the quantity around any single atom.

"4. When two elastic atoms unite by chemical affinity to form one elastic atom, one half of their heat is disengaged. When three unite, then two thirds of their heat is disengaged, &c."

Mr. Dalton appears to have paid a good deal of attention to the interesting inquiry, whether it be possible to ascertain the natural zero of temperature, or the point at which bodies would be absolutely deprived of heat. Some chemists have supposed the question incapable of being answered, and in proof of this have referred to the discordant results that have been obtained by those who have attempted to resolve it. Our author, however, considers these differences as owing, not to any absolute impossibility in the operation, but only to the difficulty of obtaining the proper data upon which the calculus should be built. The data are the exact specific heat of the bodies, and the quantity of heat evolved or absorbed by the body upon its experiencing any change in its form, so as to bring about a change in its capacity. He reviews at some length all the different experiments that were made on this subject by Crawford, Lavoisier, and Gadolin, and he displays great acuteness in pointing out the sources of error or uncertainty which intervene to affect their conclusions. The general result deduced from the comparison of the whole is, that the natural zero is about 6000° below the freezing point of water according to the divisions of Farenheit's scale.

The next part of Mr. Dalton's work which we shall notice is a section on the temperature of the atmosphere, in which he endeavours to account, for what appears to him a singular and anomalous fact, that the temperature of the atmosphere

diminishes progressively as we recede from the surface of the earth. If this were owing, as is generally supposed, to the air receiving its heat from the surface of the earth, the heated stratum he imagines should ascend, as is the case with water when heated from below, upon the supposition that heat is communicated to air and water in the same manner. Believing however the common opinion not to be satisfactory, he lays down a position which he thinks will explain the fact, and which will also tend to the establishment of a new principle with respect to the nature and action of heat. This principle proceeds upon the data, that air increases in its capacity for heat by rarefaction, and that the quantity of heat being limited, the temperature must be regulated by the density. The principle is that,

"The natural equilibrium of heat in an atmosphere, is when each atom of air in the same perpendicular column is possessed of the same quantity of heat; *and consequently*, the natural equilibrium of heat in an atmosphere is when the temperature gradually diminishes in ascending."

A section on the congelation of water concludes the author's observations on the subject of heat, and we proceed to the second chapter, "on the constitution of bodies."

He commences by noticing the new doctrines of M. Berthollet on the subject of chemical affinity, particularly that part of it which supposes that chemical agency is proportioned to the mass, and that in all combinations the constituent principles may unite in all proportions. These opinions Mr. Dalton strenuously opposes, conceiving them to be inconsistent both with theory and observation. Taking it for granted that the ultimate particles of all homogeneous bodies are perfectly similar, and that their local arrangement is determined by the respective operation of the power of attraction on the one hand, and the repulsive force of heat on the other, he proceeds to consider the effect which these antagonists will have upon the different forms of bodies, as constituting pure elastic fluids, mixed elastic fluids, liquids, and solids. His idea respecting pure elastic fluids does not seem to be different from that generally adopted, viz. that they consist of extremely small particles surrounded by a very large atmosphere of heat, so that the bulk of this atmosphere may be 1 or 2000 times greater than that of the particle, the repulsion of course very considerably exceeding the attraction. We are not able to ascertain the absolute force of the repulsion, as the power which we see exerted is only the excess of the repulsion above the attraction. Notwithstanding the great quantity of heat which is necessary to convert a body from the solid or liquid to the gaseous state, yet it must bear but a small proportion to the whole quantity of heat that is in combination with the body.

In the section on mixed elastic fluids Mr. Dalton gives a full view of the hypothesis which he has formed on this subject, and which has already, in various forms, been laid before the public. It is founded upon the fact, that gases of different specific gravities, and which possess no affinity for each other, when mixed together do not arrange themselves according to their gravities, but remain in a state of permanent diffusion. This fact, he imagines, can only be accounted for by supposing that the particles of each gas act upon those only of a similar kind to themselves, and that the particles of different gases do not exercise any repulsive force upon each other, so that a gas dif-

fuses itself through a space occupied by another gas as it would do through a vacuum. As this theory has been for some time before the public, we shall not enter upon the consideration of it, we shall only remark, that the author fairly meets the objections that have been made to it, and with a laudable degree of candour and moderation, attempts to repel them. His principal antagonists are M. Berthollet, Dr. Thomson, Mr. Murray, and Mr. Gough.

With respect to the constitution of liquids, they are considered as being like the gases, under the influence of the two opposite forces of attraction and repulsion, but existing nearly, if not altogether, in a state of equilibrium. Speaking of a fluid he observes that

"If any compressing force is applied, it yields, indeed, but in such a manner, as a strong spring would yield, when wound up almost to the highest pitch. When we attempt to separate one portion of liquid from another, the case is different: here the attraction is the antagonist force, and that being balanced by the repulsion of the heat, a moderate force is capable of producing the separation. But even here we perceive the attractive force to prevail, there being a manifest cohesion of the particles."

The author now proceeds to consider the relation that subsists between fluids and gases, and in order to establish a characteristic mark of distinction between the chemical and mechanical action which they exert upon each other, he lays down the following position.

"When an elastic fluid is kept in contact with a liquid, if any change is perceived, either in the elasticity or any other property of the elastic fluid, so far the mutual action must be pronounced *chemical*: but if *no* change is perceived, either in the elasticity or any other property of the elastic fluid, then the mutual action of the two must be pronounced wholly *mechanical*."

After attentively examining the phenomena which take place with respect to the action that subsists between air and water, he draws the conclusion, that the relation between them is purely mechanical.

A chapter on chemical synthesis succeeds, in which the author enters upon some novel and curious speculations respecting the nature of the ultimate particles of which bodies consist. His object is to ascertain

"The relative weights of the ultimate particles, both of simple and compound bodies, the number of simple elementary particles which constitute one compound particle, and the number of less compound particles which enter into the formation of one more compound particle."

He begins by laying down a series of propositions concerning the manner in which combinations between the particles of bodies may be supposed to take place. When two bodies can be caused to combine only in one proportion, it may be presumed, that one particle or atom of each can only combine together, when two combinations take place between two bodies, that one atom of each form a binary compound, and that one atom of the one may combine with two atoms of the other, so as to produce a ternary compound. Proceeding upon this method of reasoning he deduces, that water is a binary compound of hydrogene and oxygene, that it consists of one atom of each of the elements, and that consequently the weight of these elements must be nearly as one to seven. Ammonia is in like manner a binary compound of hydrogene and azote, and the weights of the elements nearly as one to five. With this chapter the first

part of Mr. Dalton's work concludes.

In giving an account of it we have done little more than lay before the reader some of the most important of the new doctrines which it contains, without attempting to form an estimate of their value, or to determine how far they are derived from a just process of reasoning. To have canvassed the merit of all Mr. Dalton's hypotheses, would have carried our remarks to an extent equal to that of the work itself. We presume, however, that we have given such a specimen of it, as to prove to our philosophical readers, that it is, in every respect, worthy of their attention. Although we cannot admit the force of many parts of Mr. Dalton's reasoning, yet his speculations are certainly original and ingenious, and promise to throw light upon some of the most intricate parts of chemical science. His style is unfortunately not engaging, he is so concise as frequently to be obscure, and sometimes to appear dogmatical. He is not happy in his illustrations, which sometimes tend rather to increase than to remove the intricacy of the subject. These however are comparatively but trifling defects, and although they may serve to repel the cursory reader, and will prevent the work from becoming popular, yet they cannot conceal its merits from those real lovers of science, who wish to go beyond the surface.

ART. VII. *A general Review of the Natural History of the Atmosphere, and of its Connection with the Sciences of Medicine and Agriculture; including an Essay on the Causes of Epidemical Diseases. By* HENRY ROBERTSON, *M. D.* 2 vols. 8vo.

THE important influence which the atmosphere exerts, not only on animal and vegetable life, but on the different parts of inanimate matter, render it an object of the first attention both to the physiologist and the chemist. A distinct treatise, appropriated to the history of its properties and operations, must therefore be considered as a valuable addition to the literature of the country, provided that the execution of the work in any respect correspond to the interest of the subject. How far this is the case with the treatise now under consideration, it is our business to enquire.

Dr. Robertson divides his work into three parts, the subjects of which are, the physical properties of the atmosphere, its chemical properties, and its influence on animals and plants. Before he enters upon the physical properties of the atmosphere, he premises some general observations upon light, heat, and electricity, which, although they do not form an essential part of the atmosphere, yet are so constantly found attached to it, as to have an important influence upon its actions, both physical and chemical. The observations are short, and not particularly interesting. The physical properties of the atmosphere are separately discussed at some length, and with considerable minuteness. Facts are brought forwards from a variety of sources, and we meet with an abstract of most of the opinions and hypotheses which have, at different times, been maintained with respect to the color, fluidity, density, and elasticity of atmospheric air. On many of these subjects philosophers are generally agreed, but there are some respecting which a great diversity of sentiment still prevails, or where the facts that have been brought forwards are not of so decisive a nature as to enable us to form a positive decision between the two opposing doctrines. In this state

we ought perhaps to consider the question, which has lately been so much agitated, respecting the expansion of air by the addition of caloric. This has been the subject of investigation by some of the French chemists, and in this country by Mr. Dalton. He made use of an apparatus, which was as striking for its simplicity, as that of M. Jay-Lossac was for its complexity; they were both engaged in the enquiry at the same time, and the event was a complete coincidence in the results, although they were obtained by such different methods of operation. They both found that equal additions of caloric cause an equal increase of bulk at all temperatures, and that all gases, in their pure state, possess an equal power of expansion. This coincidence has been generally considered as a decided proof of the accuracy of the deductions, and they have accordingly been regarded, by most chemists, as fundamental and incontrovertible positions. Dr. Robertson, however, seems inclined to adhere to the contrary doctrine, and yet he merely brings forwards, in a very general way, his reasons for dissenting from what appears so decided and powerful an argument in favor of the opposite conclusion.

Our author takes an opportunity of entering very fully into the subject of the barometer; he gives an account of a number of observations that have been made upon it in different parts of the world, for the purpose of comparing the changes which the gravity of the atmosphere experiences in these respective situations; he relates the experiments that have been made with this instrument, for the purpose of ascertaining the distance to which the atmosphere extends above the earth's surface, the use of the barometer in measuring the height of mountains, and he inquires into the circumstances which produce the rise and fall of the mercury. Upon this subject we have the following remarks.

"It seems probable, that the range of the barometer is not always affected by the action of a solitary cause: its variations oftenest occur, from the combined influence of several agents: but these will be comprehended more readily, when treated of under the following heads. The first, and seemingly the most general cause, is a change in the temperature of the atmosphere, either giving rise to an increase or diminution of its density. The second cause depends on the state of the air, in respect to the proportion of humidity it contains, and the state in which that humidity exists in it. In the third place, winds blowing from different points, are known to affect the range of the barometer in different ways. Electricity has been supposed to have a powerful influence over the condition of the atmosphere, and it has been therefore regarded of late years as having a considerable effect in causing variations in the range of the barometer. And under the filth and last head, we have to investigate the lunar influence, as a cause conspiring to produce the same effect."

With respect to the first of the causes which is here enumerated, the temperature of the atmosphere, we apprehend that it can have little effect, because if the quantity of air pressing upon the barometer be the same, it is of no consequence whether it be in a condensed or a rarefied state. We do not think that the humidity of the air can have much effect; until the water be actually dissolved, in which state it is no longer entitled to the appellation of humidity, it will not add to the pressure upon the mercury, and it is indeed found, that the mercury generally stands the lowest, when the air is the most loaded with moisture. The third cause that is assigned, winds blowing from different quarters, we must acknowledge to be so far connected with the state of the barometer, that according to the

prevalence of particular winds, the instrument is raised or depressed; but the wind is only the remote cause, and the business of the natural philosopher is to detect what are the circumstances connected with an east wind which increase, and with a west wind which diminish, the weight of the atmosphere. The agency of the electric fluid, and the lunar influence, must be regarded merely as hypothetical; they may probably have some effect upon the barometer, but we do not find that our author is able to produce any proofs of their operation, or even to assign any plausible reason which should induce us to form this conclusion.

A long section is occupied with remarks upon the temperature of the atmosphere, the source of its heat, the reason why the higher strata are colder than the lower, the correspondence which exists between the variations of temperature in different countries and their latitude, and the causes which make this correspondence to be not always accurate. The well known work of Mr. Kirwan is very largely employed in the formation of this chapter, and we have transcripts of most of his tables.

About half of the first volume is on meteorology. It commences by a section on evaporation, and on the state in which water exists in the atmosphere, a subject which leads Dr. Robertson into a wide field of discussion. The experiments of Mr. Dalton are related, the different kinds of hygrometers are described, and the hypotheses are considered which have been advanced on the process of spontaneous evaporation. The author decides in favor of the opinion, that vapour owes its existence entirely to the agency of caloric, an opinion which is the one most generally adopted, and which perhaps posseses the fewest difficulties. As a specimen of his reasoning powers we shall quote the summary which he gives of the arguments in favor of this hypothesis.

"Were vapour raised and retained in the atmosphere, in consequence of its power of dissolving water, spontaneous evaporation must have increased, according to the gravity and density of the air, and would have therefore been most considerable in the polar regions, or upon the summits of our highest mountains, where this process is not counteracted by the effects of pressure."

This single sentence is, we apprehend, open to many objections. It does not follow that evaporation must increase with the gravity and density of the air, even although it depended upon an affinity between air and water. It may reasonably be conjectured, that the gravity and density of the air are themselves produced by the water already dissolved, so that the air would be thus necessarily less disposed to take up any additional quantity of fluid. Besides, even if the air were rendered heavier and denser by any independent cause, it is probable, that this very circumstance, by the additional pressure upon the water, would counteract the greater tendency to produce solution which the air might be supposed to derive from its greater concentration. With respect to the last clause of the sentence, we confess ourselves to be quite at a loss to know, why upon the hypothesis of solution, evaporation ought to be greatest at the summits of the highest mountains. Surely Dr. Robertson does not suppose, that the air is either the most dense or the most heavy in these situations; we have only to refer him to a former part of his own work, in which he gives a long account of the method of measuring the heights of mountains, by ascertaining the diminution of the weight of the atmosphere at their summits. He goes on to observe,

" Ice and snow have been found to decrease in bulk and weight, by evaporation, — a circumstance which does not seem easily accounted for by the above-mentioned theory; for, admitting that an affinity subsists between air and water, in its ordinary state, sufficient to enable the air to dissolve certain quantities of the water, it does not follow, that the same affinity should subsist under every change of this fluid."

It certainly does not follow as a necessary consequence, that water should preserve the same affinity in its congealed as in its liquid state, but it is more probable that it should do so than that the contrary should take place, and the circumstance of ice being so readily evaporated, is undoubtedly more in favor of solution by chemical affinity than of solution by caloric. The following remarks we are sorry that we cannot comprehend.

" Were the existence of vapour in the atmosphere owing to a solvent power of the air, it must have been raised in the form of water only. Vapour is a body possessing distinct properties, and totally dissimilar in its nature from what a solution of water in air would be."

We wish the author had pointed out the distinct properties of vapour, and also those of a solution of water in air.

In a work like the one now before us, which consists principally of facts and opinions taken from the writings of others, it is extremely important that the author should be able to select, from the heap of matter which must accumulate under his hands, such alone as are worthy of his attention. Dr. Robertson, however, does not appear to us to have this happy talent of discrimination, he rather seems to us to possess an understanding of that description which swallows all that is presented to it. As a proof of our position we shall adduce a paragraph on dew.

" The water of which dew is formed, has been found to possess properties different from rain water in general, and even to vary in its nature. It has been said that dew corrupts sooner, and that it contains a greater proportion of oxygen gas than rain; others affirm, that even a spirit has been extracted from it by distillation. Borelli asserts, that in some instances dew has been found capable of dissolving gold. Michael found some that contained a portion of muriatic acid; and Digby imagined he had discovered nitric acid in some dew water he analyzed. The dew of some countries contains more heterogeneous matters in it, than that which is found in other climates, and is thereby extremely pernicious to health. Thus, the devaporation, in form of dew, that takes place in the evenings all over Batavia, in the West Indies in general, and other tropical countries, in the Campagna of Rome, vicinity of Naples, in Hungary, &c. generally produces diseases in those much exposed to it, and especially if a person falls asleep in the open air while it is separating De Tott also mentions that in the island of Crete the bay laurel sheds its effluvia so far around, as frequently to destroy those who unwarily fall asleep under its shade. The pernicious effects of the vapour exhaled from the boa-uppas tree, is likewise well known to the inhabitants of Java. The heavy dews which fall in Egypt have likewise been assigned, by every writer on the climate and diseases of that country, as a chief cause of the ophthalmia, which is so frequent amongst its inhabitants."

We scarcely expected to have seen Borelli quoted in the 19th century as an evidence for a chemical fact, nor do we consider de Tott as the most fortunate authority to adduce in proof of any doubtful or contested point. With respect to the Upas tree, we believe that the inhabitants of Java never heard of its existence, and even admitting the truth of the facts that are related respecting its destructive effects, it has no more to do with dew than the poison of arsenic. We must also, by the way, absolutely deny that the pernicious effects of the dew in the West Indies or in Egypt, depends upon any thing peculiar in its chemical composition.

We have dwelt so long upon the first volume, that we shall only have time to take a hasty view of the contents of the second. It begins with a chapter on the chemical composition of the atmosphere, in which the subjects of eudiometry, combustion, oxygen, nitrogen, &c. follow in succession. The author is probably master of the established facts and prevailing doctrines on all these topics, but that does not prove that he is able to write upon them. Before a person presumes to be an author, he should either have something new to impart, or he should be certain that he is able to place what is old in a new point of view; but we do not find that Dr. Robertson has accomplished either of these objects. Now we must declare that we think it quite unnecessary to publish two octavo volumes to inform the scientific world, that oxygen supports life and flame, that nitrogen cannot support them, that carbonic acid is generated by respiration and combustion, that an animal can live, or a taper burn, for a limited time only in a given quantity of air, and other such elementary propositions. Such facts were interesting in the days of Boyle and Mayow, but after the labours of Priestley and Lavoisier, we require something farther to form the basis of a learned publication.

The influence of the atmosphere upon animals and vegetables is copiously discussed, but not in such a manner as to entitle the author to much commendation. We have again to lament the want of that nice discriminative faculty, which may enable him, amidst the discordant opinions that are met with on the subjects of physiology, to know in which of them he ought to place confidence, and which he ought to reject as unworthy of credit. Had he possessed this desirable talent, he would not have thought that the lungs possess a power of dilatation independently of the thorax, because M. Bremond has written a paper in the memoirs of the Academy to prove that this is the case, nor would have believed that air which has been kept in contact with blood becomes inflammable, on the authority of Guitanner. Only a few admissions of this kind, interspersed through much of what may be really valuable, necessarily throws a shade of insignificancy over the whole performance, and impresses the reader with the opinion, that he is under the direction of one who is unqualified to act as a guide through the intricate paths of science.

With these observations we shall close our remarks upon Dr. Robertson's work. It displays a considerable share of industry, and is probably the result of a good deal of reading, but books must be understood as well as read, and facts must be digested as well as transcribed, before they can be applied to any valuable purpose. It is no gratification to us to be severe in our criticisms, on the contrary, it is always pleasing to us to be able to commend, but justice must be heard in opposition to civility, and we apprehend that our readers would have a very fair subject of complaint against us, were we, out of compassion to the author, to lead them to toil through these uninteresting volumes.

ART. VIII. *Philosophical Transactions of the Royal Society of London, for the Year 1808, 4to.*

OF the present interesting volume we shall proceed to lay before our readers as copious an account as the limits within which we are restricted by our own plan will permit.

1. *The Bakerian Lecture, on some*

new Phenomena of chemical Changes produced by Electricity, particularly the Decomposition of the fixed Alkalies, and the Exhibition of the new Substances that constitute their Bases; and on the general Nature of alkaline Bodies, by H. Davy, Esq. Sec. R. S. M. R. I. A.

23. *Electro-chemical Researches, on the Decomposition of the Earths; with Observations on the Metals obtained from the alkaline Earths, and on the Amalgam procured from Ammonia. By H. Davy, Esq. Sec. R. S. M. R. I. A.*

The discoveries of Mr. Davy recorded in the above papers would be of themselves sufficient to entitle any one to a very high rank among experimental philosophers; but when we call to mind that they form part only of a series, the splendid commencement of which has been already disclosed to us in the preceding volumes of the transactions, and the further progress of which will, no doubt, be answerable to the high expectations thereby excited, we are surely justifiable in regarding their author as the greatest genius at present alive in the different walks of scientific research.

Taking for granted that no one conversant with chemical enquiries will be so incurious as not to bestow on these two interesting papers his special attention, we shall here state only some of the principal results.

Having already successfully applied the agency of electricity in the decomposition of several of the neutral salts and other substances, the component elements of which were well known, Mr. Davy resolved to submit to its action other bodies which had not as yet been decomposed. The first substance operated on with this view was potash. After some preliminary experiments in which its compound nature was very apparent, the complete resolution of it was effected in the following manner.

"A small piece of pure potash, which had been exposed for a few seconds to the atmosphere, so as to give conducting power to the surface, was placed upon an insulated disc of platina, connected with the negative side of the battery of the power of 250 of 6 and 4, in a state of intense activity; and a platina wire, communicating with the positive side, was brought in contact with the upper surface of the alkali. The whole apparatus was in the open atmosphere.

"Under these circumstances a vivid action was soon observed to take place. The potash began to fuse at both its points of electrization. There was a violent effervescence at the upper surface; at the lower, or negative surface, there was no liberation of elastic fluid; but small globules having a high metallic lustre, and being precisely similar in visible characters to quicksilver, appeared, some of which burnt with explosion and bright flame, as soon as they were formed, and others remained, and were merely tarnished, and finally covered by a white film which formed on their surfaces.

"These globules, numerous experiments soon shewed to be the substance I was in search of, and a peculiar inflammable principle the basis of potash. I found that the platina was in no way connected with the result, except as the medium for exhibiting the electrical powers of decomposition; and a substance of the same kind was produced when pieces of copper, silver, gold, plumbago, or even charcoal, were employed for compleating the circuit.

"The phenomenon was independent of the presence of air; I found that it took place when the alkali was in the vacuum of an exhausted receiver."

When the decomposition was effected in glass tubes, the metallic base arranged itself round the negative wire, and from the positive one was given out a gas that on examination proved to be pure oxygen. The metallic globules themselves on exposure to the air, immediately became covered with a white crust of potash which as soon as formed began to attract moisture, and this last

in its turn was rapidly decomposed by the remainder of the metal, so that the whole was in a very short time converted into regenerated potash. When the metal was heated in a glass tube, in contact with oxygen, a rapid combustion took place, oxygen was absorbed, and potash was reproduced.

The attraction of this new metal, or potassium, for oxygen is so great, that like the imaginary alkahest of the alchemists, there is scarcely any thing which will detain it a sufficient time for examination: when immersed however in recently distilled naphtha, it may be preserved for some days without any material alteration. The properties of this remarkable substance are the following. At 100° Fahr. it is perfectly fluid, and possesses the mobility, colour, and lustre of pure mercury: at 50° F. it becomes a soft malleable solid greatly resembling silver, and at 32° F. it is quite brittle, and presents a granular crystallized fracture; at a red heat it is volatilized, and with due precaution may be collected again unaltered. It is a perfect conductor of heat and electricity, but differs most remarkably from the other known metals in specific gravity, being no more than about 0. 6. when fluid, and a little heavier when solid.

When heated with a sufficient quantity of oxygen it is converted into potash, but with a smaller quantity it assumes the appearance of a greyish brown solid, consisting of potash and oxyd of potassium, which by the addition of a further portion of oxygen, becomes pure alkali. In oxymuriatic acid gas it burns with a bright red light, and muriat of potash is the result. It is soluble in hydrogen at a temperature inferior to a red heat, forming a gas, which detonates with a bright light and alkaline fumes when mixed with common air; but by cooling, the whole of the potassium is deposited, and the hydrogen remains unaltered. If a globule be placed on a piece of ice, it instantly burns with a bright flame, and is converted into a solution of potash: the same appearance takes place if the globule is touched with a drop of water. It decomposes nitric and sulphuric acids with remarkable energy. It combines with phosphorus and sulphur forming compounds analogous to the other metallic phosphurets and sulphurets: at the moment of combination with the latter of these two bodies, heat and light are given out, and sulphuretted hydrogen is disengaged. It unites very readily with mercury, forming a solid amalgam, if the proportion of this latter is not more than as 70. to one, by weight. When this amalgam is exposed to the air, potash is rapidly produced, and the mercury remains pure. Potassium also combines with gold, silver, and copper. The strong affinity of this new metal for oxygen enables it to reduce with ease the oxyds of lead, tin, and iron, at the same time that itself reacquires the alkaline form.

Soda exhibits in general the same results as potash, but with the following differences. Its metallic base is of a white colour, and resembles silver in its external appearance. It is very soft and malleable at the common temperature. Its specific gravity is about 0. 93. It is fusible at 180° Fahr. but is not volatilizable at the temperature of melting glass. It absorbs oxygen more slowly than potassium does. It is not soluble in hydrogen gas when heated. It decomposes water with great energy, but no flame makes its appearance, except the quantity of water is very minute. When added to mercury in the proportion of $\frac{1}{100}$, the result is a solid amalgam.

With regard to the constituent parts of these two alkalies, it appears that potash consists of 86. 1. basis and 13. 9. oxygen; and soda of 80 basis and 20 oxygen. The presence of oxygen in the fixed alkalies

induced Mr. Davy to examine whether ammonia, which is usually considered as composed of hydrogen and azot, did not also contain oxygen; and the result of the enquiry was, that the presence of this latter substance in the proportion of about 7 per cent, is rendered highly probable.

In consequence of a communication from Professor Berzelius and Dr. Pontin relative to the deoxydation and amalgamation of the base of ammonia, Mr. Davy insituted the following very interesting experiments.

"I made a cavity in a piece of muriate of ammonia; into this a globule of mercury, weighing about fifty grains, was introduced. The muriate was slightly moistened, soas to be rendered a conductor, and placed on a plate of platina, which was made positive in the circuit of the large battery. The quicksilver was made negative by means of a platina wire. The action of the quicksilver on the salt was immediate; a strong effervescence with much heat took place. The globule in a few minutes had enlarged to five times its former dimensions, and had the appearance of an amalgam of zinc; and metallic crystallizations shot from it, as a centre, round the body of the salt. They had an arborescent appearance, often became coloured at their points of contact with the muriate; and when the connection was broken, rapidly disappeared, emitting ammoniacal fumes, and reproducing quicksilver.

"When a piece of moistened carbonate of ammonia was used, the appearances were the same, and the amalgam was formed with equal rapidity. In this process of deoxydation, when the battery was in powerful action, a black matter formed in the cavity, which there is every reason to believe was carbonaceous matter from the decomposition of the carbonic acid of the carbonate.

"The strong attraction of potassium, sodium, and the metals of the alkaline earths for oxygene, induced me to examine whether their deoxydating powers could not be made to produce the effect of the amalgamation of ammonia, independently of the agency of electricity; and the result was very satisfactory.

"When mercury, united to a small quantity of potassium, sodium, barium, or calcium, was made to act upon moistened muriat of ammonia, the amalgam rapidly increased to six or seven times its volume, and the compound seemed to contain much more ammoniacal basis than that procured by electrical powers.

"As in these cases, however, a portion of the metal used for the deoxydation always remained in union in the compound; in describing the properties of amalgam from ammonia, I shall speak only of that procured by electrical means.

"The amalgam from ammonia, when formed at the temperature of 70° or 80, is a soft solid, of the consistence of butter; at the freezing temperature it becomes firmer, and a crystallized mass, in which small facets appear, but having no perfectly defined form. Its specific gravity is below 3, water being one.

"When exposed to air it soon becomes covered with a white crust, which proves to be carbonate of ammonia.

"When thrown into water it produces a quantity of hydrogene, equal to about half its bulk, and in consequence of this action the water becomes a weak solution of ammonia.

"When it is confined in a given portion of air, the air enlarges considerably in volume, and the pure quicksilver reappears. Ammoniacal gas, equal to one and a half or one and three fifths of the volume of the amalgam is found to be produced, and a quantity of oxygene equal to one-seventh, or one-eighth of the ammonia, disappears.

"When thrown into muriatic acid gas, it instantly becomes coated with muriate of ammonia, and a small quantity of hydrogene is disengaged.

"In sulphuric acid it becomes coated with sulphate of ammonia and sulphur."

All attempts however to separate the new metal from the mercury were without success.

The above discoveries with regard to the alkalies naturally led to similar experiments on the alkaline earths, from which, notwithstanding their infusibility, very decisive evidence was obtained of the compound nature of these bodies, and their strong analogy with the fixed

alkalies. The other earths have not yet been so satisfactorily decomposed, though there is every probability that this problem will shortly be resolved.

For the profound and interesting theoretical deductions from the foregoing facts we refer the reader to the original memoirs.

2. *On the Structure and Uses of the Spleen, By Everard Home, Esq. F. R. S.*

11. *Further Experiments on the Spleen. By the Same.*

As these papers are not of general interest we shall only quote the following statement of the conclusions established by them.

"That the liquids received into the stomach beyond what are employed for digestion, are not wholly carried out of it by the common absorbents of the stomach, or a canal of the intestines, but are partly conveyed through the medium of the spleen into the circulation of the liver.

"The vessels which communicate between the stomach and the spleen have not been discovered: but if it is proved that the colouring matter of the contents of the stomach, is met with in greater quantity in the spleen and in the vein which goes from that organ to the liver, than in the other veins of the body, there appears to be no other mode in which it can arrive there, but by means of such vessels; and the two different states of the spleen, which correspond with the quantities of liquids that pass from the stomach, are strongly in favour of the existence of such a channel.

"This communication between the cardiac portion of the stomach, and the spleen, will explain the circumstance of those who are in the habit of drinking spirituous liquors having the spleen and liver so frequently diseased, and the diseases of both organs being of the same kind."

3. *On the Composition of the compound Sulphuret from Huel Boys, and an Account of its Crystals. By James Smithson, Esq. F. R. S.*

In the transactions for 1804 is a very elaborate analysis of this substance by Mr. Hatchett, which from the well known accuracy of this chemist, has been selected by Mr. Smithson for the illustration of a new theory of the mode of chemical composition. It consists of the two following propositions. That all chemical combination is binary, no substance whatever having more than two proximate or true elements; and that the proportions in which bodies combine may be reduced to very simple ratios. The theory is ingenious and plausible, but requires a much more profound investigation than it has yet received before it can be admitted.

4. *On oxalic Acid. By Thomas Thomson, M D. F. R. S. Ed.*

This is a very excellent paper, and well worthy of Dr. Thomson's known accuracy and ability. It contains a complete chemical history of the composition and properties of oxalic acid and its neutral and earthy salts; in which the errors of former chemists are corrected, and many new and interesting facts are contributed to the common stock. The latter part of the paper is a very ingenious application of Mr. Dalton's theory, explanatory of the composition of sugar, and the process by which oxalic acid is formed from this substance by the agency of nitric acid.

5. *On Super-acid and Sub-acid Salts. By W. H. Wallaston, M.D. Sec. R. S.*

This paper is intimately connected with the two preceding; and is intended to illustrate the theory, that in all cases the simple elements of bodies are disposed to unite atom to atom singly, or if either is in excess, such excess is a ratio that may be expressed by some simple multiple of the number of its atoms.

6. *On the Inconvertibility of Bark into Alburnum. By Thos. Andrew Knight, Esq. F. R. S.*

20. *On the Origin and Office of the Alburnum of Trees. By the same.*

In Mr. Knight's paper inserted in the last volume of the transactions, he endeavours to show that the matter which composes the bark of trees previously exists in the cells both of the bark, and alburnum, in a fluid state, and that this fluid even when extravasated, is capable of changing into a pulpous and cellular, and ultimately into a vascular substance, the vessels of which correspond in their direction with that of the descending fluid sap. In the present paper the object of the author is to shew that the bark thus formed, always remains in the state of bark, and is never converted into alburnum. The matter by which the successive layers of alburnum are formed according to Mr. K. is produced by the leaves, through the stalks of which it descends in appropriate vessels into the bark: these vessels open in the space between the bark and alburnum, and pour out their contents in a fluid state, which by degrees become organized, and converted into a new layer of alburnum. In the alburnum itself are formed straight tubes, which have been considered by all vegetable physiologists as the vessels through which the sap ascends: but Mr. Knight is inclined to consider them only as reservoirs for the superabundant sap that is generated in the spring, the cellular substance of the alburnum being, according to him, the proper organ for conducting the sap.

7. *Some Account of Cretinism. By Henry Reeve, M. D.*

There is not much of novelty in this communication, we are happy however to learn from it, that this dreadful disease is visibly decreasing in Switzerland as the condition of the lower classes, who alone are subject to it, is ameliorating.

8. *On a new Property of the three Angles of a plane Triangle. By W. Gerrard, Esq. &c.*

This new property is, that the sum of the tangents of the angles multiplied into the square of the radius is equal to the product of the tangents of these angles. A demonstration is given of this supposed property, and if it be true it will doubtless answer in practice. Let us try it by a simple experiment, which will be understood by those who have made a small progress only in trigonometry. Let the angles of the triangle contain, the first a hundred and thirty five degrees, the second thirty degrees, the third fifteen degrees, and we will estimate their tangents by a radius which is equal to ten. Consequently

The tangent of 135°	=	10.
tangent of 30°	=	5.773503
tangent of 15°	=	2.679492
Sum of the tangents	=	18,452995

The above sum multiplied into 100, the square of radius is 1845,2995

It is evident that the tangent of 30° is less than 6, the tangent of 15° is less than 3. The product therefore of the three tangents is less than 180. and much less than 1845, 2995. The proposition is thus proved to be false in one instance, and similar trials will shew it to be false in a vast variety of similar instances. It is easy to distinguish where the proposition is true, and where it is false, but this we will leave to the amusement of the reader, and the writer will probably think it worth while to rectify his errors in a future volume of the transactions.

9. *On a new Property of the Tangents of three Arches trisecting the Circumference of a Circle. By N. Maskelyne, D. D. &c.*

The preceding article investigated the relation between the sum of the tangents of three arcs multiplied into the square of the radius, and the product of these tangents. The three arcs forming a semicircle, the relation laid down is that of equality, which we have proved to be erroneous. Dr. Maskelyne investigates a similar relation on the supposition that the three arcs form a circle. No

one entertains a higher respect for the astronomer royal than ourselves, but mathematics are unbending. The test we have applied to the proposition in the preceding article must in this case also determine the merits of the case. Let the arcs contain the 1st 135°. the 2d 150°. the 3d 75°.

The tangent of 135° = 10.
The tangent of 150° = 5.7735030
The tangent of 75° = 3.7320508

Sum of the tangents = 19,5055538

The sum of the tangents multiplied into the square of the radius is 1950.55538, but the tangent of 150° is less than 6, and the tangent of 75° less than 4. Consequently the product of the tangents is less than 10 × 6 × 4, that is less than 240, and much less than 1950,55538. This proposition therefore fails in this instance, as it will be found to fail also in many thousand other instances. The correction of this error we leave to the very worthy writer, and in doing it we doubt not, that he will present the proposition in its true form, which is a very elegant one, and worthy of the attention of mathematicians.

10. *An Account of the Application of Gas from Coal, to economical Purposes. By Mr. W. Murdoch.*

Although Dr. Clayton, in the year 1739, and perhaps some other persons since that time, have had actual experience of the inflammability of the gas produced by the distillation of coal, yet Mr. Murdoch appears to have the merit of being the first person who made a practical application of the fact to economical purposes. The possibility of employing this gas with advantage, as a substitute for candles, was first demonstrated by him on a large scale at the manufactory of Messrs. Boulton and Watt near Birmingham, and it has since been introduced with perfect success at Messrs. Philips and Lee's cotton manufactory in Manchester.

In order to procure the gas, the coal, (which is Wigan cannel) is distilled

"in large iron retorts, which during the winter season are kept constantly at work, except during the intervals of charging; and that the gas, as it rises from them, is conveyed by iron pipes into large reservoirs, or gazometers, where it is washed and purified, previous to its being conveyed through other pipes, called mains, to the mill. These mains branch off into a variety of ramifications (forming a total length of several miles), and diminish in size, as the quantity of gas required to be passed through them becomes less. The burners, where the gas is consumed, are connected with the above mains, by short tubes, each of which is furnished with a cock to regulate the admission of the gas to each burner, and to shut it totally off when requisite. This latter operation may likewise be instantaneously performed, throughout the whole of the burners in each room, by turning a cock, with which each main is provided, near its entrance into the room."

The number of burners employed is 904, which produce a quantity of light exceeding that afforded by 2500 mould candles of six to the pound, and require an hourly supply of 1250 cubic feet of gas. The average time during which the gas light is employed in this establishment is two hours out of the 24 for 313 days in the year. To furnish this large demand 110 tons of cannel coal are distilled, and 40 tons of good common coal are consumed as fuel in heating the retorts. But the 110 tons of cannel coal yield 70 tons of coak, so that the clear expenditure on these two articles amounts to only 52*l.* per annum, 550*l.* is considered as an ample allowance for wear and tear of the apparatus and interest of capital, so that the whole expence is 602*l.* per annum. But the cost of candles for the same quantity of light, reckoning them at one shilling per pound, is about 2000*l.* Hence the advantage in point of expence is obvious, and the superiority in other

respects of this new method of lighting over the old appears from the following facts.

"The introduction of this species of light into the establishment of Messrs. Philips and Lee, has been gradual; beginning in the year 1805, with two rooms of the mill, the counting houses, and Mr. Lee's dwelling-house. After which, it was extended through the whole manufactory, as expeditiously as the apparatus could be prepared.

"At first, some inconvenience was experienced from the smell of the unconsumed, or imperfectly purified gas, which may in a great measure be attributed to the introduction of successive improvements in the construction of the apparatus, as the work proceeded. But since its completion, and since the persons to whose care it is confided, have become familiar with its management, this inconvenience has been obviated, not only in the mill, but also in Mr Lee's house, which is most brilliantly illuminated with it, to the exclusion of every other species of artificial light.

"The peculiar sofiness and clearness of this light, with its almost unvarying intensity, have brought it into great favour with the work people. And its being free from the inconvenience and danger, resulting from the sparks and frequent snuffing of candles, is a circumstance of material importance, as tending to diminish the hazard of fire, to which cotton mills are known to be much exposed."

12. *Observations of a Comet, made with a View to investigate its Magnitude, and the Nature of its Illumination. To which is added an Account of a new Irregularity lately perceived in the apparent Figure of the Planet Saturn. By W. Herschel, L. L. D. &c.*

These observations were made on the comet, which appeared in the autumn of 1807, and the conclusion from them is, that the comet consisted of some condensed or solid body, whose real diameter was about 538 miles; that the body of the comet on its surface is self-luminous; and that its tail consisted of radiant matter like our aurora borealis. The reasons for these conjectures are very judicious, and will lead the way to a more accurate examination of the next comet that appears. For the present our opinion must be suspended. Saturn's ring has afforded another object for enquiry. The remarkable flattening of the poles seems now to be placed out of doubt: a new irregularity called the attention of our philosopher. The two polar regions appeared to be of a very different shape, the southern being more curved or bulged outwards. To this appearance two other astronomers bear their testimony. The writer accounts for this appearance by the situation of the two poles with respect to the ring, which passed before the planet at the south, but behind at the north. The rays of the light from the north are therefore not disturbed in their progress, those from the south are affected by the ring; and if it has an atmosphere, the rays passing over its edge will suffer a double refraction, which sufficiently accounts for the observed elevation.

13. *Hydraulic Investigations subservient to an intended Croonian Lecture on the Motion of the Blood. By Thomas Young, M. D. &c.*

The writer proposing to examine the mechanical principles of the circulation of the blood, was led to investigate the motion of fluids in pipes variously modified. On the subject of friction he finds, that it cannot be represented by any power of the velocity, though it approaches nearly to that whose index is 1.8. He then proposes a formula, in which the friction is represented by two powers of the velocity, variously affected, namely the second and the first power, and with this formula he compares experiments made by Dubuat, Gresner and himself. The formula and examination are both ingenious: but the subject is involved in such difficulty, that we

can at best allow to the formula, the merit only of an approximation. In a similar manner the resistance occasioned by the flexure of pipes, is investigated, the propagation of an impulse through an elastic tube, and the effect of a contraction advancing through a canal are examined. Much ingenuity is displayed throughout, and from them we may conclude that the next Croonian lecture will be an object of enquiry to all medicomathematicians.

14. *A Letter on the Alterations that have taken Place in the Structure of Rocks, on the Surface of the basaltic Country, in the Counties of Derry and Antrim. By W. Richardson, D. D.*

This is a very entertaining paper of geological topography, but which we are unable to present in an abridged form to our readers for want of the accompanying engravings. The following general conclusions, however, which are well established by an induction of particular facts, we shall transcribe.

" 1. Every stratum preserves accurately, or very nearly, the same thickness through its whole extent, with very few exceptions.

" 2. The upper and lower surface of each stratum preserve an exact parallelism, so long as they are covered by another stratum; but when any stratum becomes the superficial one, its upper surface is scolloped, or sloped away irregularly, while the plane forming its base continues steady, and rectilineal; but the parallelism of its planes is resumed as soon as another stratum is placed over it.

" 3. The superficial lines bounding the summit of our façades, and our surface itself, are unconnected with, and unaffected by, the arrangement of the strata below them.

" 4. Nature, in the formation of her arrangements, has never acted upon an extensive scale in our basaltic area, (at least on its nothern side, where our continuous precipices enable us to determine the point with precision,) but changes her materials, or her arrangement, or both, every two or three miles, and often at much smaller intervals.

" 5. Wherever there is a change of material, as from one stratum to another in a vertical line; or where the change is in a horizontal direction by the introduction of a new system; or where a whyn dyke cuts through an accumulation of strata; in all these cases the change is always *per saltum* and never *per gradus*, the lines of demarcation always distinct, and well defined; yet the different materials pass into each other without interrupting the solidity and continuity of the whole mass.

" 6. The façades on our coast are formed as it were by vertical planes, cutting down occasionally, the accumulations of our strata; the upper part of these façades is generally perpendicular, the lower steep and precipitous."

" 8. These vertical sections or abruptions of our strata are by no means confined to the steeps that line our coast; the remaining boundary of our basaltic area has several of them equally grand; and similar abruptions, or sections (though not so deep) are scattered over a great part of our area, and especially on the ridges of our hills and mountains which are cut down in many places like a stair, by the sudden abruption of the basaltic stratum.

" 9. Wherever the strata are thus suddenly cut off, whether it be a mass of accumulated strata as in the façades on our coast, or solitary strata in the interior; the materials on one side of the abruption are completely carried away, without a fragment being left behind, while on its other side the untouched stratum remains intire and undisturbed."

" The hills and mountains, in the district I have been describing, were not raised up or formed as they now stand, but are the undisturbed remains of strata that were left behind, when stupendous operations carried away the parts that were once contiguous to them.

" The inequalities of this surface were all produced by causes acting from above, and carrying off whatever they touched, without in the least disturbing what was left behind."

15. *A Letter on the Differences in the Structure of Calculi, which arise from their being formed in dif-*

ferent Parts of the urinary Passages: and on the Effects that are produced upon them, by the internal Use of solvent Medicines, from Mr. William Brande, to Everard Home, Esq. F. R. S.

16. *Some Observations on Mr. Brande's Paper on Calculi. By Everard Home, Esq. F. R. S.*

Calculi are formed either in the kidnies or the bladder. The former are almostalways composed of uric acid, while the latter consist chiefly of the phosphates. When a small uric calculus after being formed in the kidney, passes along the ureter into the bladder, the pain and irritation occasioned by this extraneous body, is called a fit of the gravel. The calculus having arrived in the bladder, and the secretion from the kidnies, during some time after, being loaded with uric acid, the first additions to the calculus, are of this substance; when this period has elapsed, the subsequent increase of the calculus is chiefly by layers of phosphates, interrupted however occasionally by interposed laminæ of uric acid, whenever there is an increased secretion of this salt. Sometimes the increased secretion of uric acid is not very considerable, but continued for a long time, under which circumstances the new layers are an intimate mixture of uric acid and the phosphates. Calculi of this description are those which are generally stated to consist of urat of ammonia; a salt, the existence of which in calculi, Mr. B. is much inclined to call in question, it being his opinion that the ammonia is combined with the phosphates, and not with the uric acid. The cause of the formation of the calculus composed of oxalat of lime (or the mulberry calculus) is at present wholly unknown. Mr. B. has not been able to detect it in the urine either of calculous or healthy persons.

With regard to the effects produced by the internal exhibition, of either alkaline or acid solvents, Mr. Brande observes, that when the calculous concretions are composed of uric acid either pure, or mixed with a little of the phosphates, the use of alkalies will prevent the deposition of uric acid, and therefore the increase of the calculus; but it can have no effect in dissolving a calculus actually formed. And since the alkalies promote the deposit of the phosphates, even more than they prevent the deposit of uric acid, their good effects are very dubious. Muriatic acid has been employed as a solvent, and this prevents the deposition of phosphates, but has no such effect on uric acid.

On the oxalat of lime calculus neither alkalies nor acids are likely to have any effect.

17. *On the Changes produced in atmospheric Air, and oxygen Gas, by Respiration. By W. Allen, Esq. F. R. S. and W. H. Pepys, Esq. F. R. S.*

The accuracy of the two chemists, to whom we owe the very valuable experiments recorded in this memoir, has been very satisfactorily established by their paper on the composition of carbonic acid, inserted in the last volume of the transactions: nor will the present detract from their well earned reputation, from their judgment in the choice of topics for investigation, or the able manner in which their investigations are conducted.

In most of the experiments instituted by preceding enquirers to ascertain the chemical changes that take place in atmospheric air, during the act of respiration, a great difference is observable in the results proceeding chiefly from operating on too small quantities, and from the difficulty of determining both thebulk and composition of the air remaining in the lungs before and after the experiment. The apparatus, made use of on the present

occasion, was one combining in a high degree simplicity with accuracy; and the quantities of gas operated on, together with the great care to discover and avoid every possible source of error, have produced a most satisfactory coincidence in the general results of the numerous experiments here described.

In each of the ten first experiments, between three thousand and four thousand cubic inches of common air were respired in the space of from ten to eleven minutes each; and in all of them it was observed that the quantity of expired was less than that of inspired air, although, if the chemical effect of respiration is merely the acidification of carbon in the lungs, there ought to be no difference between the two quantities, as a cubic inch of oxygen gas produces precisely the same bulk of carbonic acid. From experiments in which a similar deficiency has appeared, it has been supposed by former enquirers that a portion of the oxygen or azot of the inspired air was actually absorbed: but in the ten experiments here alluded to the deficiency is upon the whole so small, and yet so variable, from $\frac{1}{100}$ to $\frac{1}{30}$ of the whole, that it is probably entirely accidental: and is in our opinion well accounted for, by the following remark.

"The deficiency, in our opinion, principally arises from the difficulty in bringing the lungs precisely to the same state after, as before the experiment; and it must be recollected that the operator commenced by a forcible expiration into the open air, but finished by a forcible expiration into the mercurial gasometer. Now, although this gasometer was counterpoised by weights in the scale attached to it, yet we can easily conceive that more resistance might be afforded to the complete evacuation in the latter case than in the former, and consequently the lungs might contain a few inches more after the experiment than before it."

In the 11th experiment, 3460 cubic inches of air were respired in 11 minutes, and a deficiency of 23 inches was thereby incurred. The air previously to being breathed, consisted of 21 oxygen, and 79 azot, in 100 parts; but after respiration it consisted of 8. 5 carbonic acid, 12. 5 oxygen, and 79 azot.

In the 12th experiment an assistant was made to respire 3300 cubic inches of air, which, after passing through the lungs, were found to have encreased to 3311 inches: the time employed was only $5\frac{1}{2}$ minutes, but notwithstanding that in this case the respiration was twice as rapid as in the former one, the expired air contained as before, 8. 5 per cent of carbonic acid.

In the 13th experiment, the same operator, who performed all the others except the 12th, respired 9890 inches in 24 min. 37 sec. The deficiency after the process amounted only to 18 inches; and the expired air was found to consist of 8 carbonic acid, 13 oxygen, and 79 azot.

In the 15th, experiment, 300 cubic inches of common air were breathed repeatedly till the operator nearly fainted; the residual gas on analysis was found to consist of 10 carbonic acid, 4 oxygen, and 86 azot, but its absolute quantity was not ascertained.

In the 16th experiment respiration was performed on gas obtained from oxymuriat of potash consisting of 97. 5 oxygen, and 2. 5 azot. 3260 inches were respired in 9min. 20 sec. and there appeared a deficiency of 67 inches. The gas after respiration consisted of 11 carbonic acid, 83 oxygen, and 6 azot.

Here it is plain that a greater quantity of carbonic acid was formed from oxygen, than from common air, and the experimenters infer that one use of azot is to regulate the quantity of oxygen consumed in respiration. The additional quantity of azot, which made its appearance in this, and the preceding

experiment is supposed to arise

"From that portion still retained in the lungs, notwithstanding the forced expiration at the beginning of the experiment, and considering that in the 14th and 15th experiment, where the same air was repeatedly breathed, the proportion of azote was in the one case 85, and in the other 86 per cent. it seems fair to presume, that the residual air contained in the lungs after a forced expiration may amount in 100 parts, to not more than 16 oxygen, and 84 azote: any one who reflects upon the structure of the lungs, and the minute ramifications of the extremities of the bronchial vessels; and when he also considers that those parts of the lungs with which the air comes in contact, if spread out would present a surface equal to that of the superficies of the whole body; and lastly, that this viscus is so exceedingly spongy and porous, that when once inflated, it is ever after impossible by ordinary mechanical means to expel the air completely, he will easily perceive, not only that a large portion of air must remain for a considerable time in contact with the internal surface of the lungs, where it is liable to lose a portion of its oxygen, but also that the residual quantity of air in the lungs, after the most violent attempts at expiration, may be very considerable."

In order to prove the truth of this explanation, 3420 inches of gas of the same purity as that used in the former experiment, were respired and received successively into 13 different gazometers. The first portion was found to contain 25 per cent of azot, the second and third portions contained 10 per cent, and the last portion 5.5 per cent. The general average of the whole amount of azot was 6.5 per cent.

From the above facts the following conclusions may be drawn: Atmospheric air when subjected to a single inspiration, returns charged with from 8 to 8.5 per cent. of carbonic acid, nor by any number of subsequent inspirations does the amount exceed 10 per cent.

When respiration is attended with distressing circumstances a portion of oxygen is probably absorbed.

There is no evolution of hydrogen or any other gas except carbonic acid during respiration; and from the quantity of carbonic acid generated exactly corresponding with that of the oxygen consumed, there does not appear to be any of this latter expended in the formation of water.

There does not appear to be any absorption of azot.

18. *Description of an Apparatus for the Analysis of the compound inflammable Gasses by their Combustion; with Experiments on the Gas from Coal, explaining its Application. By Wm. Henry, M. D.*

The object of the apparatus here described is to enable the chemist to analyse the compound inflammable gasses by combustion with oxygen, instead of detonation; the former method being both more accurate in itself, and allowing a greater quantity of gas to be submitted to experiment. For the results of the experiments here related, we must refer to the original.

19. *An Account of some Peculiarities in the anatomical Structure of the Wombat; with Observations on the female Organs of Generation. By Everard Home, Esq. F. R. S.*

21. *Eclipses of the Satellites of Jupiter, observed by John Goldingham, Esq. &c. at Madras.*

The discovery of the difference of longitude between two places by means of the satellites of Jupiter is supposed to be an easy process: but the remarks in this paper will point out many circumstances to be taken into consideration, which materially affect the attempt. For the circumstances at both places should be similar, and favourable: the telescopes should have equal powers, and both immersions and emersions should be observed. If the circumstances are favourable at one place, and not in another, very different results will be obtained. Tables are given of the eclipses of each satellite observed, with the circumstances at-

tending them. The expression planet high, continually occurs. We wish that the height had been more accurately ascertained. It may indeed be discovered with sufficient ease by a person with a globe and the nautical almanac before him, but a column assigned to the height would have been more satisfactory. This paper should be read by all young observers on the eclipses of Jupiter's moons.

ART. IX. *Organic Remains of a former World. An Examination of the mineralized Remains of the Vegetables and Animals of the Antediluvian World generally called Extraneous Fossils. By* JAMES PARKINSON. 4to. Vol. 2.

IN his former volume Mr. Parkinson treated of thedifferent vegetable remains that have been discovered in a fossil state: in the volume now before us he enters on the description of animal fossils, but proceeds no further than the Zoophytes, reserving the rest of his subject for a future volume. The genera here treated of are the Tubiporites, Madreporites, Alcyonia, Encrinites, and Pentacrinites, very few of which can be referred with any probability to those living species of Zoophytes with which we are hitherto acquainted.

The descriptions are full and well compacted, and display throughout that minute accuracy which can only be attained by a long and intimate acquaintance with the general subject and the individual specimens, and are accompanied by figures from original drawings so admirably executed as to leave all former graphical representations of these subjects far behind. But besides the reputation of an accurate describer, Mr. Parkinson merits the higher praise of an original discoverer, and he has satisfactorily solved one of the two great difficulties attending all theories with regard to the formation of fossils. That which he has not solved is the remarkable fact that though the hard parts of these Zoophytes in their live state are for the most part composed of carbonat of lime and are frequently also when fossil composed of this substance, yet there are numerous instances of fossil zoophytes compleatly penetrated by flint, and what adds to the difficulty is that these silicified remains are generally found imbedded in limestone in which hardly an atom of silex is to be discovered. The second difficulty is to explain how the exquisitely minute organization of these animal fossils can be retained, at the same time that the process of petrification is compleat and the whole is apparently become a mere mineral body. This entire removal of animal matter however Mr. Parkinson has demonstrated in several instances to have been gratuitously assumed without proper examination; for on immersing specimens of calcareous fossil Zoophytes in very dilute muriatic acid, the earth was by degrees taken up, and there remained behind a fine membrane of animal matter which exhibited in some instances even the form and colour of the recent animal. With the silicified fossils the same method of analysis could not be resorted to, but there is a high analogical probability that in these, as in the others, there exists a cellular tissue of animal matter in the interstices of which only the silex is deposited.

ART. X. *Mathematicks simplified and practically illustrated by the Adaptation of the principal Problems to the ordinary Purposes of Life, and by a progressive Arrangement applied to the most familiar Objects in the plainest Terms, together with a complete Essay on the Art of surveying Lands, and by such simple Inventions as may for ever banish the Necessity of costly and complex Instruments. By Capt.* THOMAS WILLIAMSON. 1808.

THIS title promises much, and is not drawn up according to the rules in Horace's art of poetry. To banish costly and complex instruments, you must previously determine, that you will do nothing but coarse work: but if the writer had read the account of the measusement at the base on Hounslow heath, he would have learned that apparently so simple a thing as the measurement of a straight line of five miles cannot be performed but by very costly and complex instruments, and at a very great expense of labour and time. Nil sine magno vita labore dedit is true in mathematics as in other things. What an immense distance there is between the measurement of a piece of open field land, and the survey of a kingdom. A chain and a cross bar in the hands of a country schoolmaster may serve very well the purpose of a farmer and a country squire: but how far would these talents be of use in the measurement of a degree on the earth's surface. We must not deceive ourselves. Mathematics is not any more than any other science thus to be simplified. Very few propositions in Euclid will do for the ordinary workman, and in fact he will do without any, as he learns the art in his apprenticeship, and knowing nothing of principles, is competent only for that routine of work which he has seen practised by his master: and perhaps for ordinary purposes this is the best education. Such persons however cannot read this work, and to others it will not be useful as an explanation of the science on which the art is founded. If however the work does not answer completely to the title, many useful hints are interspersed, which will be of service to the practical mathematician.

ART. XI. *Problems in some of the higher Branches of Algebra.*

VIETA was the first person who discovered the property of certain equations, that, if they contained so many roots, that the number of them was denoted by the index of the highest power of the unknown term, then the coefficients of the unknown terms were equal to certain functions of the roots, and the known term was equal to the product of all the roots. This discovery of Vieta has been considerably extended, and it is now found to be the property of all equations, where the number of the unknown terms is equal to the number of the highest index of theunknown terms, and the unknown terms being arranged according to their indices, have alternate signs. There is a singular beauty in this property of equations, which leads to many curious results; and if it had been made use of with prudence, and according to the strict laws of mathematical reasoning, which can never be overstepped without great injury to the science, Algebra would not present a rugged mysterious face to its students, but might have been pursued as a noble improvement of the mind. Unfortunately the spirit of generalising took possession of the schools, and the great skill of the

scholars was displayed in throwing about x's and y's from one side of the equation to the other, without any regard whatsoever to their value, or to any absurdity that might result from the process. Hence what is true only in particular cases was affirmed to be true universally, and mystery and nonsense went hand in hand together, in producing new chimæras to terrify the astonished student.

On the truth of Vieta's original proposition, extended to legitimate cases, is founded the theorem on the sums of the powers of the roots in any equation, and in the investigation of this theorem appear the sum of the roots, the sum of the products of the roots taken in pairs, by threes, by fours, and so on, and the product of all the roots. Of course, if a problem is given to us, in which the sum of certain powers of numbers, and the sum of the products of these numbers in various ways are given; by comparing this case with the general theorem, many ingenious solutions may be discovered. This is the art in several of the problems before us, and the work would have been rendered much more valuable and useful, if the writer had given the general theorem, by which the reason would have been easily seen of his future assumptions.

We were stopped in many parts of the application of his theorems, where unintelligible terms are used; as for example, in p. 3, where one number is said to be equal to the third root of $-3+\sqrt{-\frac{100}{27}}$ added to the third root of $-3-\sqrt{-\frac{100}{27}}$ and after, where we find the capricious term $\sqrt[m]{A+B\sqrt{-1}}+\sqrt[m]{A-B\sqrt{-1}}$ and this fatal and useless error pervades a great part of the work. The ingenuity displayed by the writer, in the management of erroneous terms, convinces us that he is able to discover more elegant solutions, by adhering strictly to mathematical principles. We recommend to him in particular to examine again his sixteenth problem by these principles, because, as it stands at present, the conclusion is evidently absurd. What is $-s-\sqrt{g}$?

The seventeenth problem requires a great deal of examination. The first thing to be done by the author is to write down his equation intelligibly, for how can the sum of various unknown numbers be equal to 0. The names of Bombellis, Des Cartes, and Euler, are no vindication of such an assumption. This advantage will attend also the process of writing intelligibly, and using only mathematical reasoning, that the causes of the failure of the rules given by very celebrated mathematicians will be easily detected, and the student, when he comes to the conclusion of his work, will be perfectly satisfied with every part of it.

ART. XII. *The Means of finding the Longitude at Sea, developed in Four Astronomical, Geographical, Nautical, Historical, Mathematical, and Mechanical Dissertations. By Major-General* GRANT, *Viscount* DE VAUX. 4to. pp. 168.

OF late years the number of those who appear before the public with matters which require much previous learning and study, without having the necessary qualifications, seems to have increased rapidly; formerly the opinion of inspiration was confined to religion alone, now it pervades every science and art under heaven, and we have on all sides inspirati, arrived at perfect knowledge, without having gone through the tedious paths of previous instruction. If Horace were revived he would find we can now mock at his ancient adage,

Qui studet optatam cursu contingere metam,
Multa tulit fecitque puer.

Objects which were of the utmost difficulty in old times, are at the present enlightened period performed with ease; we have at present half a dozen patents for perpetual motions, and one from a gentleman of the Temple, for a contrivance which as much exceeds the perpetual motion, as this does all others, for besides performing this operation, it is also to turn a large corn-mill. The famous astronomers and mathematicians of old are all left in the back ground. Mr. Joseph Emmanuel Pellizer has, after forty-four years study, proved the Copernican system to be most false, absurd, and unholy. Mr. Martin publicly demonstrated the mistakes of Copernicus and of Sir Isaac Newton, not long since on his grand orrery in Leicester-square, and he now exhibits a new perpetual motion, to enhance the merits of which, he informs us that the same erroneous "Sir Isaac had proved it to be impossible." The *magnifique* theorist Monsieur St. Pierre has also convicted this blundering Newton of other great mistakes, particularly as to the figure of the earth, which he has so finely demonstrated to be oxoidal at the poles, though, as happens in Mr. Martin's case, Newton had proved this to be impossible, and that on the contrary, it was an oblate spheroid. On these occasions we lamented to see the fame of this revered philosopher undermined, but now a greater misfortune has happened; for he is attacked by a very different species of antagonist, not of the order of inspirati before mentioned, but one who has actually been at school, and who informs us, that he presents us with the results of thirty years study, affording thereby a singular instance of early application, (for he does not appear to exceed forty-five years of age) the more laudable, as at the youthful period of commencing those studies, many things must have occurred to dissipate his attention. We have now the mortification to see the fame of Sir Isaac, before mutilated by Messrs. St. Pierre, Martin, Pellizer and Co. receive another severe wound, perhaps a *coup de grace*, from general Grant, viscount de Vaux, marechal des camps, et des armies a sa majeste tres chretienne, author of the Cosmographical Columns, the Ouranographia, the New Division of the World, &c. &c. Yet such is our obstinate partiality to Sir Isaac, that we remain unconvinced by all the grand demonstrations of his adversaries, and are even so unphilosophical as to declare, mallemus errare cum Newtono.

But it is not only on the points alluded to, that we differ from the author of the Dissertations; on many others, and some of these of a momentous nature, we are compelled to dissent toto cœlo, and think it our duty also to use our best endeavours to prevent the many errors contained in the work from leading astray minds, not sufficiently instructed or wary enough to detect them.

The author commences his book with a dissertation on astronomy, in which he proceeds quite in character as a military man, by describing, after a few pages of introductory matter, what may well be named a military orrery of his contrivance, in which he draws up the planets, primary and secondary, with the sun and moon, on "a grass-plot in the Isle of Wight," and makes them go through their exercise, march and countermarch at the word of command. As this orrery has the singular merit of originality, of which very few of the many inventions mentioned in the dissertation can boast, it de-

serves an account of it to be given in the author's own words, which will, at least, contribute to the amusement of our readers, if not to their instruction, and at the same time give a specimen of the work.

"Let us suppose that you have a pleasure ground in the Isle of Wight, containing a large grass-plat about 400 feet diameter, with a southern aspect towards the bay of St. Helen's, forming a declivity of 23½ degrees from the center. In this center should be a round pavilion, having a sky-light, and windows all round. This pavilion will be our observatory, and at the same time will represent the sun in the middle of our planetary system. As this pavilion must contain company and music, &c. it must be at least 20 feet diameter; which diameter representing that of the sun, and the distance of the earth from the sun being about 100 of his diameter, if we intended to place the earth at its true distance from the sun, relative to its diameter, then the earth's place or orbit would be 2000 feet from the sun, and the diameter of the earth in this hypothesis would be only $2\frac{2}{12}$ inches; and consequently the superior planets would be, in proportion, at a distance too considerable for our object: but if we keep that proportion $2\frac{2}{12}$ inches for the diameter of the earth, and if we follow the same for all the other planets, we shall have Mercury $\frac{2}{10}$ of an inch, Venus 2 inches, the earth $2\frac{2}{12}$ inches, Mars $1\frac{2}{12}$ inches, Jupiter 2 feet, Saturn 1 foot 8 inches, and Georgium 10 inches.

"As to the distances of each planet from the sun, (which is the semi-diameter of each of their orbits,) if we adopt their proportional distances, as in the last line of the above table, we shall have Mercury 4 feet, Venus 7, the Earth 10, Mars 15, Jupiter 52, Saturn 95, and Georgium 190 feet distance from their center, the sun; that is to say, from our pavilion.

"Now let us trace our planisphere, as it should be done before the building of the pavilion. For this purpose take a cord, at least 190 feet long; tie a peg at each end; fix one of these pegs at the center point; deduce 10 feet for the semi-diameter of the pavilion; then, at 190 feet farther, trace with the other peg a circle, which will be the orbit of the remotest planet Georgium. Double the cord in two, and at 95 feet from the surface of the pavilion's place you will have the orbit of Saturn to trace there. At the distance of 52 feet from the pavilion you will trace the orbit of Jupiter; at 15 feet, that of Mars; that of the Earth at 10 feet; of Venus at 7; and of Mercury at 4 feet, from the outside of the pavilion. Each of these circular lines must be the middle of a gravel walk, which will be the track of each planet. It would not occasion a great deal more trouble to turn these circles into ellipses, but as these orbits, except that of Mercury, have little eccentricity, and have different nodes, which change situations every year, though very slowly, we must content ourselves in determining the ellipsis of the earth. The eccentricity of this orbit is the sixtieth part of the diameter of that orbit. As we have given to this diameter 20 feet, the sixtieth part of it is four inches. Then we shall trace the elliptic orbit of the earth, as usual, for ellipse figures; but in such a manner that the north point of it shall be four inches nearer to the sun, and the other extremity of that diameter eight inches farther. This diameter is called the apsides. The other shorter diameter which crosses this one from east to west, is the equinoxial, and will be four inches less than the other diameter.

"Now that we have fixed the proportion of each planet in diameter, (consequently in bulk) and of the distances in our planisphere, we will represent them with globular transparencies; each of these transparencies elevated to about four feet from the ground, but more or less according to their different inclination relatively to the earth, as in line 7 of the table. The sun itself will be a circular collection of reflectors, or a focus of the most brilliant light possible, and the pavilion will be erected over it, being supported by light pillars, in order that the spectators or observers in the pavilion may see better the effect of the whole; which they could not, if their eyes were struck with lights.

"Each of the globular transparencies of the planets will be the head of some sort of god and goddess, such as Mercury, Venus, Mars, Jupiter, Saturn, and his most gracious majesty Georgium, sitting in little cars; which cars will be directed from west to east, and drawn by seven soldiers, or other men accustomed to march in measure.

"I should have said that each of these transparencies will be not only of different bulk, but also of different degrees of brightness, or apparent colour, according to their distances, or their natural aspect; and besides, on the opposite side of the sun, a dark hemisphere must be adapted to each planet. By this means each planet can be made to have a diurnal rotation in that dark hemisphere. It will have this advantage also, that any spectator placed near the earth, (that is to say, geocentrically) or near some other planets, will be able to see the different phases, even of the earth, which will be very curious; because all these effects, which require so much observation and study, will be produced at once, and in a short time, though proportionally as exact as can be expected of an artificial experiment.

"To put this planetary system in motion at pleasure, you have only to give your order, to make a signal, or to say "march:" then the music beginning to play a march, and each soldier making his steps in measure, the planets will execute their revolution in due time relatively one to the other; that is to say, the nearest to the sun will make as many revolutions as they do in the sky during the great revolutions of the superior ones.

"For this effect, if the musicians regulate each measure to be of two seconds in time, the soldiers will also make each of their steps in two seconds: then each soldier holding the pole of his car with the right hand, and marching on the border of his path, the extent of his steps will be regulated by as many short sticks lying flat on the side of the gravel, but not in the way of the car, and upon which stick the soldiers will place the middle of their feet at each step; so that if the orbit of Georgium, the farthest planet, is walked over in eighty minutes, (each step of the soldier being only six inches,) and the orbit of the earth (which is only thirty steps of two feet, or sixty seconds in time) in one minute, the earth will make eighty revolutions during one of the Georgium, which is conformable to nature, and so on in proportion with all the others.

"In the space then of one hour and twenty minutes you will be able to make a whole treatise of practical astronomy."

Some appendages to the orrery are described after this, which would take up too much room to insert. The nearest fixed star is to be represented by a light in a ship at anchor fifteen miles from the pavilion: and the various motions of the moon are to be exhibited by some wheelwork added to the inside of the car of the earth (or *Tellus*) and connected with the wheels of this car, "which will give a circular motion to a little globe representing the moon;" and the other planets may be furnished with satellites in the same manner. The author has not forgotten the comets; he mentions in p. 24. that "some small rockets fired from the pavilion in an oblique direction would imitate pretty well the effects of the comets, and would not diminish the *gaiety* of the astronomical experiments." In this opinion we perfectly coincide, they are indeed the *gayest* experiments that ever came to our knowledge, and remind us very much of something of a similar nature proposed for theatrical exhibition in the grand ballet contrived by Bayes; wherein the sun, moon, and earth were to dance the heys, and in the many intersections of its figure form numerous mutual eclipses, to the great delight, edification, and *gaiety* of the spectators. We own however that the dancing orrery of Bayes must yield the *pas* to the marching orrery of the author, which cannot be improved unless indeed the gas lights of his friend Mr. Winsor might be thought capable of increasing the splendour of its sun.

We are sorry that our approbation can be carried no farther than the military orrery. We must quit the pleasing exhibition of the *sçavant* general exercising the planets "on a grass-plot in the Isle of Wight," to follow him in his flight to the spheres, and strive to rectify the confusion he has there endeavoured to create.

We now come to one of the first

grand errors of the author, which is of so gross a nature, that we should be surprized any one capable of understanding astronomy well enough to contrive orreries of any kind, should be guilty of it, did we not know of what mistakes the human mind is capable, when in proportion as it overrates itself, it undervalues all others who have before considered the suojects of its meditation. Nothing in astronomy seems to have been more firmly established, than the opinion that the cause of the seasons was the inclination of the axis of the earth 23½ degrees to the ecliptic; but the author it seems is better informed on the subject than all the first-rate astronomers who have been in the world, and declares in the following words, the strange and crude theory which, in his opinion, is to supersede their united authority.

"I always found it very unnatural that the earth (which travels in its orbit at the rate of near 60,000 miles in an hour, which is 120 times swifter than the velocity of a cannon ball) should be obliged continually to keep that uncomfortable attitude, called the inclination of her poles, of 23½°, which is the only means adopted, till this time, to find the cause of the seasons.—From this ancient principle it derives, that the advantages of the seasons are denied to the most beautiful of our planets, Jupiter; because from the horizontal spots or belts of that planet we see that its axis is not inclined, as we suppose ours to be: but possibly if we could transport ourselves to Jupiter, and see our globe from thence, as we see that planet from the earth, we should find that the axis of our poles are perpendicular, as well as those of Jupiter and of the sun, and that consequently they are all parallel with each other, and every one directed towards the environs of the polar star; that the pole of the ecliptic and the pole of the world are the same; and that it is the orbit of the earth, and of all the sister planets, which is inclined 23½° upon the plan of the equator of the sun, and not the axis of the earth."

We shall pass over what is said of Jupiter, (till it is shewn in what way the position of the belts can indicate to any certainty the direction of his axis,) in order to proceed to what is said of the axis of the earth. What the inclination of the plane of the sun's equator to the ecliptic can have to do with the seasons, remains yet to be proved by the author. We will not however hesitate to declare, that if the sun even had a new motion given it round its center, which would make its equator revolve round an axis in its own plane as often as the spots on its surface, that it could in no way alter the direction of the rays of light which proceed from it, or the position of the shadows caused by the bodies on which they fell. The proximate cause of the seasons, as well as the duration of night, we well know to be the position of these shadows; and that this is entirely occasioned by the direction in which the surface of the earth is presented to the sun, and not by that in which the sun is presented to the earth, a little reflection will suffice to shew any one; but if this should not succeed, the following simple experiment will put the matter beyond doubt.—Heat a cannon ball red hot, to represent the sun, with a wire twisted round its middle to denote the equator, and suspend it in the midst of a dark room, in such a manner that the plane of the wire equator can be turned in any position to the surrounding objects; suspend a common terrestrial globe by the axis on the same level with it, parallel with the floor, which level may represent the plane of the ecliptic: after this, turn the red-hot ball as you please, (not forgetting among other positions, that mentioned by the author, in which the plane of its axis will be 23½ degrees to that of the ecliptic) and

it will be found that in all its positions the shadow on the globe will maintain the same place, with its extreme boundary passing through the axis: next try the effect of altering the position of the axis of the globe, and it will be seen instantly that the smallest variation from its first vertical posture will change the place of the shadow; and after many trials it will be found also, that no other position but that in which it is inclined—23½ degrees to the level of the imaginary ecliptic before mentioned, will represent the phenomena of the seasons, on carrying the globe round the red-hot ball; which has been chosen to represent the sun, because the light will proceed from it in all directions in a similar manner. The plate inserted to explain the theory of the author, is of such a strange nature as to leave it doubtful whether its errors proceeded from confusion of ideas or from an intended attempt at deception. In this plate two rings are drawn intersecting each other, one intended to represent the ecliptic, and the other of course the plane of the sun's equator; with the sun in the midst, and four globes placed as at the solstices and equinoxes; but these globes instead of being drawn with the axis perpendicular to the plane of the ecliptic, as the author's theory mentions, are inclined to it 23½ degrees, so as to have the usual appearances of light and shade on them, that the plates in common use to illustrate the Copernican theory possess; and the circle intended for the plane of the sun's equator is parallel to that of the equator of the globe, instead of being inclined to it 23½ degrees, as stated in the above false theory of the author; the circles also have no names annexed to them, nor is there any explanation of the figures in the text, by which altogether a superficial observer may be induced, (partly by not at once perceiving which circle was intended for the ecliptic, and partly by seeing the figures, representing the four principal seasons on the globes, shaded in the usual manner,) to doubt whether there may not be some reason in that, which in reality is only a mistaken theory supported by an erroneous representation.

A farther argument against the above theory might be drawn from the real position of the plane of the sun's equator, which the best astronomers have ascertained to be inclined but 7½ degrees to the ecliptic, instead of more than three times that number, as stated by the author; but we trust its errors require no farther confutation.

The author next proceeds to consider what may be supposed to occupy the vast space between the heavenly bodies, apparently for the purpose of differing on this point from Newton, whose fame seems to be so offensive to Frenchmen, even when, like the author, they affect a respect for him; attempts at the depreciation of our great and esteemed characters, among all other things that add lustre to England, form indeed a branch of the system before alluded to, and though perhaps the author may not act knowingly on this occasion, it prevents not its effect: but Newton is like the rock to which Ossian compares his hero, when repelling a crowd of foes led on by their chief.

"Trothal went forth with *the stream of his people*, but they met a rock;
For the hero stood unmoved: broken, they rolled back from his side."

The substance preferred by the author for the occupation of space, is fire; an idea of great antiquity, and so commonly known, that the principal circumstance of the famous adventure of Don Quixote

and the enchanted wooden horse is founded on it. We at first apprehended some danger from this terrific covering of flame, but the author soon calmed the alarm, by reminding us, that "fire is contained in ice:" especially when it was considered that the extent of aërostatic excursions gives reason to suppose that if the infinite expanse contains any fire, its temperature must be much below the degree of settled frost on the thermometer. Much more might be said on the opinions given in the astronomical treatise, but our limits will not allow a farther discussion.

The author, after attempting these innovations in the heavens, descends to earth to make on it alterations proportionally extensive, and no less objectionable; and treats its surface with as little ceremony, as Prior describes the rat to have done in its attack on geographical works, when he tells us that

> "A river and a sea
> Were to him a dish of tea,
> And an island bread and butter."

The author is as much displeased with the inequality of the four divisions of the world, as the revolutionists were with that of the ranks of society; this plan of equality however does not at all effect what he proposes, for its fourth division is as much smaller than the rest, as any in the mode now in use. The division alluded to consists of New Holland, Borneo, the Japanese islands, and all the other islands in the Pacific Ocean; a second division is composed of the rest of Asia, and of Madagascar; a third division of America, and a fourth is formed by the monstrous union of Europe and Africa.

A little after proposing this new division of the earth, the author expresses his displeasure at the names of the months, because the year beginning now with January, the name of its ninth month is called *Septem*ber, and asks exultingly what we could answer a savage who would question us on this absurdity; forgetting that he has supplied the proper answer a few lines before, in words which imply that the year formerly was began in March, and the months reckoned from that period. The objections against all innovation in long established names, either as to their denoting new combinations, as in the proposed geographical arrangement, or their being replaced by new ones, as in giving new names to the months, are obvious; it would load the memory with an useless incumbrance of words, as we must retain the recollection of the old titles, to render history intelligible, or to carry on intercourse with the nations which use them; and it would also produce great confusion both in this intercourse, and in all former records of the events of the world. The names proposed by the author for the four new divisions of the earth, and the four latter months of the year, are Celti, Galli, Hesperi, and Albani.

Various methods are proposed by the author, of representing the world, divided as before mentioned; to those by globes and maps, which are obvious, he has added one delineation on the surface of a cube, and another on that of a cylinder; and has proposed to form a pillar of all together, of which the cube should be the base, the cylinder the shaft, and the globe the capital. Of these plans we shall only remark that the cylindrical projection would be as expensive as a globe, while it wanted many of its advantages; and that the cubical one would be in no respect superior to four common maps. The arrangement of the pillar however shews some fancy, and would form an appropriate ornament for a geographical acade-

my, or a map and chart warehouse.

Before dismissing the geographical dissertation, we must not omit to notice an extraordinary note attached to it, which affords a strong proof of that similarity of sentiment of the adherents of the Bourbons, and of the satellites of Napoleon, on the rights of nations, as well as on some other subjects, which when first observed excited surprize, but has now become familiar from frequent recurrence of instances. In this note the author thus expresses himself.

"If the great importance of these new discoveries, and the interest which this new quarter of the world, (New Holland, and the islands of the Pacific Ocean) deserves, could fix the attention of all the civilized powers, and particularly that of Great Britain, on the advantages of every sort which may be drawn from them; I think that the creation of a new *Christian and tolerant order*, composed of *military and merchant-men*, [merchants] would be the best means to procure the full knowledge of all the lands in the Pacific Ocean, to facilitate the civilization of all its inhabitants, and to render these lands more useful to these people as well as to their *new friends*."

Here without ceremony is proposed an institution, (similar to that of the knights of Malta) for the subjugation of some millions of innocent inhabitants, of islands which God and nature have placed equally remote from our interests, and our habitations; and with a spaciousness worthy of Napoleon: the extreme injustice of the plan is glossed over with the stale pretence of promoting their welfare, and of extending useful knowledge. What kind of *friends* such civilizers would prove, has been but too plainly written in the tears and blood of mankind almost within our view; who can doubt but that their *friendship* would be as pernicious to those islanders, as that of Napoleon's myrmidons has been to the Dutch, the Spaniards, and to the other infatuated nations who have trusted them: but lest any hesitation should remain on the views of the design, and the means intended to enforce them, we are told it is "to render their lands useful to their new *friends*, with the addition of these remarkable words:

"This order being established for the Pacific sea, would be called the *Pacific Order*, for this and other reasons; but it should have for a motto—*Si vis pacem para bellum.*"

The union of monk and soldier in some old institutions, produced consequences sufficiently deplorable in former times; what then could we expect from the triple union of monk, soldier, and merchant, proposed, but a race of monsters, without the generosity of the soldier, the integrity of the merchant, or the charity of the monk; insatiable, cruel, and ferocious; equally greedy of gold and of blood; a detestable mixture of avarice, rapacity, and injustice; without sense of honour, or feeling of remorse. Against such an institution we were about to imprecate the thunder of Britain, and to pray Heaven that it might be employed in its annihilation, should it ever appear. But on reflection we see it is a chimera, which can have no existence but in a heated imagination; for trade and plunder can never be combined: commerce can alone flourish by that credit and faith which spring from justice, honour, and freedom; force, injustice, and tyranny destroy it: and it ever invariably has withered beneath the baleful shade of the despot.

After attempting these innovations on the terrestrial part of the globe, the author turns his attention to its aquatic portion. A dissertation is given on naval history, which is divided into eight epochas; the first of which is placed under

Sesostris and the Egyptians, 1700 years A. C. the second under the Phœnicians, Carthaginians, and the Jews in the reign of Solomon, 1000 years A. C.; the third under the Egyptians, Carthaginians, Syrians, Persians, and Greeks, 600 years A. C.; the fourth under the Carthaginians, Romans, Greeks, and Persians, in the time of Alexander the Great, 330 years A. C.; the fifth under the Egyptians and Greeks, in the time of the Ptolemies, 250 years A. C.; the sixth under the Egyptians and Romans, in the time of Jesus Christ; the seventh under the Arabians, Venetians, Genoese, and the merchants of the Hanseatic Towns, from the seventh to the fifteenth century; and the eighth under the Portuguese, Spaniards, Dutch, English, and French, from that time to the present.

We were surprised to see the origin of navigation attributed to the ancient Egyptians, in this dissertation; when it is so well known that superstitions, similar to those which prevail in India at this day, made them so averse from venturing on the ocean, that it was only by the exertion of despotic force they were compelled to it in the early expedition of Sesostris. On subjects so remote, various opinions must arise: we think however it is evident, even from the history of Sesostris, that navigation must have been carried on to some extent in and from the Red Sea prior to this period. The expedition of Sesostris was for war alone, and he could neither have built ships fit for the voyage to India, nor have navigated them for so long a course, if the art of ship-building and of navigation had not been brought to considerable perfection before his time; it appears more agreeable to the documents we possess, to date the origin of navigation from an earlier period, we can easily trace it to the Arabian ports on the Red Sea, where the Phœnicians were originally settled, and from whence they introduced it on the Mediterranean. The navigators from these ports must have made the voyage to India from thence, before the time of Sesostris, or he could not have procured pilots and seamen to have conveyed his forces there. We cannot however be quite certain that they did not derive the art of navigation from some nation farther eastward, but if this was the case, that nation must have been east of the Ganges, for we know that both the Persians and Indians were prevented by certain superstitions from sea-voyages from the earliest periods. We know then of no nation which has such fair grounds for disputing the palm with them on this point as the Chinese, who, if we are to credit their own histories, made coasting voyages long before the period mentioned. These voyages we may conclude, without any exaggeration of circumstances, might have been extended to India, and that thus navigation may be traced from Arabia on one side, and China on the other, to have met in India.—We have now then only to decide whether it really took its rise in China alone, and proceeded from thence through India to Arabia, or had two distinct sources in those two nations, and only casually met at the Ganges as a common port; but this point at present must remain in doubt. The well known and approved policy of the Chinese in preferring internal commerce to foreign trade, (to which it is now acknowledged by the best writers to be vastly superior in profit, safety, and national advantage, particularly for a nation situated as China is) is sufficient to account for the art of navigation not having arrived at more perfection among them, though it has been practised

so long; indeed the exertion of their government could alone have prevented its progress among a people, whose great and ancient ingenuity in the arts is so well known, and who possessed to a certainty the knowledge of the mariner's compass many centuries before it was used in Europe.

In copying the account of Sesostris verbatim from Rollin's ancient history, the author has made himself party to a mistake of this historian respecting the use of the canals constructed at that time in Egypt, which from merely considering them through the medium of modern and European notions, he has stated to be "to facilitate commerce and establish better communications between the most distant towns."

The principal use to which canals have ever been applied in the eastern part of the world, more particularly in ancient times, is well known on the contrary to have been for agricultural purposes, for the irrigation of their crops, which was more peculiarly necessary in Egypt where rain hardly ever falls; the transportation of articles was but a secondary and very inferior consideration, and was practised but on a small scale, comparatively to what it might have been, every where except in China, at those remote periods; commerce never flourished much in Egypt till the time of the Ptolemys, which is but a modern æra to that of which Rollin writes; then the canals were doubtlessly used much for its facilitation; but to construct canals merely for commercial purposes is altogether a European and very modern idea, which could hardly take place any where but in those temperate climates, where the certainty and sufficiency of the rains made artificial irrigation an object of so much less necessity, that its introduction of late years is considered by many as a new discovery.

In pages 61 and 62, and in 65 and 66, some lines are inserted on ancient ship building, which may be found forming one continued passage in Sewel's collection of papers on naval architecture, volume second, pages 35 and 36, third part. We hoped some information, or some new conjecture at least, would have been given on the subject, but the account, like the adventure of the bear and fiddle in Hudibras, "begins and breaks off in the middle."

Of the various opinions which have been published on the meaning of the ancient names for their ships, that which refers the numbers included in those names to the complement of men which worked each oar, seems to us the most rational, and least liable to objection; and next to this, that which referred these numbers to the seats of the rowers, who, if placed as in the present galleys, would work two oars at each bench: and in this way the triremes would have six oars, and the octoremes sixteen. It is to be regretted that the ancient galley which was found under water, in modern times, in one of the lakes in Italy, was not better inspected, and more accurately described, nothing would have been more likely to have decided the doubts on this subject.

The fourth and last dissertation treats of mathematical, mechanical and astronomical means for finding the longitude at sea. The author has been diligent in collecting accounts of the mechanical methods which have been proposed for this purpose, of which he has enumerated twenty: the number might be evidently reduced, as some of them are so similar that they can only be esteemed repetitions, others however are worth attention from their being so little known, though their

ingenuity deserved at least some recognition. The first of these is a method proposed by Vitruvius, in the time of Augustus, in which a wheel outside the ship, in contact with the water, gave motion by a shaft to another inside, from which a stone fell at every revolution: the velocity of the vessel was denoted by the number of these stones which fell in a given time. The second method was more properly an anemometer, as it consisted of a roller furnished with wings turned by the wind, by which roller a line was wound up, whose length determined the ship's way. The third mode is that proposed by Whiston and Ditton in 1714, which dean Swift has contributed to render notorious by some satirical verses not very remarkable for their delicacy. This method, by noting the difference in the time between the flashes of mortars or cannon, fired at appointed stations on the coasts, and that of hearing their report: the distance was to be calculated from the known rate of the velocity of sound, of a mile in five seconds.

The fourth method proposed successively by Whiston, William Nantonnier, and Emmanuel Figuereido a Portuguese, was by observations of the variations and declinations of the magnetic needle, since found to be too uncertain to deserve attention.

The fifth method is that for which the marquis de Poleni obtained the prize, proposed by the academy of sciences at Paris, for ascertaining the best method of determining the rate of a ship's way; which in his opinion was by connecting a globe at the end of a long line with a lever, fixed inside the vessel in such a manner as to traverse over the face of a graduated semicircle, and by pointing with its extremity at its degrees, note the resistance of the ball, which bore a calculable ratio to the ship's velocity.

The sixth was an hydraulic method, contrived by M. Pitot, in which a vertical tube, terminating at its lower end in a horizontal funnel, pointing forward, shewed the rate of the ship's way by the rise of the water in the vertical tube, which bore a proportion to the impulse given to that in the funnel, which was placed beneath the ship's bottom, near its middle. This method was some years afterwards published as his own invention by captain Hamilton, now a commissioner of the navy.

The seventh method is only a variation of the sixth, proposed by Severier, in his mathematical dictionary, in placing the tube at the stern instead of in the middle.

The eighth, which was also proposed by Severier, was a ball kept about four feet beneath the surface of the sea by a vertical lever, fastened at its middle to the stern of the ship, and which by a cord from its upper extremity passed over pullies, moved a basin or scale up and down in a box, as itself moved to and fro; weights put into this scale determined the resistance of the ball, and from it the velocity of the vessel.

The ninth mode was that of Henry Saumarez, of Guernsey, in which a log towed after the ship, acquired a circular motion from vanes attached to its sides, which turned round the line, and by it an axis connected with a piece of clockwork in the ship, on the dial of which the number of turns was exhibited.

The tenth is the same as the last, and was proposed after it by Russel.

The eleventh, by Foxon is also the same.

The twelfth, the Navigium of Gilmore, is composed of a wheel and pinion fixed to the keel of the ship, the motion of which wheel is communicated to clockwork within by a metal rod.

The thirteenth described, is Gotlieb's perpetual log, (a print of which, and description in Sewel's Papers on Naval Architecture, shews it to be precisely the same as the last; as is also the fourteenth, by Mr. Benjamin Martin.

In the fifteenth method, contrived by Mr. Hopkinson, judge of the Admiralty at Philadelphia, a vertical lever was attached by its centre to the stern of the ship; a brass plate at the lower end of it received the impulse of the water, and a horizontal bar, connected by a hinge, to its upper end, passed into the ship, where its further extremity shewed, on an index, the inclination of the lever, on which the impulse given by the sea was balanced by the re-action of a strong spring, placed a little beneath its centre of motion.

The sixteenth and seventeenth methods, practised by the Portuguese, Dutch, and Spaniards, consist in merely observing the time which the froth, or bits of wood thrown into the sea, take in passing. The Dutch make marks along the side of the vessel at ten or twelve feet distance, to represent the knots of the log line, by which they reckon the space passed; and the others count the number of steps which they make in keeping opposite to the floating body, while they walk to the stern.

The eighteenth method described, the invention of M. Bouguer, is effected by a globe of six or seven inches diameter, heavier than the water, fixed to one end of a line, the other end of which passes over a pulley into the ship, where it operates vertically on one extremity of a balance; the weight which is required at the opposite extremity to form an equilibrium, being in a regular ratio to the resistance of the globe through the sea, affords means to calculate the velocity of the ship, on which that resistance depends.

The nineteenth method is that by time-keepers: and the twentieth is the common log, both which are too well known to need description.

There are two other methods for ascertaining the rate of a ship's velocity, besides the foregoing twenty, which are noticed in the notes farther on: the first is that for which Mr. Massey obtained a patent about six years ago, which is of the same nature as the ninth method, contrived by Mr. Saumarez, except that in it the clock-work is enclosed in the log, instead of being placed in the vessel. The other method, published in June, 1807, in the Repertory of arts, was contrived by Mr. J. W. Boswell: it consists of a floating log, either of the common kind, or one formed by three or more transverse planes, whose number increases the resistance in the water, attached to a horizontal rod, from which a cord passes into the ship, which acts on one of the common machines for weighing, by a spiral spring: the proportion of the resistance of the log to a given weight or degree, in the index of the instrument, for a known velocity having been first determined by experiment, the velocity for all the other degrees may be ascertained by calculation, as the resistance is known to be as the squares of the velocity.

In page 23, of the fourth part, the author describes a method, contrived by himself, for the same purpose; which consists of a globe six or more inches in diameter, heavier than the water, and sunk beneath its level, fastened to one end of a cord or chain, the other end of which passes into the ship, under a pulley, through a brass tube, of greater diameter than the globe, from beneath the keel at the stern

upwards to above the level of the sea; where the cord is attached to a spring steelyard, which shews the rate of the velocity, by the proportion in which the resistance of the globe through the water draws out the index. The globe may also occasionally be made to operate on the steelyard by a line drawn over a pulley at the stern of the ship, but this method the author does not recommend. This apparatus is named a Hydroscope.

Another machine, contrived by the author for measuring time, is to be connected with the above: in its improved form, described in the appendix, it consists of two glass funnels (of a foot across, and of the same height) like a common hour-glass: between those funnels a slide passes, perforated with a small longitudinal slit, terminating at the hinder part, through which sand passes from one funnel to the other; this slide is connected with the index of the steelyard in the hydroscope, so that as it is drawn out by the action of the globe, the sand passes in greater quantity; the bases of the funnels have added to each of them a part which yields up and down, formed like a French powder puff; these are united by a wire, and have hooks to connect them alternately with a steelyard, fixed above, which shews the weight of the sand that has fallen in the lower funnel. The index of this last steelyard has a rack attached to it, which turns a wheel once round when sixty pounds of sand have fallen; and a hand on this wheel points on a dial how many pounds of sand have fallen at any period: this weight will bear a proportion to the space moved through by the ship, which the author computes to be at the rate of sixty pounds for twelve miles, and thus proposes to determine the ratio of the velocity to a given time.

The funnels are so managed that their position can be reversed, when all the sand has run out of the upper one.

Of the hydroscope, it is obvious, that the chief idea was borrowed from the eighteenth method described, contrived by M. Bouguer, as in both modes the immersed globe is used, whose resistance was to be determined by a re-acting power. The author employs a spring steelyard for this purpose, instead of the weight proposed by Bouguer; but the use of a spring, in this way, is evidently borrowed also, from the method contrived by judge Hopkinson, which is the fifteenth in the list. As a mode of ascertaining the longitude, for which purpose it is confidently proposed by the author, it is very imperfect; because the weight of the globe in falling, in the descent down the side of a wave, or by the depression of the stern as the ship pitched, would operate by its momentum, to retard its ascent, when the stern rose again. The apparatus would, therefore, exhibit the sum of all the ascents and descents of the globe, according to their various velocities, along with the space through which it was drawn forwards by the ship, instead of the latter solely, as asserted by the author. The momentum of the globe, at each descent, being necessarily extremely various, from the difference of the velocity, and distance which it must fall at every pitch of the ship, would make the result so prodigiously uncertain, as to set it almost beyond the bounds of calculation. These imperfections proceed from the hydroscope alone, but others would arise from the sand glasses added with it. The variation of temperature of the atmosphere would make the aperture through which the sand passed, of various sizes, so as to give different results, at different times, even of one day and night: and another

variation would arise from the difference of the pressure of the confined air, as acted on by the powder-puff apparatus at the bases of the funnels.

A very intemperate note is added by the author, respecting the measuring a ship's way, mentioned just before his; for which note, though his dissertations were not published till May, 1803, eleven months after the time of the insertion of this invention in the Repertory, he, in an unqualified and rough manner, accuses its inventor of having borrowed the contrivance from him. This charge has been thoroughly refuted in the Repertory for last September, wherein all knowledge of the existence of the author's plan, and of the author himself, is positively denied, or of any previous invention, similar to that set forth in the Repertory, at the time of its publication. The operative parts of the two contrivances are evidently different, one being a floating log, and the other, a globe sunk beneath the water; the only similarity is in the spring steelyards used in both; and with regard to that, the priority of publication retorts fairly the charge of plagiarism on the author.

Some other remarkable differences exist also between the two cases; the author knew of the foregoing inventions, inserted in his book, from which his are derived, the other gentleman knew nothing of any of them that were at all analogous to his contrivance; but, above all, the most marked difference is, that the author proposes his method as a means of *finding the longitude*, superior to any yet in use; but the other gentleman has no such vanity with respect to his contrivance, which he never had the most remote idea of comparing, in point of accuracy, with the well-known astronomical methods, or with those by chronometers, '(as is evident from his paper on the subject,)' but merely proposed it as an improvement on the common sea log.

In addition to the imperfections of the hydroscope, it should be stated, that the long brazen tube, used with it, of seven or eight inches diameter outside, fixed as represented in the plate, would most materially weaken the stern of the ship, by the great excavation there must be made to pass it through the dead wood, which, in some parts, would be cut through half its substance; and in proportion as this was avoided, by passing the tube outside this part, the steerage way and velocity of the ship would be injured, by so large a body being thrust down into the water, at one side of the plane of the stern post.

To determine the lee-way of the ship, the author proposes that a square aperture should be cut before the stern-post, through the dead wood (which he calls the transoms) in which a small rudder should be hung, from which a metallic rod should pass upwards, through a hole bored for it, into the ship, where the force of the current passing through the aperture, across the ship's way, might be computed by a spring steelyard, and apparatus similar to that of the hydroscope, attached to a little tiller proceeding from it. This method would also weaken the ship, by the excavation cut through the dead wood. Another mode of measuring the lee-way is described elsewhere, which consists of an upright tube, connected with a horizontal one, placed at right angles to the plane of the keel, and passing through the sides of the ship, the height to which the water would rise in the vertical tube, by the pressure of the current against that in the horizontal tube, would, according to the author, denote the proportion in which lee-way was made.

The author next proceeds to describe an astronomical mode of determining the longitude, entirely new, and of his own invention, of

which he extols the advantages, particularly as to its simplicity. This method is described in such an inaccurate manner, in a very essential particular, as to leave it doubtful whether the author has not made a mistake relative to the matter, which would be by no means creditable to him, in a science which he has studied so long as he has—astronomy. The instance of this method, given in page 44, dissertation 4, is sufficient to explain it, and is as follows :—

If your ship be in 30° longitude, west of London, to determine this degree, you are to find, by the author's cosmographical chart (or by an ephemeris) what stars pass the meridian of London at ten o'clock at night, (which the author supposes to be *Procion*, or *α* of the canis minor, and *Pollux*,) and you are then to observe, at ten o'clock at night, by a good watch, or time-keeper, the situation of those stars to your own meridian, and judging by this observation, that the time when they will pass your meridian will be about midnight, you are carefully to watch at that time, for the precise moment when this takes place, which, finding to be exactly at midnight, you ascertain that they are two hours later in passing your meridian than that of London :— from which fact, the degree of longitude being computed, by the well known rate of 15° to an hour, you find you are exactly 30° west of the meridian of London.

The author should have mentioned that the hours at which he directs the observations to be made, are those of the meridian of London, and not the hours of the meridian of the observer; which, any one would suppose, were intended by the words of the description, and which are of so doubtful a nature, as to leave this point very uncertain. Taking them, however in the sense most favourable to the author, it reduces this method merely to the determination of the longitude by a chronometer, and only differs from the usual mode, in ascertaining the portion of the diurnal revolution, through which the earth proceeds in a time corresponding to the interval of the two meridians, by the position of a fixed star, instead of by that of the sun ; which method has no apparent advantage over the common mode, or, no doubt, it would be practised, as it cannot be unknown to any person who understands any thing of astronomy and of the nature of the longitude.

After this, a number of different contrivances, relative to naval affairs, are proposed by the author; the best of which is that for adding to the security of cables, when ships are at anchor, by an apparatus, calculated to have the same effect, as if they were rendered extremely elastic, which is contrived by attaching buoys at regular intervals on the cable, and fixing weights to it in the middle between every two buoys. When a gust of wind forced the ship backwards from the anchor, the weights would be all raised by the separation of the buoys, and the force of the impulse would be spent on the water, instead of straining the cable ; and again, when this gust passed away, the weights, in sinking, would again draw the vessel forwards to its former position, and the buoys, at the same time, would approach closer together.

In a Treatise on Cordage, published by Mr. Chapman at the same time with these dissertations, and reviewed in this chapter, a method on similar principles to this, is recommended by him for the same purpose ; and he there states, that the use of buoys, in the manner abovementioned, for taking the strain from a cable, has been long practised in small vessels. The number of buoys proposed by the au-

thor, would certainly make the effect greater, than that of the single buoy before used for the same purpose; but then on the other hand, there would be some danger of their getting foul of each other by the agitation of the sea; they would require much stowage room in the ship, and would occasion much trouble in putting them on and off the cable: it is also to be apprehended, that the action of the buoys and weights in bending the cable in so many parts would be very injurious to it, and accelerate its decay: perhaps a medium between the two ways would be best, and that the use of two or three buoys alone, in this manner, might be found to be most advantageous.

The author proposes a similar apparatus of buoys and weights on a cable, to be attached to a *parachute*, sunk in the sea, below the level of the currents, for the ship to lye-to by, as it is called, or to keep it in one spot; the efficacy of which he founds on a false quotation of an experiment mentioned by Dr. Halley, whom he asserts to have stated that a *frigate* was stopped against a current, in the Baltic, by a common ball, let down into the sea, in a basket, to a certain depth, and was actually forced against the current, when the basket was sunk lower! For frigate read *boat*, and for Baltic sea, read Straits of Gibraltar, and the fact alluded to will be correct, and the wonder of the incident reduced to credible bounds. Dr. Franklin proposed, many years ago, in the American Philosophical Transactions, a plan of the same kind for stopping a ship; only, instead of a *parachute*, he directs an inclined plane to be used, acting similar to the way by which a paper kite is sustained in the air, but in a reversed direction.

In page 56 the author proposes the method of preventing ships from sinking at sea, by water-tight bulk heads, as his own invention, which has been practised for ages by the Chinese, and the introduction of which in our ships was so strongly recommended, some years ago, by captain Schank, and put in practice in a few vessels, built under his direction.

Immediately after this follows an account of a new method for pumping ships at sea; which consists, in having the pumps moved by machinery, turned by an axis, passing across the vessel, to which vanes are to be fixed at right angles, over the sides of the vessel, similar to those of a windmill, but so short as not to touch the water: the wind acting on these vanes, in most positions of the ship, would work the pumps.

The author lastly proposes the use of balloons, for taking observations at sea, in calm weather, and for looking out for land, or for other ships. In both respects they would be very useful, if the expense and trouble attending them would not be too great. By the steadiness of the balloon, observations might be taken from it, perhaps even of the eclipses of Jupiter's moons, by which the longitude might be ascertained to a degree of exactness, not before practicable at sea. The balloon might be sent up even in windy weather also, if an inclined plane were attached to it, to act, in preventing the wind from distressing it, in the same way in which a paper kite is kept up.

The two last plans recommended by the author, and that for diminishing the strain on cables, are the only ones likely to be useful, of the many mentioned in the work.

In concluding, we must notice the vast number of Gallicisms, and of French words, which are every where used in the work. The words *sçavant* and *occident* occur frequently, and the French names of places are universally used, in-

stead of their ancient and modern appellations; and the same freedom is taken with names of persons, which, in some cases, renders the meaning very obscure. By the words Platon, Hannon, and Eusebe, we could conjecture who were meant, though we think they appear to no advantage in their French dress; but who Onesicrite was, or where were *Byzance*, and *Malliens*, in which Alexander the Great was wounded, we have yet to discover. The purity of the English language should not be suffered to be destroyed without censure, particularly by French innovations, which, on account of their frequency and presumption, should be most resisted. The apology of the author for these errors seems of small weight, when it is recollected, how easily they might have been prevented from appearing in the work, by his getting some gentleman, competent to the task, to look over his manuscript, and correct the verbal mistakes, before it was published.

It seems probable, on considering the various mechanical methods, contrived for ascertaining a ship's way by the action of the water through which it passes, that no accurate mode of determining the longitude, could be hoped for from this source. Farther improvement in astronomical tables, and in methods of taking observations at sea, and a nearer approach of chronometers to perfection, seem the only means likely to be attended with success for this desirable object. These methods have already obtained a degree of accuracy, which diminishes the errors of calculation to a degree, beyond what might be expected some years ago. The lunar tables now give the longitude to within a few miles, and every year adds something to their accuracy. Much improvement has been also made in constructing instruments for observations, so as to diminish the errors arising from the ship's motion in pitching and rolling, and more may yet be expected: so that, perhaps at last, the eclipses of the planets' satellites may be observed at sea, sufficiently well, to determine the ship's place, and portions of degrees may be noted, which now escape the sight; then the old method may be again brought into use occasionally, whose inventor we know not, but which seems to want only more accurate instruments to render it serviceable; which was, to observe each day how many seconds the sun appeared sooner or later, at a given elevation, than it had done the preceding day; which, after making allowance for the annual motion, according to the latitude, gave the distance, east or west, from the former station, at the rate of 15 minutes of time to a degree.

We have reason also to hope, that chronometers may, ere long, be rendered more accurate, and at the same time, of less cost; a patent has lately been taken for new methods of constructing time-keepers, which contains several very ingenious and novel inventions; one of which, that relates to means of increasing the duration of the detachment of the balance-wheel to several seconds, promises, when brought to perfection, to advance chronometers much nearer to compleat precision.

ART. XIII. *A Treatise on the Progressive Endeavours to Improve the Manufacture of Cordage; with a Discussion of the Means of causing Ships to ride at Anchor with greater Safety. By* W. CHAPMAN, *Esq. M. R. I. A.* 4to. pp. 54.

MR. CHAPMAN'S treatise consists principally of abridged accounts of the specifications of 27 various patents, which have been taken out

for different modes of manufacturing cordage, since the year 1783, and of two or three other inventions, relative to the same subject. The following description of the process used in making ropes, is given in the first three pages, which appears deserving of attention, both for the explanation of the principles on which cordage of all kinds is formed, which it gives, and for its exposition of the technical terms used in the manufacture.

"The first part of the process consists in the spinning of a single thread, which, unless very small, and gummed similarly to the animal processes of the silk-worm and spider, would tend to untwist itself when at liberty; therefore, even in sewing-thread and twine, it will be found that there are two or more constituent threads joined, by being twisted round their common axis, in a direction contrary to their individual twist: but this principle is only capable of being carried to a limited extent; because, whenever the threads are very numerous, their proportionate diameters are so small, compared to that of their combined mass, that they are not capable of counterbalancing the twist of the strand they compose, and preventing its opening out. Therefore three of these combined masses have, from time beyond record, been joined together by another contrariety of twist; and these form what is generally called a rope, technically a shroud-laid rope. The first combination of yarns forms what is called a strand; three of which being stretched at length, are attached at one end to three contiguous but separate hooks, and at the other to one single hook; and the process of their conjoint combination, which is performed by turning the single hook the contrary way to the other three, consists in regulating, by duly retarding it, the progress of the twist of the strands round their common axis, whilst, at the same time, the three strands receive separately, at their opposite ends, just as much twist as is taken out of them by their twisting the contrary way in the process of combination.

"This, in all probability, was the extent to which rope-making arrived for many ages; because the magnitude of ships, or the other applications of rope, did not formerly require that vast size which rendered further combination necessary. The individual yarns composing a strand are limited in their thickness; because, if exceeding a given size, the fibres of hemp, or other component substance, have not a sufficient number of turns round their common axis to prevent their slipping on the yarn being stretched: therefore, when the rope became thick, the requisite number of yarns to form a strand was exceedingly great, and, in general, many were broken on their being twisted together in one spiral; because the outward coat of threads or yarns was exposed to more stress than the internal ones, as will be very evident when it is considered that when two or three hundred yarns are all stretched at length, to form one cylindric mass, they will lie at different distances from the centre of that cylinder; and that when twisted together, the outside yarns form a spiral of some given number of turns round the mass of the included yarns, forming a considerable diameter, and are therefore much shortened; whilst the inner yarns take only the same number of turns round a reduced axis, and, from that cause, should be less shortened: therefore it follows that the outside yarns only can be in full tension; whilst those within must be more or less puckered up according to their proximity o the centre.—The result of this erroneous principle of forming strands (although its cause appears to have lain dormant) was obvious, and probably led to the formation of great ropes, by the combination of the lesser ones round a common axis, in the same manner as a shroud-laid rope is already described to be formed by the combination of strands round their common axis;—and the rope thus formed by the combination of three shroud-laid ropes, is said to be cable-laid; as, upon this principle, cables and water-ropes are made, even when their magnitude does not require their strands to be inconveniently large; the cause of this construction being to make the rope more hard and compact, and thus prevent the too easy admission of water, which would occasion the rope to rot, when frequently

taken out of the water, and retaining it internally."

It is a very difficult matter to give an intelligible account of machinery without reference to well executed plates; because, most new-invented engines contain parts for which there are no names in any language. It however, may be much facilitated by references to similar parts in well known machines, and by a strict attention to mathematical precision in the use of the names established for particular combinations of parts, as well as for simple figures; any error in the latter of which appears very inexcuseable, both on account of the confusion it creates, and because their definitions are laid down so clearly in all elementary works of geometry, that no mistake can arise respecting them, but from negligence; for the want of this obviously requisite attention to the definitions of names, we often find a cylinder, or a globe, called a circle, though the three figures are perfectly distinct: the word ring, and the circumference, are also perpetually confounded with the circle; and we once remember a gentleman, who should have known better, talking of a many-sided cone, and being rather displeased when his meaning was mistaken; another more material source of obscurity, in descriptions of engines is, where the parts are denominated by arbitrary unexplained names, which oftener by the manner in which they are composed lead one to form false ideas of the subject, than to assist in conjectures of their true meaning. Mr. Chapman has, in general, made his accounts of the inventions he describes, as clear as the very narrow limits he has allowed himself will admit, and a little study will, in most of the difficult parts, enable the reader to understand them; but in some instances he has fallen into all the obscurities above-mentioned, and into others not recited; which make the descriptions, where they occur, nearly unintelligible, and in one or two instances, entirely so. The account of the specification of Mr. Archibald Thompson's patent, p. 26, is so defective, from the causes stated, that it required our utmost and repeated efforts to form any conjecture of what combination of machinery it is intended to describe. One or two instances of these defects we shall now state, as we are convinced precision in such descriptions is of considerable importance to the useful arts, and that every effort to effect it will be, in some degree, beneficial.

In the commencement of the account of Mr. Thompson's invention, Mr. Chapman mentions that "preparatory to spinning, Mr. Thompson draws out the hemp into a long sliver by different sets of *chain heckles*, moving with progressively greater speed." Here we object to an arbitrary name used for a new combination of machinery, without any definition being given of its meaning, or any well known similar machinery existing, by which it may be conjectured; what are *chain heckles?* we may indeed conjecture several arrangements of heckles that may be called by this name, but have no clue to guide us to the particular one the author means. The description then continues—"and in the end the sliver is spun by a spindle, with its *plyer*, into a thread. The threads remain wound upon their bobbins, until wanted to be made into a rope, tarred or untarred. The bobbins are then, according to the number of yarns wanted in a strand, placed so as to form two circles of the same diameter, round an *open cylinder consisting of three hoops or rings*, distant from each other the length of a bobbin, and placed near to one end

of a long horizontal axis; and if the rope is to be tarred, the yarns are led through a ring of a few inches diameter, near the end of the described open cylinder, which has the spare length of axis projecting from it." In the first sentence a small obscurity occurs, from a typographical error of the word plyer, used for flyer, this we shall pass over, (as there are very few errors of this kind in the treatise,) to notice the extraordinary kind of cylinder mentioned immediately after. We always conceived a cylinder to be one continued figure, but we have now to learn that it may consist of three hoops, set at a considerable distance from each other; after conjecturing some sort of apparatus, from this description, we are again left to our imagination to devise, what the position of this combination of hoops may be; whether their common axis is horizontal, vertical, or inclined; and of course, what their situation may be with respect to the long horizontal axis, near to one end of which they are placed. The manner in which the "ring of a few inches diameter" is placed, is also undetermined, and it may, for any thing we know, be sustained, either by the long axis, or by a bar from the fixed part of the machine. We are next told that "the yarns are then diverged in different degrees, so as to form, when passed longitudinally through an open cylindric frame of several feet in length, so many different concentric circles as there are different shells, (or concentric coats,) of yarns in the strand." Here we are at a loss to know whether by the words concentric circles, the author really means circles, or uses them in the vague sense before mentioned; we are inclined to think the latter, and that by "concentric circles" he intends to denote cylinders on the same axis, because we can conceive no use in the open frame being cylindric which supports them, unless this were the case. The position of this cylindric frame, with regard to the long horizontal axis, and whether it is connected with it or not, though very essential to the machine, has also been omitted to be stated, nor should we be able to conjecture whether it was placed vertically or horizontally, if its use afterwards, in immersing the coats of yarn in tar as it was turned round, did not lead us to imagine the latter.

It may be said, that giving descriptions with the accuracy here required, would make them too long; this opinion, we are certain, is erroneous, in many cases the accurate description may be shorter than one of an indeterminate nature; in very few will it require more than a line or two in addition, for which it will amply compensate, by the time it will save to the reader who desires to understand its meaning.

It would extend the limits of the review of this treatise too much to recite the contents of the various patents whose specifications it describes; we shall only observe of them, that we never saw twenty-seven patents that contain so few original inventions; those seem to have been the contrivance of Mr. Sylvester, Mr. Edward Cartwright, Mr. Balfour, Mr. Curr, and Mr. Chapman, and some of these are evidently borrowed from processes before used in the manufacture of thread: for the most part the patentees seem to have founded their patents on distinctions so very minute, that we can scarcely think they could form a sufficient basis for legal defence; several instances might be given of this, if we had room to insert them, but the following will give a sufficient idea of the fact.

Mr. Curr of Sheffield took out a

patent in Nov. 1798 for "a method of forming flat ropes or bands, for drawing minerals out of mines, by stitching two or more small *ropes* together sideways with twine or small cords.

In Oct. 1807 Mr. Wm. Chapman of Newcastle took out a patent for "a method of making a belt or flat band for drawing coals out of mines, and raising other heavy articles," by stitching two or more *strands of shroud-laid rope* together, sideways."

These two patents are evidently for the same thing, but as some distinctions must subsist to give a patent any chance of validity, the following are those on which the latter patent is stated to be founded:— 1st. Mr. Chapman forces the needles through the cords, in stitching them together sideways, *by screws;* which operation Mr. Curr performs *by levers.* 2d. Mr. Chapman's apparatus for this purpose *is moveable.* Mr. Curr's apparatus *is fixed,* as appears from some circumstances in the drawings of the specification, though it is not stated in it in words. The third alledged distinction which follows, is not admitted by Mr. Curr's friends: Mr. Chapman contends that he has a right to make flat bands of a *particular kind* of rope, namely, of strands of shroud-laid rope. The other party assert, that Mr. Curr's patent was for making flat bands from rope in *general,* and that therefore every particular kind of rope is included in that term; Mr. Chapman's advocates would have it that the term *rope* is not applicable to the *strands* of which his bands are to be made. Mr. Curr's friends reply to this, 1st. that the word rope is used universally for any cord above the size of twine, be it formed in what manner it may, of one twist or of several twisted parts, be it platted, looped, or made in any other way. 2d. That in the title of Mr. Chapman's patent the words "*strands of shroud-laid rope,*" really mean that the component parts of the flat ropes were to be shroud-laid ropes, and not strands such as are used in shroud-laid rope; to which latter sense Mr. Chapman would force them; but even granting this point to Mr. Chapman, they assert that *strand* is merely a relative term, meaning a component part of a rope, or what is intended for such, and not any particular species of rope: and that a rope made of two, three, four, or more strands, may be afterwards itself a *strand* of a larger rope: and that besides the general usage of the word strand in this sense, they can shew that Mr. Chapman has used it in this manner in the specification of his former patent, taken out for a different process, in January, 1798, particularly in the following passage:—

"This is the outline of the process, usually pursued, in making what is called a shroud-laid rope, each strand of which consists of a number of yarns twisted together: and if a cable, or cable-laid rope, is to be made, the common process is, to stretch out so many *shroud-laid ropes,* as there are to be *strands* in the cable, (usually three,) and to pursue the same manner, in forming them into one rope, as in the preceding instance." (Vide Repertory, Vol. IX. p. 3.)—And as, from the above, it is evident, that a strand is a rope, Mr. Curr's friends assert, that his patent includes the method mentioned in Mr. Chapman's specification, of making flat bands of strands of yarn twisted together, simply by one operation of twisting, as such strands are absolutely and demonstrably *ropes.*

Of the patents mentioned in the treatise, which we have not as yet noticed, the following appear to us to deserve most attention:— Mr. Walker's patent method of making cordage, is remarkable for the neat appearance of its machinery, for

the ingenious arrangement of its parts, and for the method used in it for regulating the speed of the rotation of some parts of the apparatus, to any degree required. Mr. Thompson's patent method contains the whole process of making cordage from the rough hemp, in a more detailed manner than the others.

Mr. Chapman's patent, obtained in January, 1802, for the application of certain substances to the preservation of cordage, contains a discovery of high value to a commercial nation, particularly when cordage is so extremely dear as it is at present.

Mr. Chapman states, "that he was led to this improvement by a knowledge that rope yarn loses a considerable portion of its strength in the act of passing through the tar kettle, and that tarred rope loses *progressively* more of its strength, even in cold climates, and very rapidly in hot ones, so that (in them) it is scarcely fit for use in three years."

The methods which Mr. Chapman uses to deprive tar of its injurious qualities, and make it preserve ropes, instead of destroying them, are,

1st. "By boiling the tar in water one or more times, each of which extracts a portion of its superabundant acid, and of its mucilage.

2d. "By continuing these processes, until the tar has thrown off a larger portion of its essential oil, and becomes more pitchy than usual: and finally, by restoring the requisite elasticity, by the addition of substances less injurious, and less volatile, and therefore, more durable, viz. by the addition of tallow, animal oils, or suitable expressed oils."

Mr. Chapman's discovery, that the destructive nature of tar was caused by its acid, and its essential oil, was confirmed by Mr. William Allen, lecturer on chemistry, at Guy's Hospital; who ascertained, by experiment, that a piece of twine, which was capable of supporting 61 pounds, without breaking, was so much injured by being immersed 46 hours in *vegetable acid*, that it broke with a weight of less than 16 pounds. And a piece of the same twine was so much weakened by continuing in *essential oil*, distilled from tar, for 46 hours, that after being exposed to the air for three days, it was only capable of supporting a weight of 31 pounds.

In an experiment, tried by Mr. Chapman, to determine the relative strength of rope, tarred in the common way, of rope impregnated with his prepared tar, and of white untarred rope, the following results were obtained: those noted in the first column were from the ropes freshly prepared, and those in the second column from the ropes after being immersed three months in water, being afterwards kept three months more in a stove of about 130° Fahrenheit, and then laid by, in a rope store for 10 months.

	BROKE WITH	
	On Aug. 10, 1802.	On Nov. 3, 1802.
White rope	*Cwt.* 33.4	*Cwt.* 1. 9
Washed tarred rope . .	29.1	12.33
Common tarred rope . .	22.2	7.35

Mr. Chapman also obtained the following results from another experiment, with ropes kept some time in a store-house, after being prepared:—

	Inches.		*Cwt.*
White rope girt	1. 7	broke with	27. 5
Rope with tar and whale oil	1.85		22. 5
Rope with tar and tallow .	1. 8		17. 5
Rope with common tar . .	1. 7		15.95

These experiments prove the good effect of prepared tar most decidedly, and also shew, that both whale oil and tallow have a good effect when mixed with it, but that tallow is far inferior to whale oil.

By other experiments Mr. Chapman ascertained that boiling tar was peculiarly injurious to cordage.

	Cwt.		*Cwt.*
White rope, broke with . .	45.72	In a second trial, (after being	38.97
Rope done with cold tar . .	51.29	kept 4 months in a stove of a	26.40
Rope done with boiling tar	38.94	heat from 85 to 100 Fahrenht.)	25.07

Mr. Chapman calculates that 20 per cent. would be saved in point of strength and duration of cordage, by the use of purified tar, and whale oil: but that even reckoning it half the sum, this would cause a saving to the nation annually of 3,000 tons of hemp, which would, at the present price exceed in value the sum of 270,000*l.* of which the proportionate share to government would be considerably more than one-third.

We shall here beg leave to remark, that it is probable pitch and oil, or rosin and oil, would have as good an effect, or nearly so, on cordage, as the boiled tar, and would be much less troublesome in the preparation. Heat, it is well known, drives off both the acid and the essential oil from rosinous and bituminous substances: rosin, essential oil, and a strong acid liquor, are thus the products of the distillation of turpentine: rosin, therefore, is a fit basis for Mr. Chapman's process, as it no longer contains acid or an essential oil; and it may be brought to any required degree of ductility, by a proper mixture of whale oil. The greater cost of rosin would be no material object, as so much less of it than of prepared tar, would be requisite to give the oil a proper consistence; pitch is nothing but tar deprived of its essential oil by heat, the acid also escapes at the same time; if any of either remains united to it, probably the proportion is extremely small. Mucilage, which Mr. Chapman has found to be injurious to cordage, is likewise destroyed by heat, as in the manufacture of rape and linseed oil, heat is used for this purpose; for these reasons, pitch would also form a good basis to mix with oil, for a preparation to preserve cordage.

Mr. Chapman, in the 29th section, gives an account of some experiments which he tried, to ascertain the strength of rope made of *coarse wool*, which has been proposed as a substitute for hemp in cordage, by some who were more sanguine in its favour than any previous knowledge of it could justify.

These experiments fully demonstrate that woollen rope has only one third of the strength of good hempen rope, and about two-thirds of the strength of the common white rope, made in the country. It is, therefore, evident that woollen rope cannot be used to advantage instead of hempen rope for any naval purposes, and that it is proper for very few others, except making halters for cattle. If wool can at all be substituted, beneficially, for hemp, to any extent, it will most probably

be in the manufacture of sail cloth. Woollen sails are often used for barges, on the large rivers, in Ireland, and are found to do very well for this purpose. There can be little doubt that coarse long wool would form cloth of sufficient strength for top-gallant sails, and it is probable, that it would be fit for topsails also, in most cases, for the use of the navy; and for all the sails of vessels under 200 tons. The elastic nature of woollen sails would often prevent their splitting, in squalls, when hempen sails would give way; and would have also a beneficial effect on the sailing of the vessel, from the re-action this quality would cause them to have on the wind.

The superior elasticity of wool, Mr. Chapman thought, might have rendered it useful in another material respect, had cordage, made from it, proved sufficiently strong. What he has stated on this subject is well deserving of attention, for other reasons, and is as follows:—

"Had it proved to have been as strong, or nearly as strong, as hempen cordage, and equally capable of being protected from losing strength, either by heat or moisture, it then might have been useful as an appendage to cables; because one great occasion of anchors coming home, and cables parting in a storm and a heavy sea, arises from the instantaneous shock of the waves on the bows of the vessel, whilst the cable is kept extended by the pressure of the gale, and sometimes aided by the strength of the tide: therefore it is always found necessary, in heavy gales, to veer out much cable, that the vessel may ride easily by being able to recede from the shock of each wave, and re-advance afterwards to its primary position:—a great length of cable, particularly in deep water, admits of it, partly from its elasticity, which is but small, but more especially from its superior specific gravity to that of water, which consequently occasions it to form a curved line, and draw the vessel forward immediately after the shock is past; by which means the effect of the impetus of the wave is reduced in a ratio more or less proportionate to the periods of the shocks and their intervals: — Wherever much cable is veered out, a great length of it necessarily rests on the ground; and it is clear that, in this part of it, elasticity must be destructive, by occasioning it to rub on the ground in every expansion and contraction; therefore it is a *desideratum* that cables should possess two qualities; viz. non-elasticity in the part next the anchor, and either gravity or great elasticity in the part extending from the ground to the ship's hawse. Chains, if well-known experience had not proved their great liability to fracture, possess advantageously the two qualities of lying quiescent near the anchor, and causing the vessel to advance by their gravity between the intervals of the waves: but if strength and elasticity could be obtained for the inner part of the cables, it would be preferable. It appears that a large portion of elasticity might be had from woollen ropes; but this quality is not available in them, from their want of strength, from the impracticability of obtaining any large quantity, and from its interference with our woollen manufactory, so far as it might be attainable. In point of elasticity, coire ropes have much the advantage over those made of hemp, but they are unfortunately deficient both in strength and duration."

Here Mr. Chapman has mentioned what can alone be substituted for hempen cordage, to advantage, in ships, and the use of which would be much more beneficial than what he supposes. Long before the publication of his treatise, the use of chains was proposed for standing rigging of ships, as well as in the place of cables.

In January 1804, Mr. John Slater took a patent for this application of chains, but they were used so frequently, from remote periods, both to sling yards, and to moor vessels, that his patent can be little benefit to him; for the principal objects to which it related. The objection which Mr. Chapman makes to chains can be obviated in the most

compleat and simple manner, by merely making them with double links, and giving those links a slightly spiral twist; for standing rigging, even this precaution would not be necessary, except for the stays, for in the shrouds so many chains would be used at once, to resist any one impulse, that it is not possible all should snap at the same time; the spiral twist would, however, be of advantage to them, both in affording a degree of elasticity that would be very beneficial, and in giving a facility to covering them with small cord, old canvas, and spun-yarn, called, technically, *serving* them, so as to make them assume that round form, which would more assimulate their appearance to what sailors had been used, and thought most handsome, and render them easier to be handled in cold weather. But in serving them, no tar should be used on account of the acid it contains, but instead of it, paint, or some of the compositions already mentioned. The great strength, durable nature, and small liability to accident, of chains, are most conspicuous in their use for the draft of waggons, and ploughs, to which every one is familiar; but it cannot be expected that a manufacturer of cordage will be very eloquent in their favour; and indeed Mr. Chapman has even been more liberal, in mentioning any of their advantages, than many would have been in his situation.

In page 47, some more of the advantages of elasticity in cordage, and the disadvantages of its excess, are pointed out, and also the injurious effect of the stretching of ropes permanently on their being strained with an increased stress, particularly when used for shrouds; Mr. Chapman says, "every seamen knows that masts have often been lost in long continued stormy weather by the stretching of the ship's shrouds, whilst there was no opportunity of setting them up tighter by taking up the lanyards, or from the dead-eyes coming *a block*, (close together,) so as to stop their being farther taken up." Shrouds are much more liable to this defect when cable-laid, than when hawser-laid or shroud-laid: and, according to the author, when made in the old method, than when formed on the new principle, as we sincerely believe; but it is evident that, in this respect, they would be still very inferior to chains.

The treatise is concluded with a statement of the following ingenious methods of reducing the effect of the shocks of waves on vessels at anchor.

"Having now discussed the stretching of ropes as quite distinct from elasticity, I shall revert to the subject I digressed from: viz that it is a great *desideratum* to obtain the means of reducing the effect of the shocks of waves on vessels at anchor, by equalizing them with the period of their intervals, so far as practicable. One ingenious mode of doing it has sometimes been practised in small vessels, by attaching to the cable, at a suitable distance from the anchor, a large cask, properly slung, and then veering out fifteen or twenty fathoms more: thus every wave which struck the vessel drew the cask under water, and its buoyancy returned it to the surface during the intervals, by drawing the vessel forward. It is evident that this mode can only be applicable to small sloops and cutters: I therefore shall suggest another method which is applicable to vessels of any magnitude, viz, that of increasing the curvature of the cable downwards, during the interval of the waves; for which purpose, at fifteen or twenty fathoms (or more according to circumstances), from the extent of cable designed to be run out (and which is generally previously rounded with rope, or served with canvass and tanned bullocks hides, wrapped round and secured), I advise that it be served with canvass, and then rounded with a heavy short-linked chain, pointed at each end with a rope to cause it to pass easily through the hawse-hole. The effect of this weight is obvious; not only that it will draw the

ship forward between the intervals of the waves; but, which is of more consequence, it will keep her always so far advanced towards her anchor, as to be ready to recede very considerably, on being struck by any extraordinarily large wave (for they are far from being uniform), which might otherwise start the anchor, or break it, or the cable. The method last recommended, is equally applicable to his majesty's navy, or the merchants' service; as likewise is the following method, which has its peculiar advantages and disadvantages, and which of them would prevail, can only be known by experience. What I now allude to is, the worming of ships' cables with chains, in the following manner: viz. that the links of the worming chains should be circular, and made of good iron, in which case they will elongate and become elliptic, as the cable stretches; and will add to its strength, and protect it considerably from being cut either by rocks, or from other causes. Previously to the laying on of this worming, it should be wrapped round with a very coarse hempen thread or band, made from the sweepings of a rope-ground, and over that (parcelled or) rounded with strips of canvass; and finally, with tarred spun-yarn laid on with a serving mallet. The hempen band and strips of canvass should be impregnated with whale oil, and not with tar, because the latter superabounds with gallic acid, which would injure the iron. Excepting the expense, which I conceive will be countervailed by the protection to the cable, the only peculiar inconvenience that I foresee is, that large cables, which are unmanageable enough at present, may be rendered too stiff by it; but, whether it will be so or not, remains yet to be proved."

In a note on the above passage the meaning of the term *worming* is explained; this operation consists in winding three small ropes spirally in the cantlines or cavities, between the strands of a great rope; and it is frequently done to the outer end of cables, to protect them from being worn on the ground.

The object for which these expedients are proposed is of the greatest consequence, and they therefore deserve the most serious attention from all who are interested in shipping, which in fact includes all the inhabitants of the British isles, who owe so many blessings to the glorious protection of their floating bulwarks. We must observe, however, that the author has depreciated the first method without sufficient reason. Why the ingegious application of a floating buoy used in it, should be "only applicable to small sloops and cutters," as he asserts, we cannot conceive; on the contrary, it appears evident, if the buoy was proportioned to the size of the cable, it is applicable to ships of the largest species. A very large buoy might be troublesome in stowage, but two or three smaller ones would so well supply the place of a large one, that little difficulty, and certainly no impossibility, could arise from this circumstance.

We shall now conclude, with noticing one or two matters of a miscellaneous nature. In page 23, we think, Mr. Chapman is mistaken, in asserting that "Mr. Grimshaw's method would do nothing more than wind up the yarns without twisting them, he forgets that the rotatory motion of the "revolving tub, or revolving platform," included by Mr. Grimshaw, in the apparatus alluded to, would give the yarns a twist, in the same manner as the revolving cans in cotton mills twist the stubbing. We acknowledge, however, that the description in a specification should have been more precise than Mr. Grimshaw's appears to be.

The author, on several occasions, particularly in the exordium to the patent he founded on Mr. Curr's invention of making flat bands, states the great injury which excessive twist causes to rope, and the advantage which arises from using

little twist, as if it was a new discovery. We can, however, trace it as far back as the time of Duhamel, who had sufficient influence with his government to have an experiment tried on a frigate, to decide this point; in which the shrouds of one side were all of cordage of the usual hard twist, while those at the other side were of less twist, by about one half, (as nearly as we can recollect) and the cordage with little twist was found to have the most decisive advantage over the other. The author mentions Duhamel once in treating on the subject, but by no means as particularly as he appears to us to deserve.

We are also surprised to find that Mr. March's patent method of making looped cordage, (which requires no twist whatsoever, except in the yarns, not even in the primary strands,) should not have been noticed among the discoveries which he recites; besides the other merits of the invention, it had that of originality to recommend it, of which few of the others could boast. Several of Mr. March's inventions are mentioned in Anderson's History of Commerce, and we believe this is among the number.

Having now given a fair and impartial account of the various particulars of Mr. Chapman's treatise, we think it just to recommend it as containing, in a small compass, a considerable degree of information, (on a subject extremely important to one of the most essential interests of the nation), which was before scattered in a variety of publications. Works of this description are of the greatest utility to every art and science to which they are applied, and frequently, in this respect, excel the more honoured performances of original composition. The treatise would have been more satisfactory, had it contained the descriptive parts of the specifications of the patents it notices, at full length, with plates of reference; and would have enabled us better to judge of the accuracy of the author's observations on them. Perhaps this hint, as well as others before given, may be attended to in a second edition; but the expediency of the measure must be determined by the probability of the sale of the work; and no blame can attach to the author for not being willing to run over great risks in this way.

We should have mentioned before, that three plates accompany the work, intended to illustrate the process of rope-making, which the author recommends.

To shew that the use of chains herein recommended, is of great antiquity, instead of being the novelty some suppose, we shall beg leave to refer to Cæsar's description of the Gallic ships, in the third book of his Commentaries, where these words will be found: "*Anchoræ, pro funibus, ferreis catenis revinctæ,*" which fully prove our assertion.

ART. XIV. *Practical and Descriptive Essays on the Art of Weaving. By* JOHN DUNCAN, *Inventor of the Patent Tambouring Machine,* 8vo, pp. 330.

MR. DUNCAN observes, in his introduction, that the former publications on the art of weaving have been chiefly confined to collections of tables for the facilitating of calculations, many of which are more adapted to the use of the manufacturer, than of the operative weaver, and that none of them treat of the construction of looms, or of the other apparatus requisite for various kinds of work, or of the practical instructions necessary for working them.

The subdivision of labour into numerous branches, while it increases practical dexterity in each particular instance, tends, at the same time, to impede the progress

of general knowledge of a profession. This proceeds so far in the weaving business, that the mounting of a loom being often the business of one man, and the working of it that of another, there are many weavers who work for years on a loom, of which they hardly know how to arrange a single cord or lever. That this system of division, the beneficial effects of which have been so much felt in practice, will continue to be still further extended, cannot be doubted; and that at the same time, however it may be regretted, it will, along with the practical benefits it produces, tend to preclude many useful and valuable men, from the acquisition of knowledge, which may be of essential service to them in their respective situations, and afford likewise a most rational amusement.

Mr. Duncan's design is to supply the deficiencies in the former works on the subject; and in general to render his treatise on weaving as compleat as possible; in which we think he has succeeded, so as to do himself great credit, and to render the various matters he treats of, clear and perspicuous, in the highest degree. By this work the weaver may improve himself in the knowledge of his profession to his profit; and the admirer of ingenious mechanism will find much in it to interest and amuse him. It will also tend to the farther improvement of manufactures, for many thoughts will be suggested to ingenious minds, by its perusal, which will be turned to practical utility in the different lines in which they are most interested.

In the work the fullest explanation is given of plain weaving, and of all the machinery connected with it; of the weaving of twilled cloth, including that of diaper, and of table cloths; of weaving double cloth, and the manufacture of carpets; of cross-weaving, comprehending the mode of weaving gauze, catgut, patent net, whip net, balloon net, and of various other kinds of nets; and of spot weaving, with that of brocade spots, pressed spots, double frame lappets, and of many other sorts. The machinery, necessary for weaving those different fabrics, is clearly described, and, in most instances, is illustrated by well-executed plates, fourteen of which accompany the work: the different fabrics are also, in many cases, explained by figures of parts of them, magnified, as if viewed through a microscope, which exhibits them in the most satisfactory manner. Besides an account of the common machinery connected with weaving, Mr. Duncan has given descriptions of winding machines for warp; of dressing machines; of cylindrical brush machines for dressing; and of power looms, wiper looms, crank looms, and vertical looms. The following tables are inserted, in the course of the work:—a warper's table, beaming-table, setting-table, table of warps, and a comparative table of reeds; and various historical details of the different manufactures, particularly an account of the rise and progress of the cotton manufacture, are to be found in it, well worth attention. Many other interesting particulars of the different manufactures, besides those mentioned, are given in these essays.

The matter being remarkably compressed, so as to contain much in a small space, it would be impossible to reduce the substance of a work of this nature into any compass fit for the space allotted to it in a Review; the most that can be done is to give a general account of it, with some specimens of the manner in which the author treats the subjects contained in his work; from many very good, we select the

following account of the operation of twilling, as one of the most interesting.

"Tweeling is, in many instances, applied to the weaving of cloths which require a great portion of strength, thickness, and durability.

"For instance, in the linen manufacture, every description of bed and table linen, is generally tweeled; sometimes with ornaments, and sometimes without them. In the silk, tweeling is very common. Sometimes it is employed for the sake of strength, but, more frequently, for the display of colour. In the woollen, strength is the general object; and in the cotton, it is most commonly the same.

"It may be necessary in this place, to inquire shortly into the causes which render tweeled cloths stronger than plain, and to ascertain the difference.

"In so far as the strength of tweeled cloths depends solely on the mode of weaving, that strength will be rather diminished than increased, when compared with plain cloth, containing an equal quantity of similar materials. For in the texture of plain cloth, every thread is constantly interwoven; whilst in that of tweels, they are only interwoven at intervals. Now, in the latter case, the threads can derive no mutual support from each other, except at the intervals where they are interwoven; and that part of them which is flushed, must depend entirely on the strength of the individual threads; those of the warp being flushed upon one side, and those of the weft upon the other.

The following inference will naturally arise from this: Let two webs of equal length, equal breadth, and equal in the quantity, quality, and fineness of the yarn, be woven. Let the first be plain, and the second tweeled. The quantity, quality, and fineness of the materials being equal, their strength ought to be so also. But, if by *strength*, we understand that quality, which opposes the most effectual, and most continued resistance to the decay of cloth, from common wearing; the tweeled web (if equally used) would be in tatters, long before the plain one was materially injured. This is the idea commonly, although inaccurately, attached to the word strength, when applied to the fabric of cloth; and, indeed, the above remark will not be found universally true, for the durability of cloth, exposed only to common wearing, depends partly upon its strength, and partly upon its flexibility.

"It is not, therefore, in the effect of the mechanical operation, but in the facility of combining a greater quantity of materials in the same dimensions, which this mode of weaving affords, that we are to look for superior strength or durability. This may be easily illustrated. When the *shed* of any web is opened, every thread either above or below the thread of woof which has been driven through the web, will oppose a certain resistance to the operation of the lay in driving the shot home; and the sum of all these resistances will be the whole resistance. Now, in plain weaving, every thread is interwoven, and therefore, opposes its portion of resistance; whereas, in a *four leafed tweel*, every fourth thread only is interwoven, and, of course, gives resistance. The ratio of resistance, therefore, will be *inversely* in proportion to the number of leaves in the tweel, compared with unity.

"In the warp, the friction in the reed will be diminished in the same proportion; for each thread, instead of changing its place at every shot, changes only once in every four shots. Consequently, much more warp may be crowded into the same space without injury, than could be done in plain weaving.

"From the above we may safely deduce, that the strength, or durability, of a tweeled web will be somewhat less than the proportion of the materials which it contains will be to that of a plain web, supposing each to be of equal strength and quality.

"But, when the fabric is very close, tweeled cloth possesses another advantage over plain, in point of durability. When the warp of plain cloth is very much crowded in the reed, and the weft driven very closely home, the threads, in order to cross each other alternately, must deviate very materially from their natural form, which is in a straight line; whereas, when woven, they become serpentine. This renders the cloth very liable to be easily cut, or chafed, espe-

cially when composed of hard, and comparatively inflexible materials. This defect is chiefly observable in stout linens, and arises from the inelastic, and inflexible nature of the fibres of the flax. But, when tweeled, as the threads only cross at intervals, the deviation from the straight line is much less, and the flexibility of the cloth, of consequence, much greater."

The great expense of the mounting of draw looms being chiefly caused by the time the operation occupies, which is no less than 96 working days for one man, makes it a great object, that the materials of the mounting should be as durable as possible. Fine cord is, at present, solely used for this purpose, which, besides not lasting on an average more than eight months of constant work, is liable to alterations in length, from the changes of the atmosphere, and to other defects. The following improvement on looms for twilling, double cloth and carpets, proposed by Mr. Duncan, seems likely to be extremely beneficial, and applicable to all kinds of draw looms, in which it would ultimately produce a saving proportionably great as the parts of the harness required are numerous.

"I have often thought that when looms are mounted for fancy weaving, particularly where the fabric is thick, and the power required great, the substitution of wires for cords would be a material improvement. A wire remains perfectly uniform in all seasons, and, from its superior strength, would last for many years. Cords, on the contrary, besides being contracted or relaxed by every change of the atmosphere, are very apt to rot from damp or moisture, which is very common in weavers' shops. I am aware, that the expence of mounting a loom with wires, will form a serious objection when a variety of work is wanted, and the mounting, of course, frequently changed. But, when there is a rational prospect of a loom being employed for a length of time upon the same pattern, I am convinced that it will be found not only the best, but eventually the cheapest plan. When a mounting is extensive, and much cordage required, great pains are frequently necessary to keep the whole regular, and much time is lost in regulating and repairing the cords. If wires are used, the leaves must be raised by levers; for wire, however much softened, does not possess sufficient flexibility to bend over a pully. The wires should be lackered or painted, to preserve them from rusting, and their lengths may be regulated with great accuracy, by means of temper screws. The above, however, is given merely as an opinion, for I have never known the experiment tried; but I do not entertain a doubt, that it would be found a material improvement."

The wires proposed by the author, to be used for the above purposes, are of course intended to be of iron, from his directing their being lackered or painted, to prevent their rusting. We imagine copper wire would be much superior to iron wire for this purpose, notwithstanding its greater first cost; no paint can effectually keep iron wire from rusting, as may be seen in old bell wires, which are frequently rusted away through several coats of paint; the rust of iron wire would also damage the cloth, by giving it stains nearly indelible; but copper wire would be entirely free from these defects, and would remain perfect for centuries.

Wire mounting would be particularly serviceable in the patent draw loom, (described in p. 169.) at least, that part of the mounting which is drawn into the comb, should always be made of wire, for the friction there must be so great against the teeth of the comb, that no cord harness can long withstand it; and accordingly the harness is always found to wear out much more quickly in the patent draw looms, than in the common ones. It may be of use to note, that though wire will not draw over pullies, as Mr. Duncan remarks, yet it is very sufficiently flexible for contraction by a

lateral pull, in the same way as the tails of the mounting are contracted, or drawn down, by the simples; and it certainly would be possible to mount a draw loom entirely on this principle, without using any pullies in it.

In the comparison of the patent draw loom, with the common draw loom in p. 171, Mr. Duncan has made a small mistake in the computation of the mechanical power of the part of the mounting used at the tail for drawing up the harness; when he states that as "the simples which are pulled down to raise the harness are connected to the tail, between the end which is fast and the pullies, consequently the simples act in the same ratio as a weight fixed to a moving pully, suspended by a rope passing through the pully, and of which one end is made fast. It has often been demonstrated, that a weight, say 2lbs, in this situation, will be balanced by another of only 1lb. suspended from the other end of the rope, after its passing over a fixed pulley." In this instance, Mr. Duncan has forgotten the power of oblique forces, which occur when a weight acts in any part of a horizontal cord, stretched over a pully, in which case the weight required on the cord, to balance a weight of two pounds at its extremity beyond the pully, will be as the distance it depresses the cord from the horizontal line, to the distance between the perpendicular and the point of its suspension, where it cuts the horizontal line, and the centre of the pully; or, in other words, as the sine of the angle, formed by the depressed cord with the horizontal line, is to the cosine; now, these will not be equal till the cord is depressed so far as to form an angle of 45° with the horizontal line, which, we believe, is hardly ever done in drawing down the tail by the simple; therefore, in all intermediate cases the mechanic power of the apparatus will be the reverse of what Mr. Duncan supposes, and will act in favour of the drawer, instead of in favour of the weight or harness; and the pound weight suspended at the simple will, for the greatest part of the distance, which it is requisite to pull it down, balance more than two pound at the harness; a pound weight, in fact, at the simple, will raise any weight at the harness a little way, which the cord is strong enough to bear; and as it is pulled down lower, more weight or power will be required to balance that at the harness in the proportion before mentioned.

The mechanical power by which the action of a force applied to the middle of a stretched cord, tends to draw together the points by which the cord is held, deserves to be more attended to by mechanics than it has been; it is applicable to a variety of purposes, and for its simplicity well merits being ranked among the mechanic powers; the principle is equally applicable to jointed bars as to cords. Dr. Franklin, who had a mind always alive to improvement, has noticed it with some commendation, in one of his papers, published in the Transactions of the Philadelphia Society; and Mr. Watt has applied the principle very happily for raising the chief valves in his steam engine.

Mr. Duncan has very properly apologised, in the introduction, for the provincial terms used for the various operations, and parts of apparatus, mentioned in his work. It appears to us that an edition of the work, in which the English terms were substituted for the Scotch, would be more acceptable to the English artist, though not absolutely necessary, as there are very few terms used which cannot be easily understood by the context.

We think also a slight alteration

in one of the plates, would much improve it; the shaded parts, in the figures of the designs in plate 6, are so very dark, as to obscure the minute squares into which they were intended to be divided, if those parts were lightly shaded, as similar parts are in plate 7, the advantage would be obvious.

CHAPTER XVII

AGRICULTURE, RURAL ECONOMY, AND GARDENING.

ART. I. *Discourses Explanatory of the Object and Plan of the Course of Lectures on Agriculture and Rural Economy, by* ANDREW COVENTRY, *M. D. F. R. S. &c.* 8vo. pp. 188.

THAT a subject so closely connected with the interests of this country as agriculture, and the study of which demands the aid of so much science, should not have received the positive encouragement of English universities, has often excited our surprise. The fashion among gentlemen for farming a portion of their own estates is still increasing, and to this fashion most of the modern improvments are attributable. As it will not be disputed that a great many young men who receive their education at Oxford and Cambridge are among the number of those alluded to, it cannot be disputed that much benefit might be reasonably anticipated from the appointment of a professor of agriculture, who should in each term deliver a course of lectures on rural economy.

The tract before us may be called, the syllabus of a course of lectures delivered by Dr. Coventry, who is professor of agriculture in the university of Edinburgh. Judging from the extent of the foundation, the superstructure must have been a very large one. The course appears to have comprehended every subject, collaterally as well as immediately connected with rural economy; and we have no doubt that many of Dr. Coventry's pupils will, in the future management of their paternal acres, have reason to acknowledge the obligations they are under to his scientific instruction.

Dr. C. is rather severe against what he calls profuse agriculture; his words are these:

"With regard to agriculture, in my opinion, it becomes profuse, whenever tillage and the culture for particular crops are pursued at an unlimited expence, and without a due regard to ornament or use. The principle of this sort is neither taste nor economy, but sheer ostentation, or some very adventurous and mistaken principle. The characteristic of this sort is neither ornament nor utility, but undue profusion; and its object seems not to be gain, but the acquisition of some repute as a cultivator, or to obtain the credit of possessing fertile land, more than any thing else. The consequence of economical agriculture is, or should be, decent success; but the tendency of the other, is invariably to ruin. The remark made upon alchemy of old, may in part be applied, not improperly, to this kind of culture; "Ars sine arte, cujus principium est mentire, medium laborare et finis mendicare"—A business originating in deception, proceeding with labour, but ending in loss. You may frequently observe lands in the possession of gentlemen of of great property, in fine order and bearing rich crops, and may thence be apt to conclude that such are managed by skilful husbandmen: But the very reverse of this should in many—I am afraid, in

most cases be the conclusion; for they too often proceed at an unlimited expence in the tillage and manuring; support unnecessary and extravagant means of labour, in servants and stocking; obtain perhaps double crops, but those at a triple cost; and, with illusive notions of profit, are betrayed into real, though unheeded loss."

That the sort of agriculture here described is ruinous to the individual, we are not at all disposed to deny, for which very reason there can be no great danger that it should be generally adopted. If a man, however, is enabled "to obtain double crops even at a triple cost," and chuses to spend his money in the experiment, it is rather hard to deny him the merit of conferring a benefit upon the public, and to say that the characteristic of his system is "neither ornament nor utility, but undue profusion." Be it granted, that "its object is not gain, but the acquisition of repute as a cultivator," is this disinterested labour a ground of reproach? is the desire to obtain repute as a cultivator a dishonourable feeling? Oh no! encourage the emulation, gratify the vanity, if you will brand it with so ungracious a term. But the public can never be injured by any pecuniary expence which a cultivator incurs, or by any means which he employs to make two ears of corn grow next year where only one grew last. The "means of labour, the servants, and the stocking," are neither "unnecessary nor extravagant," considering the object; and surely, in an ornamental point of view, nothing can so delight the eye and gladden the heart of man, as the sight of pastures with luxuriant herbage, and corn fields bending under the crops they sustain. Dr. Coventry has himself quoted Cicero as an authority on this head, and we shall repel him with his own quotation: "Agro bene culto, nihil potest esse, nec usu uberius nec specie ornatius." *Cato Major.*

ART. II. *General View of the Agriculture of Cheshire; with Observations drawn up for the Consideration of the Board of Agriculture and internal Improvement. By* HENRY HOLLAND. 8vo. pp. 369.

THIS report contains more general information than most of those which have hitherto come before us, and notwithstanding that Mr. Holland's practical knowledge of farming is evidently defective, his observations are frequently just, and are generally expressed in clear and concise terms.

Situation and extent. Cheshire, reckoning from the extremities of the county, lies between 53° 0″ and 53° 36″ north latitude, and 1° 46″ and 3° 22″ west longitude, from London. Its greatest breadth is about 30 miles, and extreme length 58, and it contains about 675,000 acres.

Climate.—It is generally supposed that more rain falls in this county than in any other part of England, except Westmoreland and Lancashire; a circumstance occasioned by the prevalence of westerly winds, bearing with them an atmosphere loaded with moisture from the Irish sea, and Atlantic ocean. It also enjoys from its situation, and from the flatness of its surface, a more temperate climate, than many counties situated under more southern latitudes.

Soil and surface. — Nearly the whole of the county is remarkable for an unvaried flatness of surface, except on the eastern border, where some hills divide it from Derbyshire. Clay and sand are the predominant soils, and the former exists in the greatest proportion. There are considerable tracts of peat moss in different parts of the

county. The substrata are clay, marl, sand, gravel, rock and fox-bench, a kind of iron stone very injurious to vegetation.

Minerals. Rock salt is the most valuable mineral of Cheshire; and the reader of Mr. H's work will find an interesting account of the manufacture of salt, both from the rock and from springs. Coal is worked to a considerable extent in the district between Macclesfield and Stockport, and in the town of Little Noston. There are also some veins of copper and lead ore in the hill of Alderly edge, the manufacture of which had been repeatedly, though unsuccessfully attempted, till within these last two or three years, when some gentlemen at Stockport have recommenced the speculation, apparently with a prospect of success.

Water. Cheshire is a well watered county, and derives considerable benefit from internal navigation; independently of the Duke of Bridgewater's and the Ellesmere canals, many of its rivers, as the Mersey, the Weaver, and the Dee, are navigable. There are also several small lakes.

Rents. The rents of this county are higher than in most parts of England, not averaging less than thirty shillings an acre, which may be accounted for from its vicinity to the populous county of Lancashire.

Poor rates. Mr. H. is aware of the abuses of our poor laws, and regrets that the old system of whippings, the pillory, stocks, and similar punishments, are discontinued; we cannot perfectly coincide with him, being satisfied that the impossibility of putting them in execution has caused their discontinuance. The rates are rather low, not exceeding two shillings in the pound.

Arable land. This being a great dairy county, and the soil and climate so well adapted to the growth of grass, the quantity of arable land is comparatively small, which may in some measure account for the defective system of agriculture generally pursued, than which nothing can be more wretched. It appears from Mr. H.'s rotation of crops, that the common practice is to take as many corn crops as the land can possibly produce, and then, already stocked, as it must necessarily be, with weeds of every description, to sow it with grass seeds! the necessity of a fallow becomes indispensable, before it can be again sown with corn. Some enlightened farmers are, however, beginning to adopt the system of alternate green and corn crops, the advantages of which must be so obvious, that we conceive it impossible not to become general where it is once introduced.

One of the most profitable crops appears to be the potatoe, which in some parts of the county is cultivated to a considerable extent, and with great attention; and for the produce of which a ready market is always found in the populous towns of Liverpool and Manchester. The following simple method is practised to obtain an early crop. Those designed for sets are taken up in September or October, and in November are laid rather thinly in a warm dry room, covered with chaff or dry sand; and are further protected in frosty weather by a rug spread over them, under which management they sprout in the months of February or March, when they are planted whole; all the sprouts except one being cut off: and by this method are obtained a month sooner than in the common way.

Natural meadows and pastures. These, as before observed, constitute the greater proportion of the land of this county, and are remarkable for their fertility.

Mr. H. has given a long list of

the grasses they produce, and of the artificial grasses generally sown; but these are by no means peculiar to the county.

Woods and plantations. Though there are few woods, yet the quantity of timber growing in the fences and coppices is very considerable, the greater part of which is oak. The soil of many parts, particularly that of Durham park, is well adapted to its growth. One tree blown down at the last mentioned place measured over the bark 481 feet, and there are many others nearly of the same size. Mr. H. is rather alarmed at the decrease and consequent advance in the price of this article; though we conceive, without any great cause, as in the present state of the kingdom, it is surely much better that the land should be covered with corn than with timber.

Wastes. The quantity of waste land, including peat bogs and mosses, and the estuaries of the Dee and Mersey rivers, amounts to about 50,000 acres; the greater part is thought by Mr. H. to be incapable of any other improvement than planting, as a great proportion of that susceptible of cultivation has been lately inclosed.

Improvements. Draining appears to be one of the greatest improvements which have lately taken place in Cheshire; and as the superabundant moisture in most cases rather arises from a quantity of rain falling upon a retentive soil with a flat surface, than from the prevalence of springs, surface draining has of course been attended with the greatest success.

Paring and burning. This is a practice which the farmers are seldom allowed by their landlords to adopt, it being a prevailing opinion (though certainly an erroneous one) that it destroys the soil. In the state in which land is here commonly laid down, it would undoubtedly be the most proper method of restoring it to a state of cultivation.

Manures. These seem to consist of marl, lime, and other substances, commonly used. Salt has been tried, but though the application has in some cases appeared exceedingly beneficial, yet those cases have been so equally balanced by others in which it produced no effect, that nothing conclusive can be inferred from the experiments.

On the general application of manures Mr. H. has offered some ingenious remarks; but as we cannot entirely agree with him, and it being a branch of farming to which a sufficient degree of attention is seldom paid, we are induced to deliver our sentiments on the subject. Manures may be classed under three heads; viz. those which improve the texture of the soil, those which constitute the food of plants, and those which act as stimuli in promoting a greater absorption of food. In the first class are included any of the simple earths, when applied where the others predominate, in too great a proportion; in the second, putrid animal and vegetable substances; and in the last perhaps salt.

It has been proved by experiments, that although plants will live, and even make some progress, in a mixture of certain proportions of the simple earths, yet their progress is slow, unless they are watered with a solution of putrid vegetable substance, which proves, that notwithstanding water, on analysis, is found to constitute a very principal component part; yet that vegetable substances in a certain stage of decomposition, are in a more proper state to be absorbed by the roots of plants than water itself.

A reference to the economy of the human body will materially elucidate this question. It will be found that if our food be analysed water is the principal ingredient in the

greater part of it; yet no one will deny that bread and animal food are more nutritious than water in its simple state.

Salt may possibly be beneficial in stimulating the roots to absorb a greater quantity of food, which may account for the different and contradictory results from its application in Cheshire; as when applied to land already abounding with vegetable substance it would be beneficial; but if applied to land exhausted by repeated cropping, would be useless.

Mr. H.'s observations on marl are by no means satisfactory. He supposes, that as it contains a portion of all the simple earths, it can only be beneficial in increasing the bulk of the soil, or in affording a more solid footing for the plants, so long as it is unincorporated with the soil; it being the prevailing opinion in Cheshire, that its effect ceases in seven or eight years. But this he directly contradicts in another place, as he says, that the effect of marl, if ploughed in before it is pulverized by the operation of the atmosphere, is not seen till it is mixed with the soil by repeated plowings.

The good effect produced by marl in Cheshire, even on all soils, we conceive to arise in a great measure from the climate of the county, which, as before observed, is extremely favourable to the growth of grass; and from the practice of suffering the land to remain from 4 to 6 years in grass. Hence, when land is sown only with clover and rye grass, the natural grasses soon become so predominant as to form a complete turf; therefore when it is again plowed for corn the quantity of vegetable matter is so abundant, and the soil of such a peat-like consistence, that however great the bulk of straw, it would be unproductive of corn unless the texture of the soil was rendered more solid by the application of marl or lime, and which requires repetition as often as the land is laid with grass.

Cattle. As the dairy is the principal object in Cheshire, but little attention is paid to the grazing qualities of the cattle, and there are so many different crosses, that it is difficult to ascertain the breed. Mr. H. has very properly given a detailed account of the Cheshire dairy management; but our limits not allowing us to insert it, we must refer those interested in the subject, to the work itself, which we can do with an assurance that they will not be disappointed. In consequence of the superior profit of the dairy, the number of sheep kept is very trifling, and their management of these few but indifferent.

Commerce. The principal articles of commerce are salt and cheese; the former is manufactured to the amount of 156,000 tons, of which nearly 140,000 are sent down the Weaver to Liverpool for exportation.

Population. The population of the county amounted, according to the last returns, to about 191,750 persons.

There are three appendixes to the volume; the first on the formation of marl, and the second on that of rock salt, according to the Neptunian and Huttonian systems of geology; but being rather foreign to the nature of the publication we shall pass them over. The third is on the use of sea sludge as a manure, which is said to be one of the most powerful that is used, and which we believe to be its general character.

In our review, both of this report and that of Sussex in the next article, we have omitted noticing many of the sections, in which there was nothing peculiar to the respective counties.

ART. III. *General View of the Agriculture of the County of Sussex, drawn up for the Board of Agriculture and internal Improvement, by the Rev.* ARTHUR YOUNG. 8vo. pp. 147.

THE opinion we gave of the writings of the Secretary to the Board of Agriculture, whilst reviewing his reports of Essex, are so applicable to the author before us, who we believe is his son, as to obviate the necessity of any prefatory remarks; we shall proceed therefore immediately to an examination of the most interesting parts of the volume before us.

"*Situation and extent.*" Sussex is a maritime county, extending in length 76 miles, and in breadth nearly 20, and contains about 933,360 acres.

Climate. The climate is warm and favourable to vegetation, except on the south down hills, where, in situations exposed to the south-west, the wind is frequently so violent as to strip buildings of their thatch, and do considerable injury to the standing corn. It is also a generally received opinion, that trees and hedges are frequently destroyed, and even buildings very much injured, by the spray of the sea, beating against the beach, although it is very much doubted by Mr. Y. and apparently with a great degree of probability, whether the injury really arises from that circumstance.

Soil and surface. A map of the soil is prefixed to the report, by which it appears that the downs consists almost entirely of chalk, with some rich strong land in the vallies, that clay is predominent in the weald, which is also frequently impregnated with ferruginous particles, and that there is a margin of loam extending along the coast from Emsworth to Shoreham, with a vein of gravel between this and the chalk hills. The minerals consist of different kinds of limestone, (one of which is called Sussex marble) sandstone, and ironstone, with a small quantity of fullers' earth at Fullington, and of red ochre at Graffham. The chief rivers are, the Ouse, the Adur, and the Arum, which rise in the northern parts of the county, and empty themselves into the channel.

Mode of occupation. The size of the farms in the weald is unusually small; not averaging, at the time this report was written, in 1797, more than one hundred pounds a year, and scarcely any exceeding two hundred. In the downs they are larger, it being no uncommon circumstance for a person to occupy a whole parish, containing from a thousand to fifteen hundred acres.

Mr. Y. has a great number of tables of the profits of farming, which might very well have been spared, as, however carefully made, they can never be sufficiently correct to warrant any reliance upon them; and these carry with them a most convincing proof of their fallibility, as by them it appears that the profits in the weald do not amount to more than 10 per cent, on the capital employed, whilst in the more fertile districts they exceed forty; and that a loss of seven pounds fourteen shillings and threepence an acre is sustained in the culture of hops without diminishing the number of hop plantations.

Enclosing fences, &c. The enclosures of the lowlands are generally small, and surrounded by belts of coppice and timber provincially termed shaws, a practice justly deprecated by Mr. Y., as nothing can more strongly mark the low state of agriculture.

Arable land. Eight oxen, or three or four horses are generally used in a plough. On some of the strongest soils perhaps this number may be necessary; but we have no hesitation in saying, that the great-

er part of the county may be plowed with two horses or four oxen. Of this some farmers are beginning to be sensible, and have accordingly reduced the number. The practice of fallowing, which prevails almost generally on the strong soils, is another evidence of bad farming.

Woods. The soil of Sussex is peculiarly adapted to the growth of timber; but by Mr. Y.'s calculation it appears, that notwithstanding its high price, the profit of woods is not equal to that of corn. As they are managed at present we think this not at all improbable: at any rate they must be more profitable in large plantations than on the borders of the arable fields. He doubts the policy of encouraging the growth of oak, and if he had included that of every other kind of timber, we should have entirely agreed with him.

Wastes. These contain 110,000 acres; above a ninth part of the county; nor does there appear any great disposition among the proprietors to inclose them.

Improvements. The operation of draining is but imperfectly understood, and consequently not practised to any great extent, although on the strong wet soil of the weald it would effect an astonishing improvement. On paring and burning we are fully of Mr. Y.'s opinion, that it is the abuse of the practice which has brought it into disrepute; and that upon old grass lands particularly, it is an excellent practice.

Manuring. The most prevailing manures are lime and chalk, to which the Sussex farmers are so attached, as to apply them to soils in which chalk already predominates!

Live Stock. The reputation of the Sussex cattle for grazing and the yoke stands deservedly high, being only inferior to that of the Herefords and Devons. Mr. Y. is inclined to doubt their inferiority to the latter; but any competent judge in the habit of attending Smithfield market, must be satisfied that in grazing at least the Devons are superior. As the Sussex cattle are principally bred for grazing and working, it cannot perhaps be expected that they should be good milkers, and though Mr. Y. is of opinion, that the superior quality of their milk partly atones for its deficiency in quantity; yet from the account of the produce of the Duke of Richmond's dairy, it is evident, that as milkers they must be very unprofitable, the average produce of each cow not exceeding three pounds of butter a week, whilst that of a Suffolk cow is not less than four, although it is a much smaller animal, and we should suppose must consequently eat less. Our opinion is contrary to that of Mr. Y. who thinks that the larger the animal is, the less he eats in proportion to his weight. This question has already been the cause of much discussion, without producing any satisfactory result, which must always be the case where a number of accurate experiments are required, and which are perhaps more requisite to determine this question, than any other connected with farming, as the shape, constitution, and habits of animals are so various, that it is only by selecting those perfectly similar in all these particulars, and by repeated trials that a conclusive result can be obtained. According to Mr. Young's theory, a highland scot and a south down sheep must be the most unprofitable stock; but if we may judge from the general opinion, the fact is directly the reverse; as those stock sell when lean for more money than any other.

The question of the propriety of using horses or oxen for draught is discussed by Mr. Young at consi-

derable length, whose opinion is decidedly in favour of the latter; and if his statement is correct, that an ox will do as much work as a horse, and will draw three sacks of wheat to market, there cannot be a doubt entertained on the subject. But these assertions we are disposed to doubt, particularly as the use of oxen has lately rather declined.

Whatever doubt may be entertained of the superiority of the Sussex cattle, there can be none of their sheep, as their merit is so generally acknowledged, and the demand for them so great in every part of the kingdom, that there cannot be a question of their excellence. The only breed which can come in competition with them is the Spanish, or a cross from it, during the present price of fine wool. Whether it be possible to combine the fleece of the Merino with the carcase of the south down, must be left to time to determine. We are surprised to see Mr. Y. adhering to the old prejudice against breeding for many years from the same stock, when he has been so constantly in the habit of seeing the flocks of the Duke of Bedford and Mr. Coke, who have always been in the habit of breeding from their own rams, and the unrivalled excellence of whose flocks are a compleat refutation of his opinion. In the management of their sheep the Sussex farmers do not appear to have any thing peculiar to themselves.

Political economy, as connected with agriculture. The turnpike roads and the cross roads on the coast are good, whilst those on the clayey soils are scarcely passable for a carriage of any description in winter; and which, as Mr. Y. observes justly, must be the case, so long as the country remains in its present forest-like state. This county has derived considerable benefit from the completion of the navigation of the Arun and Rother. There were formerly considerable iron works in the weald, but which are now neglected; and the only manufactures of any consequence at present in Sussex, are those of charcoal and gunpowder.

About twenty pages of this volume are devoted to the poor, whose earnings are stated to be insufficient to support them in a manner which every humane person would wish to see, but which desirable object we are satisfied can never be obtained without a complete and radical reform of our poor laws. Mr. Y.'s favourite system is, to allow all the lower classes a sufficient quantity of land to support a cow, some pigs, &c. Our limits will not allow us to enter into the merits of this system. Mr. Y. is also partial to the plan of supporting the poor in large bodies in a house of industry; but though it may at first sight appear the most economical method, the greater part of the poor will generally be satisfied with a smaller sum at their own houses, than it costs to support them in the cheapest method that can be adopted. Of the earnings of the poor in houses of industry Mr. Y. has given a specimen in that of Eastbourn, where the whole earnings of 159 persons, in 11 months, amounted to no more than 34l. 2½d We believe this specimen is applicable to most other poor houses as well as the one selected.

Means of improvement. The two grand improvements required are in Mr. Y.'s opinion the inclosure of waste lands, and abolition of common rights, and a better distribution of arable and grass land in the weald, with a more extended cultivation of sainfoin on the downs, and the annihilation of the fallowing system. His directions for the manner of breaking up commons also appear judicious.

He has added an appendix, containing a statement of Lord Sheffield's system of farming. His

lordship appears to be a very intelligent farmer, and we hope to see his example generally followed throughout the county.

ART. IV. *A Treatise on Hemp, including a comprehensive Account of the best Modes of Cultivation and Preparation, as practised in Europe, Asia, and America; with Observations on the Sunn Plant of India, &c. By* ROBERT WISSET, *Esq. F.R.S. and F.A.S.* 4to. pp. 296.

MR. Wisset's treatise on hemp is a compilation from numerous publications, and contains considerable information on the culture and management of that article so important to the naval concerns of this kingdom. But from the defective arrangement of the materials collected from those various sources, the work more resembles a collection of notes from which a treatise was afterwards to be formed, than a perfect treatise itself. At first examination it appears *rudis indigestaque moles*, but on farther search, when we discover at last the plan, we are inclined to wish it had been so, as much preferable to a mode of arrangement, which is one of the most wasteful of the time of the reader and of paper, that we have ever witnessed.

It has been computed that a grain of gold may be so drawn out by art on the surface of a silver wire as to extend many miles: a similar ingenuity seems to have been studied by the author in the composition of this treatise, his materials appear to have been extended to the utmost tennity of which connection is capable; and the art of making the largest possible book out of a given quantity of matter, seems to have received the most considerable accession, both in theory and practice from this treatise on hemp.

The whole of our language is expressed by the combinations of 24 letters, and many think, with reason, that those of a considerably less number would be sufficient for the same purpose. This fact may give some idea how, by multiplying divisions of any subject, and on each division repeating what all the books that could be collected any way relating to it, can each individually furnish, and by combining these materials in various modes, a volume of a large size may be formed without containing much useful matter.

We find in looking over Mr. Wisset's treatise no less than twenty-seven principal divisions of the subject, besides others of an inferior nature; on each of these subjects is repeated what each of thirty-one former publications contains any way connected with it, in succession, with large breaks and intervals between each quotation, and on some heads sixteen or more of these quotations, each of considerable length, follow each other. Besides this, on each division is given an account of the management of hemp, and of two or three varieties of the sunn plant, in a considerable proportion of twenty-six different places in India, in that part of the operations relative to these articles of which the division professes to treat; each of which accounts forms a separate paragraph, with a considerable interval between it and the next. In this manner every opportunity is taken to make the materials occupy the greatest quantity of paper possible, after multiplying them to the utmost by the means described.

Repetitions of the same directions, and tautologies of other kinds occur in all parts of the treatise, as may be expected from the method used in its compilation; this defect

is so obvious, that the author has thought an apology necessary for it, in the introduction, which amounts to this, that these repetitions will be of advantage to the person "who may be disposed to consult the work for information on any particular point," "who may in general rest satisfied that he will find *every thing* that is applicable to the subject recorded under the head to which it has an immediate reference." But even in encyclopediæ, and in other works purposely constructed for consultation, such repetitions are not admitted, though more excuseable in them than in any other books; and certainly on so simple a subject as the cultivation and management of hemp, they were by no means necessary; the whole of the information on which might be easily contained in such a moderate compass, that all the extending art of the book-manufacturer has been required to draw it out to the length of this treatise. The book has all the appearance of having been made to meet the interest which the public feel on the supply of hemp for the navy, rendered difficult by the war with Russia; the best size of a book for the probable demand seems to have been first determined, and the materials afterwards appear to have been extended any how to the required bulk; as Procrustes made those who fell into his merciless hands fit his iron bed.

To give any specimens of style or manner from a book thus composed of shreds and patches would neither promote pleasure nor instruction; we shall therefore insert in preference Lord Somerville's letter given in the appendix, and part of Mr. Wing's paper, which follows it, as containing observations on the subject, the most important of any in the work to this nation, and one of the best accounts of the management of the article which is the object of the compilation, of all the various extracts that compose it.

"Such are the political relations of Great Britain, and such is the unjust, as well as unnatural, alliance of the Continental Powers against our country, that it becomes an imperious duty to make every possible effort that may tend to ensure to her that proud security which her maritime force has hitherto commanded; and on this account I beg leave to call the most serious attention of the cultivators of our soil to the growth of Hemp.

"The prejudice which formerly existed against this crop, and the temptation offered to the farmer by the great profits arising from its culture, have induced many land-owners to insert in their leases covenants altogether prohibiting its growth. It is highly probable that if additional bounties were given by government, they would tend to increase those prohibitions; and as the culture is now well understood in this kingdom, I am inclined to think we no longer need them. Bounties are not wanted to encourage those who, being released from all restrictions, or farming their own lands, can draw a profit such as is hereafter stated from a crop which does not lie in ground more than three or four months.

"To induce landlords to withdraw these prohibitions is my principal object in the present concise and hasty statement of facts: and, as it would be improper in me to recommend that to others, which, in similar circumstances, I would not do myself, it behoves me to state, that I have strongly advised the growth of Hemp in the whole of a parish which belongs to me in the county of Gloucester, provided the crop is not sown on the same land more than once in three seasons, and I shall give my tenants a similar option in the adjoining county of Somerset.

"It is probable that one hundred and forty thousand acres of land, at the rate of a ton from somewhat more than three acres, would grow more than the whole annual consumption of this country, amounting to 85 000 tons, (independent of what would be required annually for seed;) and I have no doubt but that a most ample supply might be obtained

from the ten following counties only, *viz.* Lincoln, Cambridge, Huntingdon, Northumberland, York (East Riding), Leicester, Warwick, Gloucester, and Somerset.

"These counties are, perhaps, best adapted to the culture of Hemp, without any material derangement of their present system of husbandry, so far as regards the growth of corn; because Hemp is generally admitted to be a most excellent preparative for wheat. Thus it leaves the far greater part of South Britain and Wales, together with the whole of North Britain, in the undisturbed possession of their present mode of cultivation. A large proportion of Ireland also, from its climate, and the strength of its soil, is admirably adapted to the growth of Hemp.

"This crop may be sown on strong land without manure, and on inferior soils with it; and, unless it is suffered to stand for seed, it does not, in the opinion of the best judges, impoverish the soil.

"It requires clean tilth, and is sown to the middle of May, after which neither the foot of man nor beast must be admitted upon the crop. The expence of seed, three bushels per acre sown broadcast, did not formerly exceed one pound sterling. The average return was seven guineas per acre. The price of seed must, of course, at the present crisis, be enhanced, and whether a sufficient quantity can be obtained this season, to sow such a tract of land as is here suggested, I presume not to affirm. I think, however, that in the course of the present year, a sufficiency might easily be procured.

"Hemp is usually sold to the dressers in the same manner as flax, and its management is in some degree similar. The details of practice now adopted in the counties of Lincoln and Dorset, are subjoined to this communication.

"On the whole, it is evident, that any species of land which has not a cold subsoil, will grow Hemp with the aid of manure, and strong land, in very good tilth, without it; it is also apparent that every person may grow a little, and, the quantity in demand considered, that none need grow a great deal; and that, if cultivated on this principle, it cannot diminish the quantity, nor impede the growth, of bread corn in these kingdoms.

Nor ought the speculation to be regarded, that, in the existing and probable state of our national affairs, less Hemp may be needed for the mercantile service; since, in such case, it is clear, that the demand for the royal navy will be proportionably encreased.

"Whilst our properties, our lives, and (which ought to be more dear to us) the freedom and glory of our country, depend on the superiority of our navies, this subject should not for a day be neglected."

"Hemp should be sown about the last week in April. It requires a good soil, and will not thrive in clays or cold stiff lands. To produce Hemp, the land should be plentifully manured, in the proportion of about twenty-two loads per acre. The manure is spread and ploughed in a short time previous to the sowing. In this country one ploughing is thought sufficient. Three bushels of seed are generally allowed for an acre The land should be cleared of weeds before sowing. It seldom happens that any further weeding is requisite; if weeds do appear, the Hemp itself soon chokes them. About the end of September Hemp ripens; it is then pulled up by the roots, and tied in sheaves, of the size of ordinary corn sheaves. Wages for pulling are, upon an average, about a shilling per score of sheaves. In a few days the sheaves are formed into *shocks*, each of which consists of one hundred sheaves. A cloth is laid between every three sheaves for the convenience of threshing, and to receive the seed which may casually fall out. The shocks are covered with *Hemp-lop*, *i. e.* barren and withered stalks, to protect them from the weather, birds, &c. In this state they stand about three weeks or a month (as it is termed to *moutter*); should the weather prove wet, a longer time will perhaps be necessary.

"The seed is then threshed out in the field, into the cloths, which were before stated to be placed between every three sheaves. After threshing, the Hemp is covered close with sods in stagnant water. Care must be taken to exclude all fresh water after the immersion of the Hemp, otherwise the tendency to peel, which is the intent of this process, would be delayed. After having been thus steeped about three weeks, Hemp is usually

fit to peel; it is then placed in the fields for about a week (in fine weather) to dry: afterwards removed under shelter, and peeled by women. The price of labour is about seven-pence per stone. After peeling, the stalks are formed into bundles of the size of a common faggot, and sold for one penny per bundle as fuel, which purpose they answer extremely well. There is also another way of making Hemp, called breaking, which is performed by a machine named a *Hemp-break*; this method, however, is but little used at Crowland, except for the small stalks, which it would be tedious to peel. The Hemp by breaking is rendered finer and more fit for the manufacture of linen; for this purpose, however, it should be pulled before it ripens, and thus the profit arising from the seed is lost.

"The wages for breaking are from eighteen-pence to one and ten-pence per stone, whereas peeling is performed for seven-pence per stone. After breaking, the Hemp undergoes several other operations, as heckling, &c. By this mode of management, therefore, an additional degree of trouble and expence is evidently introduced, which, in the opinion of the cultivators, the increased value of the article will not compensate; hence this practice is generally disused.

"Land fit for growing Hemp lets from eight to ten pounds per acre. One crop of Hemp is not supposed to impoverish the soil materially. Rye is found the most advantageous grain to succeed it. An acre of good land will produce about three quarters of seed, and about forty stone of Hemp. Seed, at present, sells at fifty-six shillings per quarter, and Hemp at seven shillings per stone; therefore, the present profit of an acre of Hemp may be thus computed:

	£.	s.
3 quarters of seed, at 56s. per quarter - - -	8	8
40 stone of hemp, at 7s. per stone	14	0
	£22	8

"To this must be added, the profit of the peeled stalks. An acre produces about four hundred sheaves, a bundle for firing contains about five of these sheaves; hence this part of the profit amounts to eighty pence, or six and eight pence, making the whole profit of the acre £22, 14s. 8d. It is to be observed, however, that Hemp is now remarkably dear, perhaps double, or nearly so, of what ought to be considered the average price.

The expences on an acre of Hemp are estimated as follows:

	£	s.	d.
Manuring - -	£1	0	0
3 bushels of seed, at 7s.	1	1	0
Ploughing and sowing	0	10	0
Pulling 20 score sheaves, at 1s. - - -	1	0	0
Tying - - -	0	0	3
Threshing and dressing	0	12	0
Dyking, sodding, and taken out - - -	0	5	0
Peeling 40 stone Hemp, at 7d.	1	3	4
Rent - - - - -	9	0	0
Amount of expences	£14	14	4

From	£22	14	8
Deduct	14	14	4
Clear profit on an acre of Hemp	£8	0	4

Of the circumstances noticed in the treatise, not mentioned in the foregoing insertion, those which seem the most deserving notice are the following:—

Mr. A. Young has recorded an instance of a singularly abundant crop of hemp (50 stone per acre) from a peat bog, (Annals of Agriculture, vol. iv. p. 25) and observes "that it is possible to make the bogs of these kingdoms produce *all, and more than all,* the hemp that can be wanted, he has not the smallest doubt.

Hemp is stated to possess the excellent property of expelling caterpillars and other insects from the places where it is planted; it is therefore recommended as a certain preventive of the depredations they commit, that all the borders of the ground, where it is intended to plant cabbages, or other crops much infested by them, be sown with hemp.

In page 12, the preposterous mistake of calling the plant which

bears the seed the *male hemp*, is noticed.

In page 16 the uses of hempseed are pointed out.

"Besides the use of the oil drawn from it, in Physic, it is employed with much advantage in the lamp, and in coarse painting. They give a paste made of it to hogs and horses to fatten them; It enters into the composition of black soap, the use of which is very common in the manufactures of stuffs and felts, and it is also used for tanning nets."

In p. 18 it is stated from Marcandier, that "the fibres of hemp (taken from a thread thoroughly bleached) are nothing different from those of cotton and silk:" this seems to us a very hasty and erroneous opinion, for in its properties of taking different colours in dyeing, hemp, prepared by any mechanical means, differs materially from either cotton or silk, and is essentially distinct from the latter in the products it yields in chemical analysis.

In p. 45 the good effects of watering hemp, while growing, is shown from Du Hamel, who proposes that hemp fields shall be immersed or overflowed for this purpose, which he states to be the practice in some places.

The necessity of watching the field for some time after it is sown, to prevent depredations of the birds is shown in p. 87 and in several other places, as the seed rises entirely out of the ground when it begins to grow, and it is then peculiarly liable to the depredations of birds, from which it is not safe till the first leaves are fully expanded.

In p. 89 the old opinion of a nitrous substance remaining on the ground after the melting of snow, is seriously quoted, though it has so often been proved erroneous by respectable authority.

A good reason for immediately watering hemp after it is pulled, is quoted from Sir John Sinclair's essay, in p. 161;—"By drying, the mucilage of the plant hardens, and requires a more severe operation to develope the bark, than when macerated immediately after being pulled, and which must prove injurious to the fibre.".

The quotation from Mill's husbandry, in p. 163, deserves notice, which recommends that places for steeping hemp should be so contrived, that the water from them should run off upon pasture grounds; as "the quantity of putrid vegetable matter which the water, wherein hemp has been steeped, carries along with it, would greatly enrich these grounds."

A part of the process used in the preparation of hemp in Russia, not generally known, is mentioned in p. 223. from the consultations of the board of trade, which is called the *sweating*. "The Russians after steeping, tie up the plants in bundles of the size of a man's thigh at the knee. These bundles are placed upright, supported by a stake in the centre, and left to drain for one day. The next day they are spread abroad to dry: after which they are made up in heaps, and covered with straw or haulm of any kind to make them *sweat*, and when they have sweated enough, they are laid again in small heaps, so that the air may dry them in the shade by blowing through them: after which they are most effectually dried by fire in a kiln or oven, and immediately put under the breakers, while yet hot; and it is observed, that the Livonians say, it is on this operation of sweating that the good or bad quality of the Hemp depends."

The writer of the *Consultations* farther observes—

"This then, it should seem, is the great arcanum we are seeking for; at all events, this is a point for us to ascertain and verify by experiment. It makes, says Mr. Frushard, a strong impression on my mind as something like the truth. We all know how essential this *sweating* is to the

well curing of every thing green that we preserve, whether it is herb, fruit, or grain. They do not appear to know the full force or management of this in India, though they are not entirely ignorant of it. The reason why their tobacco falls so much to dust is owing to its not being *sweated* enough. When properly *sweated*, as they manage it in America, it becomes tough like a bladder; and toughness and suppleness are the qualities wanted in Hemp. It does not appear from the French Authors, that they avail themselves of this information, or perhaps their writers with hold it as a secret, though it may be practised and promulgated among t emselves. Savary, though he says but little on hemp, mentions *sweating* as necessary; and, on trial, it may perhaps be found, that the Livonians are not only ingenious, but ingenuous in declaring the quality to depend on this operation being well or ill performed."

Five plates accompany the treatise; the first three, of a botanical nature, are extremely well executed; the last two, descriptive of the operations of scutching and heckling, seem to be copied from French prints.

We have before stated that this work resembles a collection of notes made preparatory to writing a treatise on the subject; we beg leave to suggest to *the trade* the expediency of considering it in this light, in order that some of them may direct a proper treatise to be composed from it, which may be very well done in less than two sheets octavo. This we think would be an useful work, and one which would meet the present demand for a publication on hemp fairly and creditably.

We were surprized to find that in a work where all the "tediousness" of the author seems to have been fully exerted, the remarkable properties of the New Zealand hemp should meet no adequate notice, and those of the Keutala of Bengal not be mentioned: the latter has been found to succeed very well at St. Domingo, from whence a supply of it may hereafter be obtained; rope made of it is stronger than that from the sunn plant; and one $\frac{11}{16}$ of an inch in girth, brought over by Captain Goodall, sustained $3\frac{1}{2}$ cwt. at the point of breaking, which according to Mr. Chapman (in whose treatise on cordage the fact is mentioned) was equal to 7 cwt. for an inch rope.

A supply of materials for cordage may probably also be obtained from Africa; the negroes we understand are now eager to raise any article to barter for European goods, since the inhuman slave trade has been abolished: there can be little doubt that their attention might easily be turned to the cultivation of plants fit for making cordage, which could be obtained from them much cheaper and more expeditiously than from the East Indies, whence hemp is now imported for the use of our navy.

ART. V. *Observations on the Influence of Soil and Climate upon Wool; from which is deduced a certain and easy Method of improving the Quality of English clothing Wools and preserving the Health of Sheep; with Hints for the Management of Sheep after Shearing: an Enquiry into the Structure, Growth, and Formation of Wool and Hair: and Remarks on the Means by which the Spanish Breed of Sheep may be made to preserve the best Qualities of its Fleece unchanged in different Climates. By* ROBERT BAKEWELL. *With occasional Remarks, by the Right Hon.* LORD SOMERVILLE. 8vo. pp. 157.

THE copious title page, copied above, leaves nothing to add as to the general contents of this volume. The author asserts in the preface that the information contained in even the best works hitherto pub-

lished on wool is extremely defective, so much so as to be "less correct than one might expect to obtain were it the covering of some unknown animal in the southern hemisphere." That to many of the writers on the subject the marked distinctions between combing and clothing wools seems to have been unknown; and that the scientific reader will be equally disappointed as the man of business, should he expect to find in these works any physiological inquiries respecting the structure and growth of wool, or any correct accounts of the results of its chemical analysis. To afford information on the subject, free from these defects, is Mr. Bakewell's object in this work, and this appears to have been done in a pleasing and intelligent manner, which will render the treatise highly useful to all who are interested in the subjects of which it treats.

The author in the first chapter, undertakes to make it appear that it is possible, with very little expence, and without any change in the stock or pasture, to increase the value of many kinds of fine wool from 25 to 30 per cent; and at the same time to enlarge the fleece, and improve the condition of the sheep. The methods which he proposes for effecting these important improvements seem very effectual; and though we cannot be sure that the saving will be exactly what is mentioned, yet there appears no good reason for doubting it.

In his remarks on the hard and soft qualities of wool the author mentions that when he began business the soft silk-like feel, peculiar to some wools, was not so much valued as at present.

"Formerly the manufacturer, in shewing his cloth, was more anxious to exhibit the fineness of the thread than prove the softness of the pile. For this purpose he used to scrape off the pile from a small part of the cloth, to display the smallness and regularity of the spinning: since he has been enabled by machinery to spin a small even thread with great facility, the practice is discontinued. Cloth is now finished without that hard, shining surface, which was given to it a few years since by hot-pressing, which prevented the softness of the pile from being felt. By the present mode of cold-pressing, the softness of the pile becomes immediately perceptible to the touch, and is considered as one of the most distinguishing and essential qualities of a good cloth."

The value of the softer kind of wool was also prevented from being known sooner, by the manufacture of cloth passing through many different hands, none of whom knew any thing of the business of the others; so that if a piece bought up among a number of others, proved on finishing to be of a softer and better quality than the rest, "it was attributed to chance,—the patron divinity of the ignorant."

The difference which softness of wool produces in the value of cloth is so great; that "taking two packs of wool of the same apparent fineness; one eminently soft, and the other hard, the former will, with the same expence to the manufacturer, make a cloth, the value of which shall exceed that made from the latter full 25 per cent."

This soft quality of wool depends among other causes, on the nature of the soils on which the sheep are fed; the argillaceous soil produces the softest wool, next to this the siliceous, and limestone or chalk a kind remarkable for its hardness to the touch. It appears however that this quality of limestone soil is subject to some modifications; Lord Somerville attributes it to the actual contact of chalk, or of soft limestone in a state of decomposition, and thinks that hard limestone can do no injury, particularly when it lies deep

in the soil, as is often the case. The pile of his lordship's merino sheep, fed on a limestone soil, has improved decidedly. However, the difference of the wool from various soils is so well established in Derbyshire and some other places, that the farmer obtains from one shilling, to one shilling and six pence a ton more for his wool from a siliceous soil, than for that from limestone. The soil also imparts an indelible stain to most wool; in the fens this is blueish; in red soils, it is a brownish red, and on chalk the wool is of the greatest whiteness.

Mr. Bakewell mentions the well known effect which lime has in rendering the softest wools hard, which have undergone the process, used by the fell mongers, of steeping the skins in lime water to separate the wool from them. In another part of the work he states that alkalies and the alkaline earths possess in their state of carbonates, though in a less degree, many of the properties which they have when caustic; which accounts for the action of chalk and limestone on wool. The manner in which lime injures wool, Mr. Bakewell thinks is chiefly by first forming an imperfect soap with the natural grease or yolk of the fleece, which is easily washed away by the rain; this exposes the bare fibres, undefended by their unctuous cover, to the action of the sun and air, and to the caustic quality of the next portions of lime which adhere to it.

Limestone and chalk, by a slow and long continued operation, effect that injury in time to the wool while growing, which caustic lime in the hands of the fell monger produces in a few days. A similar change takes place also on shorn wool, kept long in a very dry and warm temperature; the fibres become indurated and more elastic, and acquire the properties of hard wools; and the greater the degree of warmth, the more speedily will the effect be produced. This effect of hot irons and of baking on hair, illustrates this fact; it is also well known that wool kept three or four years, will not spin or felt so well as that kept only one year; a dry situation is necessary for the preservation of wool, but after a certain time it loses its natural moisture, and becomes hard like that from limestone districts. Also in Yorkshire it is found that cloth dried in hot weather, or in an overheated stove, will not finish so well, or feel so soft as that which is dried by a more moderate degree of warmth in a moister state of the atmosphere.

Mr. Bakewell thinks injury to the quality of the wool from extreme heat, can seldom occur in our climate, but even the heat of our summers have been observed by Lord Somerville to render the wool of merino sheep hard and coarse just after shear time, though as the cold weather advances it recovers its soft quality. An examination of the fleeces of African sheep would convince those who deny the effect of climate on wool; they have totally lost their soft quality, and mill or felt with great difficulty; the yolk has been absorbed by an arid soil, and the wool nearly baked by a parching sun.

The third chapter treats of the means of preserving the wool of a soft quality; Mr. Bakewell most recommends for this purpose the anointing the sheep with a proper composition; the good effects of which he infers, from the softening power which pomatums have on the human hair, from the soft quality of the wool of such sheep as produce an abundant yolk, which is an ointment furnished by nature for the preservation of the wool,

and from the improvement of the Northumberland wool, since the practice of anointing has come into use in that county. This wool is bought in preference to others for coloured cloths; which it is asserted have even been sold as cloths made of good Spanish wool, and have equalled them in softness. The stain left by the tar used in the ointment, prevents the wool from being employed for light-colours. To prove the antiquity of anointing Mr. Bakewell quotes the following passage from the Georgics of Virgil.

"A *tonsum* tristi contingunt corpus amurcâ
Et spumas miscent argenti, vivâque sulfura,
Idæasque pices, et pingues unguine ceras,
Scillamque helleborosque graves nigrumque bitumen." GEO. lib. 3.

One of the ingredients in the composition described in this passage has been mistaken by Mr. Bakewell; Spumæ argenti do not denote mercury as he asserts, but litharge, probably that kind called litharge of silver; this is not mentioned as a mere literary criticism, but a point of importance to the nature of the ointment, which would be very different both in its effects and consistence, if prepared with mercury, instead of litharge; for, to omit other considerations, mercury is known to have a strong effect on fur and is used by the hatters in preparing it for felting, and would certainly also act on the wool. The Northumberland ointment is prepared by melting from sixteen to twenty pounds of butter over the fire, and stirring in well a gallon of tar, till the whole is incorporated into a soft tenacious ointment.

The bad effect of the tar in staining the wool, induces Mr. Bakewell to recommend bees wax to be used instead of it: the high price of wax would prevent its ever being used generally in this way, and besides it would not have the same medicinal effect on the skins of the sheep as tar. Instead of wax we therefore recommend turpentine as a substitute for tar, which is of the same nature as tar and not much dearer, will not stain the wool, and will probably have more effect in repelling insects; if the hardness of the consistence of the ointment is desired to be increased, the addition of a small quantity of rosin while the preparation is melting will effect this purpose.

The ointment, besides preserving the soft quality of the wool from the injurious effects of the rain and sun, also destroys the sheep tick, and has a tendency to prevent cutaneous distempers, and to preserve the sheep from the bite of the fly; and by the latter effects not only keeps the sheep more easy and comfortable, but prevents the loss of a considerable quantity of wool, which is torn off by their rubbing themselves against trees or fences to allay the irritation occasioned by the above causes; to which may be added that it keeps the sheep drier and warmer in cold weather; as is evident on observing sheep greased and ungreased browsing together, in a winter's day, when the fleeces of the ungreased sheep are whitened over with snow or hoar frost, the fleeces of the greased sheep will be entirely free and uncovered.

The quantity of the ointment used, varies with the size of the sheep, and the practice of different farmers. In the lighter mode of greasing, one gallon of tar and twenty pounds of butter will be sufficient for forty-five or fifty sheep. The mode of laying it on is of the greatest consequence, for if it be merely rubbed on the wool, it collects on the surface, attracts and mixes with the soil, and is rather injurious than beneficial to

the fleece. The proper method is to divide the wool with one hand and apply the ointment *to the skin* with the finger of the other hand; by which means the ointment is kept constantly soft by the warmth of the skin, and is equally diffused through the fleece.

Mr. Bakewell notices a composition advertised in the west of England to cure the scab, and to increase and to improve the wool; this was stated to be a mixture of hogslard, butter, and sulphur, applied to the sheep; suffered to remain on them three or four days, and then carefully washed off with salt and water: the unctuous matter alone could be of service to the wool in his opinion, though the sulphur and salt might be efficacious in curing the scab; and it was only because the water could wash this away that the latter part of the prescription did not prevent the former from being of any utility.

The author was informed by an intelligent manufacturer, that combing wools when greased, though of an inferior quality, made superior pieces to ungreased wool of the same quality: this is mentioned, because as softness is not the chief excellence of worsted pieces, but fine, even spinning, it might be thought that greasing was no advantage to combing wool.

A mistaken notion of the vitality of wool, while on the back of the sheep, has induced a neglect of defending it from the rain and sun, which all know would much injure wool when separated from the sheep; the author asserts that wool, as soon as it has passed the skin, ceases to have any life, or circulation of fluids; and that therefore, when on the sheep, it is as much injured by long contained rain, as shorn wool would be by the same cause.

In the fourth chapter the following directions are inserted for the times and manner of anointing.

"Let the sheep intended to be greased have a thin ointment of olive oil, butter or lard, made into a soft pomatum, applied to the skin immediately after shearing, particularly on the back, and sides. The second application of ointment, which should take place in November, will require more care and an unguent of greater tenacity. Limestone or chalk soils will make a larger portion of the ointment, or a more frequent application of it necessary. In situations much exposed to rain, a small portion of tar might be added with advantage to the mixture, on account of its tenacity; but if bees wax be also employed, a much less quantity of this clingy ingredient will be necessary, than what is used in Northumberland, perhaps not more than a quart to sixteen pounds of butter."

To remove objections against greased wools, Mr. Bakewell recommends the method of washing, in tubs with warm water, which is practised in Sweden; and he thinks that the extra expence, of washing in this manner with lees, or soda, would be amply repaid, if the water of the first and second washings was carried out, and applied as a manure; as the quantity of rich animal soap it would contain, must make it one of the most fertilizing applications which could be used.

The following account is given of the method of washing sheep in Sweden from the work of Baron Schultz.

"Before the shearing, the wool with us is almost universally washed upon the sheep. Some persons wash their sheep in the open sea, or in running water, but this is never so clean, as when the sheep are first washed in a large tub, with one part clear lee, two parts lukewarm water, with a small quantity of urine; and then in another tub, with less lee in the water; after which the sheep are washed, laying them always on their back, with their heads up, in a tub with clean water; and lastly, there is poured on the sheep, standing on the ground, a sufficient quantity of water, which is as much

as possible squeezed out of the wool. The sheep are afterwards driven into an unpastured adjoining meadow, and remain there (to prevent their soiling themselves in the sheep-house) a day and night, not only till they be dry, which in good dry weather happens within the third day, but also, if bad weather does not threaten, some days longer. Some persons wash their sheep twice, which I also once tried, but the wool became rougher in consequence of it, and in fact of a greyer appearance. The great quantity of grease which the finest Spanish wool contains at the first washing, mixes with the lee water, and makes it quite soft and soapy; but this grease is wanting in the second washing, so that the water is not in the least softened. If the first washing be well performed, the wool is by that means several per cent. cleaner than the foreign wool that is imported, which has not been washed after the shearing."

The effects of the introduction of the Spanish breed of Sheep, the author thinks, will be to increase the fineness and softness of English clothing wool, by increasing the quantity of yolk contained in the fleece, but that care and attention will be necessary to preserve these good qualities in our climate. The sheep of Saxony of the Spanish breed produce at present wool of an inferior quality to the original Spanish; it is less sound in the staple, and will not make cloth of equal firmness, and durability. On frequent examination the author observed a deficiency of yolk in the Saxon fleeces, and that they are not grown so close upon the skin: these defects we attribute to the effect of the change of soil and of climate, operating by deficiency of food, extreme cold, or long continued rain. To preserve all the best qualities of the Spanish breed of sheep, he thinks it will be necessary to attend to the three following circumstances.

"The first in importance is the purity of the breed, which can only be preserved by the greatest care, and by the nicest judgment in selecting the rams and ewes. Secondly, to observe that the fleece be covered by nature with a copious yolk; and where this is deficient, that it be supplied by art: nor should we suffer the unctuous covering of the wool to be absorbed by a mixture with the soil on fallow lands, or washed away by the rain; to this the ointment will be less liable than the natural yolk. It is also necessary that the sheep be kept dry, and sheltered from the extremes of heat and cold. The third object is, to regulate the quantity of nourishment given to sheep."

On the subject of shelter the author recommends, that the buildings used for this purpose shall have "sliding doors," or windows, on each side near the roof, to admit air in any direction and regulate the warmth: and with regard to the important consideration of food, he is of opinion, that though the effect of a sudden removal to a rich luxuriant pasture, on the common breeds of sheep, is to increase the fleece and make the wool coarser, yet that some particular breeds may resist this effect, and that this may be the case with fine woolled travelling sheep in Spain, which are said by some writers to exceed the stationary coarse-woolled ones in fatness; he thinks that in all cases the fineness of the wool may be preserved by regulating the quantity of food; and that the richest pastures will do no injury, by stocking them so abundantly that the sheep cannot obtain more nourishment than that to which they have been accustomed.

The well known increased coarseness and quantity of wool after a mild winter, the author attributes to the greater abundance of food with which sheep are then supplied: and that the cases where the wool does not become more abundant after such seasons, are owing to the farmers witholding from the sheep the supply of food which they are accustomed to give them in winters of the usual severity.

Though in our temperate climate, the injurious effect of extreme heat on wool is not greatly to be apprehended, yet the author thinks it should not be neglected, and lays it down as a maxim, that in proportion to the regularity of temperature, in which sheep are kept, and to the regular supply of nourishment which they receive, the fibres of the wool will preserve a regular even fineness.

In the fifth chapter Mr. Bakewell gives a physiological account of the nature of wool, hair, silk, feathers, and horn; shewing that they are formed of the same substance, and that all, except feathers, grow in nearly the same manner: from the microscopical observations of Lewenhoeck, afterwards repeated by Mr. Bakewell, each fibre of hair and wool appears to be formed of a number of fine filaments united by a common tegument or skin; and from the experiments of Monge and others relative to the operation of felting, these fibres are proved to have certain sharp projections pointing towards their roots, which permit them to move freely in one direction, but prevent their return; their existence is manifest, from this species of motion always occurring on rubbing them between the fingers, though they are so very minute as not to be visible by the most powerful microscopes; some suppose them to be pointed like thorns growing from a briar, but others with more reason imagine them to be sharp edged zones, somewhat conical, each lapping a little over the one next beneath it, in the same way as those observed at the roots of horns. This conformation is the cause of felting; for the fibres of wool curling and twisting naturally in all directions, are interwoven, by repeated pressures, from their being only capable of advancing but not of returning, until the resistance from the hooks and angles, formed by the curls, prevent their having any further progress: but straight fibres, as those of fur, are incapable of felting in their natural state, because they do not interweave on pressure, but only proceed directly forward and pass by each other; but by dipping them in a mercurial solution they become twisted, and then felt equally well as wool. To prove the truth of this theory Mr. Bakewell tried the following experiment, which it is best to relate in his own words.

"I took a staple of coarse wool, of considerable length, with the hairs lying regularly in one direction. At the distance of an inch from each end, I made a tight ligature with a thread; I measured the middle of the staple between the threads, and then proceeded to mill it, by compressing it with my hand in a solution of soap and warm water. I continued the operation until each end of the staple beyond the thread was felted into a hard knob or button, which could not be separated by the fingers. The middle of the staple remained unfelted, the hairs quite distinct from each other, and it was not in the least shortened by the process, either in the wet state or when dried. In the middle part of the staple, between the two threads, the hairs were kept in the same direction by being tied, and could not acquire the retrograde motion, or adhere by the surfaces catching hold of each other. The hairs at the end of the staple being at liberty to double and move in different directions, were soon felted together into a smooth hard and round knob, in which the ends or points of the wool were entirely buried."

The felting quality of wool the author supposes may be injured by lime, both by its causticity destroying the minute ridges, or edges of the zones, on which its felting quality depends, and by making it harder, drier, and less supple.

Some interesting observations are inserted in this chapter, on those animals which produce a fine fur or wool beneath a coarse covering

of hair, and of the value of the fine wool produced in this way on the south sea seal from which Messrs. Fryers, of Rastrick near Halifax, manufacture cloth and those beautiful shawls which exceed in softness those of India or Persia.

The sheep of Buenos Ayres produce a fine wool in this manner, beneath a coarser fleece; the external wool is as remarkable for its great length of staple, which is in many instances twenty inches long, as the short internal wool is for fineness; which latter has nearly the appearance of the coarser kinds of Vigonia wool; a breed of oxen is also found near Hudson's bay, which produces a finer and softer wool than that of the Vicuna; the introduction of these animals into England Mr. Bakewell earnestly recommends, and takes occasion from the remarks likely to be made on the apparent oddity of shearing wool from bullocks, to give a most just reprehension to the supercilious ignorant, who are but too common; surely ignorance can never appear in a more disgusting form than when it assumes the mask of wisdom. The following observations of Mr. Bakewell on this subject deserve particular notice.

"The sneer of assumed sapience may be excited by this suggestion accompanied by this exclamation 'what! shear wool from the backs of bulls!' "Was ever any idea so preposterous: Let us, however, bear in mind, that the horizon of ignorance is as contracted as the narrow bounds of its own limited experience: every thing beyond this is considered as absurd or impossible. Had these sapient sneerers lived in a period prior to the application of the labours of the silkworm to the luxury or the convenience of man, with what contempt would they have treated the observer of Nature, who having remarked some of the properties of silk, and anticipated its use, had hence ventured to predict, that in some future age, the imperial purple, the royal mantle which was to invest the shoulders of the mightiest potentates, would be fabricated from the cobweb of a grub."

Mr. Bakewell also particularly recommends the different varieties of the Vicuna and the Pacos to attention, among the animals suited to our climate; the wool of the Vicuna cleared from hair is worth 30s. a pound, and the flesh is equal to venison: some of these animals are nearly white. They are found in latitudes much colder than ours in South America. A male and female of these valuable animals are now exhibiting in London; and it is much to be hoped, that Mr. Bakewell's recommendation will sufficiently interest some of the many active and intelligent improvers of breeds of useful animals, to prevent the present opportunity of continuing the breed of Vicunas in this country from being lost. In addition to Mr. Bakewell's observations on these animals, it may be of use to mention, that Byron, in his voyage round the world, states that he found a species of them at Port Desire in Patagonia, which is in 46° south latitude, and has a colder and more severe climate than England; their flesh was excellent meat, and they were so large as to weigh 2¼ Cwt. exclusive of skin and offal. They are also found to be extremely useful in carrying burdens, and will travel long journies with a load of from 150 to 200 lbs. in places impassable to other animals.

In the appendix Mr. Bakewell has inserted some further interesting observations on the effects of limestone and chalk, in different degrees of induration, on wool; on the advantage of the Merino breeds of sheep; on the natural casting of the fleece; the injurious effect of suffering wool to remain piled in an unwashed state; and on the necessity of shelter for sheep and

cattle in this climate: he is particularly eloquent on the latter subject; and gives a most interesting picture of the effects of snow storms, on the Cheviot hills, and the fells of Westmoreland and Cumberland, and the still bleaker mountains of Scotland, beneath which whole flocks of sheep are frequently buried, and totally lost. The volume concludes with a postcript, which gives an account of Mr. Lasterie's directions for building sheep houses; of annual and biennial shearing; of the effect of the climate of St. Domingo on sheep; and of the judicious precautions of the ancients to preserve the whiteness of their wool; to which they were so attentive that they did not trust to the colour of the fleece alone, but carefully examined the mouth and tongue of the ram, and if the least blackness or swarthiness appeared, he was immediately rejected from the flock, that he might not communicate the colour to the lambs; as appears from the following passage in Virgil.—Geo. III. 389.

"Illum autem, quamvis aries sit candidus ipse,
Nigra subest udo tantum cui lingua palato,
Rejice, ne maculis infuscet vellera pulis
Nascentum."

Mr. Bakewell earnestly recommends the same attention to wool growers in this country.

In the next edition of this useful work we take for granted, that Mr. Bakewell will pay some attention to the arrangement of his materials; and by classing in separate heads the information which is now so scattered and mixed, so as to produce some confusion, make the whole more clear and impressive. We also beg leave to recommend to his notice the breeds of fine woolled sheep of Connemara in Ireland, and of Shetland; some account of which would add considerably to the interest and utility of his work; as they have the advantage of being inured to our climate, and might furnish some materials for proving (particularly the former instance) the beneficial effect of uniformity of temperature on the fineness and softness of wool.

CHAPTER XVIII.

MISCELLANIES.

ART. I. *The Works of John Dryden, now first collected in Eighteen Volumes. Illustrated with Notes, Historical, Critical and Explanatory, and a Life of the Author, by* WALTER SCOTT, *Esq.* 18 vols. 8vo.

IT has long been a reproach to our nation, that while we have hardly a single writer of any repute whose works have not been collected together after his decease, and many even anticipate during their lifetime this important labour which naturally devolves upon their executors, a complete edition of Dryden (to whom, perhaps, our literature owes more than to any other individual author) did not exist; and we derived, in common with all the admirers of both, a great degree of pleasure from the intelligence that a real poet had it in his contemplation to erect so just and suitable a monument to one of the most venerable patriarchs of his art. Mr. Scott may, perhaps, experience among his northern friends some cold salutations or averted countenances for the want of *proper national feeling* which led him to engage in collecting the works of John Dryden, an Englishman and Anti-Covenanter; but his good sense must despise, as it has neglected, the narrow provincialism of feeling, which dictates so ridiculous an aspersion.

We cannot fairly pass judgment on the mode in which Mr. Scott has executed his present task, without previously stating from his advertisement the general view with which he entered on the performance of it, the difficulties attending it, and the extent of his design in its accomplishment.

He first apologizes for the number of coarse and immoral pieces which, as an editor of the entire works of Dryden, he found himself compelled to admit into the publication, and next notices some unfortunate circumstances which deprived him of the promised support of friends on whom he had relied for essential assistance in his undertaking. In consequence of this disappointment, he says,

"HE has both to dread the imperfection of his labours, and the consequence of perhaps an over-zeal to render his edition complete. In the first respect, although he has many thanks to return for information readily afforded, it has sometimes been received after the irrevocable operations of the printer had taken place. On the second point, he may have been too lavish in historical notes, and entered too deeply into the secret history of the persons and times to which Dryden's satirical poems refer. But he has endevoured to avail himself of all information, so soon as communicated, whether corrective or corroborative of his prior opinions; and the wish, not only to render intelligible blanks, allusions, and feigned names, but to present, if possible, the very spirit and political character of Dryden's contemporaries, must be the excuse for intruding a few pages of political history and personal anecdote; which, after all, they, whose memory does not require such refreshment, may easily dispense with reading."

Mr. Scott then expresses his obligations to particular friends for the valuable assistance of their libraries, and concludes by explaining his views in the introductory memoir concerning the life and writings of his author, which (considering the ample justice already done to the subject by former writers) must be allowed to be one of the most

difficult tasks he had to perform, considering himself bound by the ancient and immemorial custom of editors to undertake it.

With regard to the mass of information collected by Mr. Scott in his notes illustrative of Dryden's Political and Satirical Works, which, he seems to fear, may expose him to censure, as being too irrelevant or too indiscriminate, we can only say we know not how to quarrel with a proceeding which has been the means of affording us so much entertainment. It is not very easy to invent rules for the restriction of the editorial privilege in this respect; and to point out the particular instances of unnecessary detail or amplification would not be a very easy task, as no two judges perhaps would agree upon what ought to be retained and what rejected. With regard to the life of his author, if any reader could have expected any novelty of fact or anecdotes, after Malone's laborious investigations, all such expectations are, we think, sufficiently guarded against by Mr. Scott's own words on this subject; and, perhaps under the necessity which we must suppose him to have felt of writing something, he could not adopt a more judicious course than that which he has pursued. This "Biographical Memoir," as he calls it (which is, in fact, little more than a general critical survey of Dryden's writings as connected with his own peculiar circumstances and with the literary history of the age in which they were written) occupies the whole of the first volume; and, taken as a separate piece, is, in our opinion, a very sensible, amusing, and well executed sketch of the subject, not the less interesting from its exhibiting the views and sentiments of a Poet with respect to the nature and degree of the obligations which he owes to one of the first masters of his art. We must confess, that regarding this memoir as a sort of *symbol* of Mr. Scott's poetical doctrines, we observe with pleasure the genuine admiration which he seems to entertain for his great author, and the confidence with which he holds him up as the safest *rule of faith* for the direction of genius; since we may with some reason hope that what Mr. Scott sees and teaches, he may also be determined to practise; and nothing certainly can be better calculated to make him abjure those heresies in poetry of which he has been often, with too much justice, accused, than a true relish and habitual study of the real excellencies of Dryden.

But while we express so favourable an opinion of Mr. Scott's performance, considering it alone and without reference to the general publication of which it forms a part, it is our duty to observe upon a vice of editorship, which we think highly deserving of censure; that, of all the ingenious and entertaining criticisms with which it abounds, there are hardly any which are not (almost *totidem verbis*) repeated in the several parts of these eighteen volumes containing the respective works to which they refer. Many of our readers were, very possibly, as well as ourselves, somewhat startled at the first annunciation of "The Works of John Dryden in eighteen volumes;" but notwithstanding this apparent disproportion of bulk and matter, we should, for the reasons above mentioned, have passed over with very slight animadversion any *editorial exuberances* which could *fairly* have accounted for the phœnomenon. But we think this indulgence should by no means be permitted to extend to needless repetitions or to the defence of open and undisguised *book-making*. We suspect that Mr. Scott has in fact incurred very

little pain or labour in the composition of this "Biographical Memoir." It appears, by his own confession, to have been written subsequently to the completion of the rest of his work, and perhaps was an after-thought during the time that the other seventeen volumes were in the hands of the printer. The writer had then very little else to do than to cull out of his own annotations such parts as best suited his present purpose, and arrange them in a connected form. The arrangement is certainly good, and the effect produced altogether pleasant and profitable; but surely, in common honesty, he ought then to have sacrificed the disjointed members, and not to have given us the same dish, at the same time, both entire and hashed. In the course of our observations we shall have to point out some other instances of, what we must, at best, term, an unworthy complaisance to the booksellers; and without which the present publication would have been reduced from eighteen to twelve or fourteen volumes at the most.

Dryden's Dramatic Pieces occupy seven volumes, from the second to the eighth inclusive. It cannot be supposed that an editor of these works would find any room for the exercise of such commentating zeal as has been lavished on Shakspeare, Massenger, or Fletcher. Very rarely does there occur an obsolete or unusual expression, or an allusion to obscure customs, or even to forgotten incidents. A play of Dryden's can certainly be read without assistance full as easily as one of Reynolds's or Coleman's; and thus a great branch of editorial resources is entirely cut off from an editor of Dryden. But Mr. Scott has supplied the want of matter for notes by critical observations prefixed to each play, and biographical notices of the several persons to whom they are respectively dedicated. In an advertisement Mr. Scott informs us, that he has principally made use of Congreve's edition of the plays, but has been at great pains to correct the text, which, in every former edition, was extremely imperfect.

The second Volume contains, 1. "The Wild Gallant," 1663*, a play which, as it was the first, is perhaps also the worst, of all Dryden's dramatic works, was damned at its first representation, and not much better received when revived some years after under the auspices of the Duchess of Cleveland. Mr. S. has not remarked a scene in the 4th act which undoubtedly furnished Goldsmith with one of his happiest ideas in "The Good natured Man." 2. "The Rival Ladies," 1663, afterwards acknowledged by Dryden himself to be almost below criticism. 3. "The Indian Queen," 1664, a joint work of Dryden's and his brother-in-law Sir Robert Howard: it seems to have been received better than it deserved, which encouraged Dryden to write another play in continuation, called—4. "The Indian Emperor," 1665, considered by Mr. S. as the first of his compositions, which exhibited his peculiar style, and laid the foundation of his fame. This is one of those *rhyming, heroic plays*, which Dryden seems to have introduced on our stage in imitation of the French theatre, the merits and defects of which Mr. S. seems to have estimated very fairly on another occasion. There is little more to be remarked of this tragedy than the waste of most beautiful verses on so unworthy a species of composition. 5. "The Maiden Queen," 1667, a play with two plots, a tragic and a comic, like many others

* Our dates refer to the first performance of each piece.

of Dryden's dramatic pieces, and partaking of all the absurdities necessarily attendant on so bad a system. It contains some fine poetry, but no excellence of character.

Vol. III. 6. "Sir Martin Marall," 1667, the joint-work of Dryden and the Duke of Newcastle, a Translation, merely, from Moliere's "Etourdi," excepting the indecencies, which are gratuitous. 7. "The Tempest," 1667. This barbarous murder of Shakspeare (a murder which it is truly astonishing that our present managers chuse to repeat almost every season) was, it is to be hoped, principally perpetrated by Davenant. Dryden, however, is equally inexcusable as an accessary. 8. "The Mock Astrologer," 1668. Imitation of a piece of Corneille the younger's; the dialogue is remarked as more lively than that of Dryden's comedies in general. 9. "Tyrannic Love," 1669. This is one of Dryden's most characteristic performances, abounding with extravagant faults, and at the same time with striking beauties. Dryden himself saw and condemned the bombast which disfigures it, and which made him on a subsequent occasion express a wish that its ranting passages had perished "in the same flames with *Chapman* and *Statius*."

The fourth volume contains, 10 and 11, the two parts of "The Conquest of Grenada," 1670, to which, as the most famous, if not the best, of Dryden's rhyming tragedies, Mr. Scott has prefixed a more particular criticism than usual. This may in many respects be considered as applicable to the generality of plays founded on the same unnatural principles of composition.

Dryden's own confidence in the excellence of this performance seems to have been unusually great; and accordingly, in the Epilogue to the second part, he treats the scurvy poets of the last age, (among whom he only specifies Ben Jonson, but evidently means to include the rest) with as much contempt as he views his own work with complacency. Of this Epilogue he afterwards wrote a "Defence," which is also published in this place and followed by some observations of Mr. Scott's, in which he asserts the injured honour of Shakspeare against Dryden's arrogant pretensions. But he has certainly treated the latter with too much complaisance, when he says, in excuse for what he terms "a presumptuous task," "who is qualified to be umpire betwixt Shakspeare and Dryden?" Most highly as we estimate the obligations which our language owes to that great man, we cannot bear to admit even the thought of a comparison on equal terms between him as a dramatic writer, and the father of our stage. 11. "Marriage à la Mode," 1673, one of the most successful and popular in its day of all Dryden's plays. The part of Melantha was its principal attraction, and Mrs. Verbruggen's performance of that character appears to have excited Cibber's warmest admiration. Mr. Scott remarks that it is difficult to conceive how such an effect could have been produced by any representation of the fact, the humour of which has now almost entirely evaporated. 12. "The Assignation," 1672, was unfortunate on the stage, though it is by no means inferior to some of Dryden's pieces which met with great applause.

Vol. V. 13. "Amboyna," 1673, "much beneath criticism." 14. "The State of Innocence," never acted; and notwithstanding some fine passages, too absurd in its design and execution to deserve much examination. 15. "Aureng-Zebe," 1676, the last of Dryden's rhyming plays, and far less extravagant than any of the preceding. 16. "All for Love," 1678. On the comparison

of this play with Shakspeare's "Antony and Cleopatra," Mr. S. prefers Dryden for the management of the plot, and (upon the whole, though with hesitation) for the poetry of those particular passages in which they come in contrast. He also is of opinion that Dryden has improved the under characters, particularly that of Ventidius; but allows that Shakspeare has a most decided advantage in the delineation of both the principal parts. Under Dryden's management, Antony dwindles into a mere whining lover, and all the force and originality of Cleopatra are basely sacrificed. We agree with Mr. Scott in the latter part of this comparison much more fully than we are sure we can do in the former. However, putting Shakspeare out of sight, this tragedy is one of Dryden's most successful enterprises.

Vol. VI. 17. "Limberham," 1678, a most disgusting performance, though somewhat curious, in the first place as evidence of the excessive corruption of manners, and secondly, as a supposed satire, either against Lauderdale, or Shaftesbury. One singularity is worthy of remark, the promiscuous intercourse which it exhibits between women of character and notorious prostitutes, a true picture, we have reason to believe, of the times. 18. "Oedipus," 1679, the joint composition of Dryden and Lee. The first and third acts are Dryden's, and are pointed out as evidently superior to the parts performed by his coadjutor. But very fine passages are interspersed through the whole piece; the language is nervous, pure and elegant; the dialogue natural and affecting. The principal objection is to the nature of the plot, certainly unfit for an English stage. An expression which occurs in the epilogue, "The Burning of a Pope," gives Mr. S. occasion to introduce a curious print illustrative of that *venerable* ceremony, as it was performed in the year 1679, at very great costs and charges of the principal men then in opposition to the court. 19. "Troilus and Cressida," 1679, in which Dryden has contrived to suppress Shakspeare's best poetry, and exaggerate his worst faults. 20. "The Spanish Friar," 1682, one of the best and most popular of all Dryden's plays. It consists, like many others, of two plots, a comic, and a tragic; but in no other are the parts so happily blended and made to unite so intimately together. This is the ground of a high eulogium bestowed upon the piece by Dr. Johnson, and which Mr. Scott has very happily explained and enlarged. Of the two parts, he justly considers the comic entitled to the first distinction, as being beyond all comparison Dryden's chef d'œuvre in that department of the drama; whereas the tragic, although admirably fine in many respects, is equalled by his All for Love, his Don Sebastian, and some other of his performances. It is a well known anecdote, that this was the first play acted, by order, and in the presence, of Queen Mary after the revolution; and certainly no choice could have been more unfortunate, considering the circumstances which placed her on the throne, and the sentiments respecting them entertained by a large part of the nation. The effect produced by this representation is very strongly described in a letter of lord Nottingham's (who was present on the occasion) which Mr. Scott has added to his account of the transaction. Another singular circumstance in the play is the character of father Dominick, which was taken (and probably intended) for a satire against the Roman Catholic religion, and became accordingly a most cruel weapon in the hands of Dryden's enemies after his con-

version to popery. For the same reason it was prohibited to be acted during the whole reign of James; and this was probably the cause of Mary's strange oversight in ordering its representation.

Vol. VII. contains two *political* plays, "The Duke of Guise," 1683, and "Albion and Albonius," 1685, both bearing strong and direct allusions to the circumstances of the court and opposition parties during the latter end of Charles's, and the beginning of James's reign. The first representation of the latter has been traced by Mr. Malone to the night of the Duke of Monmouth's landing in Dorsetshire. Both these plays Mr. Scott has preceded and connected with a number of very interesting and amusing details, picked up from the fugitive pieces and ballads, as well as regular histories of the times, respecting the events of that most important period (between the years 1682 and 1685) as far as they illustrate the political allusions contained in the works themselves.

But here, we cannot help remarking (what in some subsequent parts of his labours becomes still more notorious) the very strong and unjust party bias which Mr. Scott has taken towards the high tory, and even the anti-revolutionary side of the question. The tone, sometimes of unfeeling levity, at others of bitter party-prejudice, with which he alternately turns into mere matters of laughter, or sets up an attempt to justify, some of the most arbitrary and infamous measures of the government; the zeal with which he collects and retails all the aspersions (founded or unfounded) of the day, upon the characters of the popular leaders; the utter carelessness (to say no worse) which he evinces, respecting the noble principles of civil and religious liberty, on which our pride, our greatness, (nay, perhaps even) our existence, as a nation, entirely depend, have equally surprised and afflicted us. It is matter of *grief* enough for every serious and reflecting mind, that so great a degree of coldness and apathy should at present prevail among all ranks of society respecting those sacred rights and privileges for which our ancestors bled in the field or perished on the scaffold—still it is not *surprising* that the opinions of many men should be warped by the pressure of private interest, or motives of strong immediate influence, to forget, or to sacrifice, principles which, in the abstract, have excited their admiration and applause. But to see abilities of the highest order, so strangely perverted to serve the power of forgotten and exploded tyranny, with no private interest to allure, no present and immediate motive to mislead, does, we must confess, excite our regret and our astonishment also. In consideration of the strong and unconquerable prejudices of mankind on the party politics of the day, we could have forgiven Mr. Scott his cold and heartless *compliments* to Fox in a late very celebrated work: but we can see no shadow of excuse for his old Jacobite malevolence against the great patriarchs of our liberties, Sydney, Russel, or Hampden. These expressions of our feeling may, perhaps, to some men appear too warm for the occasion; and we confess that it is *very unwillingly* that we utter any which must be offensive to a gentleman for whose talents we entertain the most profound respect, whose various writings have alternately delighted, affected, and instructed us; engaged our best sympathies, and excited our highest admiration. 23. The noble play of "Don Sebastian," 1690, fills up the remainder of the seventh volume. This was the first that Dryden wrote after the great reverse in his fortunes occasioned by the revolution; and as

he was now obliged to depend, more than ever, on his success as a writer, so he seems to have employed the best power of his mind in the composition of this celebrated tragedy, which all his commentators have (we believe) concurred in classing as his first dramatic work. Having, so unwillingly, been compelled by our duty to censure, we return with the more pleasure to the *better* part of our office. Mr. Scott, in his criticism prefixed to this play, seems to have felt all the enthusiasm naturally excited by the finest performance of a favourite author. It is too long for a quotation, otherwise we should feel highly gratified in presenting it to our readers.

Vol. VIII. "Amphitryon," 1690, concerning the origin of which it seems hardly necessary that Mr. S. should have told us "Plautus was the father of Roman comedy, and flourished during the Punic wars," although it may be right in Mrs. Fiske the milliner to inform her fair readers that "Semiramis was an ancient queen of Babylon, who married one of the officers of her foot-guards." Comparing Dryden's coarseness with Moliere's delicacy in managing the same subject, Mr. Scott very well remarks that "where the Frenchman ventures on a double meaning, the Englishman always contrives to make it a single one." Nevertheless it deserves to be reckoned among the happiest exertions of the author's powers in comedy. 25. "King Arthur," an opera, 1691. It is sometimes amusing to guess, from the real works of an author, what would have been the effect, had he engaged his talents in a different design; and Mr. Scott has done this with a great deal of critical judgement on the subject of Dryden's intended Epic.

"The seventeenth century was still familiar with

———What'er resounds,
In fable or romance, of Uther's son,
Begirt with British and Armoric knights

Fired by the splendid fictions which romances had raised on the basis of Geoffrey of Monmouth and the Welsh traditions, Milton had designed the exploits of King Arthur for the subject of his lofty epic strain. What we have lost, in his abandoning the theme, can only be estimated by the enthusiastic tone into which he always swells, when he touches upon the "shores of old romance." The sublime glow of his imagination, which delighted in painting what was beyond the reach of human experience; the dignity of his language, formed to express the sentiments of heroes and of immortals; his powers of describing alike the beautiful and terrible; above all, the justice with which he conceived and assigned to each supernatural agent a character as decidedly peculiar, as lesser poets have given to their human actors, would have sent him forth to encounter such a subject with gigantic might. Whoever has ventured, undeterred by their magnitude, upon the old romances of "Lancelot du Lac," "Sir Tristrem," and others, founded on the achievements of the Knights of the Round Table, cannot but remember a thousand striking Gothic incidents, worthy subjects of the pen of Milton. What would he not have made of the adventure of the Ruinous Chapel, the Perilous Manor, the Forbidden Seat, the Dolorous Wound, and many others susceptible of being described in the most sublime poetry: Even when that sun had set, Arthur had yet another chance for immortality; for Dryden repeatedly expressed his intention to found an epic poem upon his history. Our poet, it may be guessed, was too much in the trammels of French criticism, to have ventured upon a style of composition allied to the Gothic romance. His poem would probably have been formed upon the model of the ancients, which, although more classical and correct, might have wanted the force, which reality of painting and description never fails to give to epic narrative. Arthur, in such a poem, would, like Rinaldo, have reminded us of Achilles;

and the sameness of a copy would have been substituted for the spirit of a characteristic original. But, had Dryden executed his intended plan, we should have found picturesque narrative detailed in the most manly and majestic verse, and interspersed with lessons teaching us to know human life, maxims proper to guide it, and sentiments which ought to adorn it. In the Knights Tale, and in Dryden's other narrative poems, we see enough to induce us to regret the sordid negligence, or avarice, which withheld from him the means of decent support, while employed upon the promised task. But Arthur, as a sort of counterpoise to his extravagant reputation during the middle ages, was doomed in the seventeenth century, to be reluctantly abandoned by Milton and Dryden; and to be celebrated by the pen of Blackmore."

When Dryden abandoned this *heroic* plan, it seems probable that he adapted the intended subject to the opera of King Arthur, which possesses some, but not by any means of the highest order, of his beauties. 26. "Cleomenes," 1692. The Spartan character of the hero is well sustained, and that of Cleonidas is mentioned by Mr. Scott with commendation, though he does not think it equal to the "Hengo" of Beaumont and Fletcher, from which it is manifestly copied. Mr. Scott has not remarked Dryden's constant false quantity (of Cleomēnes) throughout the play. He has thought proper to prefix Creech's translations of the Life of Cleomenes from Plutarch, merely because it was the foundation of the play; but this we must regard as a very unnecessary addition to a collection of Dryden's works. 27. "Love Triumphant," 1694, Dryden's last, and almost his worst, performance, damned at the representation. The "Secular Masque," and one or two little songs written by Dryden, to be performed with Beaumont and Fletcher's "Pilgrim," revived for the poet's own benefit in 1700, and written within a very few weeks of his death, complete the eighth volume and the dramatic pieces of the author.

The next two volumes are occupied by those poems which Mr. Scott classes under the head "Historical and Political;" consisting of the "Heroic Stanzas to the memory of Oliver Cromwell," "Astrea Redux" on the Restoration, "Panegyric on the Coronation of Charles II.," "Addresses" to Hyde, and to the Duchess of York—"Satire on the Dutch," "Annus Mirabilis," "Absalom and Achitophel," and "The Medal;" "Religio Laici," "Threnodia Augustalis," "Hind and Panther," "Brittannia Rediviva," "Mac Flacknoe," and a few prologues and epilogues connected with the politics of the day. In reading these various works, as they stand collected in order of time, the first impression that must naturally be made in every unprejudiced mind is that of humiliating regret, that a man of Dryden's transcendant genius should have degraded himself into a sycophant and a time-server. This is indeed a most serious and heavy charge against his character; and yet it is one from the weight of which we are not aware any of his warmest admirers (before Mr. Scott) have attempted to relieve him.

We are sorry, however, that we must confess ourselves by no means satisfied with his reasoning on this subject. Facts are sometimes too stubborn to be done away by conjectural inferences. In this instance the very catalogue of Dryden's works is sufficient to accuse him; and his must indeed have been a very uncommon mind and most happily and wonderfully framed for the circumstances of the times, if *conviction* really accompanied his close adherence to power, through the administration of Cromwell and all the cameleon politics of the courts of Charles and James. The *holiness* once attached by the delightful fictions

of enthusiasts, to the poetical character, can hardly now be pleaded in defence of Dryden's integrity of principle; and Mr. Scott possesses too much modern wisdom to rely on so antiquated a defence for those, or similar errors of conduct. Nor do we think that his continuing a Jacobite after the Revolution can be set up as an apology for all his prior sycophancy without some little violation of modesty; since this is but setting up the good vicar of Bray for the precedent of courtly versatility, and declaring that no man whose conduct does not exactly fill up the measure of that excellent example can fall under a similar censure; that no man can be called a thief for a hundred larcenies who stops short when there is an opportunity for his committing the hundred and first. To this it must be added that Dryden was far advanced in years at the period of the revolution, and may, in his latter moments, be supposed to have been visited with some signs of grace or compunction; or he might (like many other Jacobites of the time) have flattered himself with hopes of the short duration of the revolutionary government, and of the restoration of his old masters; or he might have imagined that he had already sinned too deeply against the prevailing party to admit the hope of forgiveness, and that it was his wiser part to remain sharer in the fortunes of his losing friends, rather than by hopeless concessions to forfeit his seat at the lower table and be turned away with contempt and ridicule from the upper.

The apology for Dryden's changes in religion appear to us rather more ingenious, but not more satisfactory, that those for his pliability in politics. That the restoration should have operated upon Dryden, as it did upon many other young men of the time, to convert the gloomy puritanism, in which he had been educated, into a thoughtless and licentious indifference for religion, is very natural, though not very creditable. We are willing to believe with Mr. Scott that the licentiousness of morals in which he probably partook during the earlier years of Charles, never carried Dryden into any very shameful excesses; and that, whatever was the nature or degree of those irregularities in which his youth indulged itself, he grew tired of them early, and, in those respects, led a generally blameless life. This appears to us almost certain from two circumstances; first that his many and bitter enemies, amidst all their general charges of profligacy, (founded perhaps solely on the indecencies of his writings) have never raked out any individual instance in support of their attacks; secondly, from the very nature of those indecencies, which, gross and vulgas they are, generally betray a great degree of insensibility to the passions which they are basely designed to flatter. But we are much inclined to doubt whether, as Mr. Scott seems to think, his general regular conduct was accompanied by much sense of religion. The "Religio Laïci," with all its excellent passages, is not the work of a man who has thought long or deeply about the matter. The very celebrated and very beautiful lines, which Mr. Scott so often quotes,

> "My thoughtless youth was winged with vain desires, &c."

bear in our opinion a much more probable allusion to the wanderings of infidelity than to any fixed principles of religion whatever; and Dryden's constant habits of intercourse with the freethinking wits of King Charles's court, and intimacies with such notorious *philosophical* freethinkers as Charles

Blount and others, seem to us very strongly to support that allusion. We suspect the "Religio Laïci," to be much more a political than a religious poem, and to have been written against the *dissenters*, (including catholics) to answer a court-purpose, as much as his "Hind and Panther" was afterwards written *for* the Catholics to serve the shifted politics of the time. That, before he wrote the latter poem, he had publicly professed himself a member of the Roman church, is certain; and we believe it very possible that, having entered on the question with a mind very free from the shackles of former enquiry, he, of a partizan, was made a convert; that, having attended only to the arguments which best answered the ends of his policy, he easily prevailed on himself to believe those arguments unanswerable. But it seems to us *very questionable indeed*, whether real conviction *preceded* an act *so admirably well-timed* as Dryden's public profession. If it did so, we must account him among the most unfortunate of men, that his conversion took place exactly at that point of time when it was utterly impossible for himself or his most zealous advocates to clear him from the imputation of a mere worldly motive.

Dismissing now these less agreeable topics, we must say that we have seldom met with so pleasant a *lounge* as in Mr. Scott's commentaries on the political poems in the ninth, and the "Hind and Panther" in the tenth volume, which are full of very scarce and entertaining anecdote, and able delineation of character. If the reader can only, for the occasion, discard every old *prejudice* and become in imagination a Tory and a Jacobite, or if he can put himself in the place of Dryden, or suffer himself to be carried along by the stream of politics in conjunction with him, he will meet with nothing to interrupt the full course of his pleasure. In these respects, of curious, entertaining, and copious historical illustration, we consider Scott's Dryden as an admirable model for future editors, and so far from accusing him of an impertinent and useless profusion of commentary, we felt only regret whenever we reached the termination of his labours on any particular subject. In another point, few commentators will be found who are qualified to rival him in critical taste and knowledge of the art in which his author excelled. We regret that our limits are too confined to admit of setting this advantage in its fullest light by more copious extracts than we have been able to do.

We must now content ourselves with giving little more than a catalogue of the pieces distributed in the remaining volumes.

Of these, the eleventh contains, we believe, the whole remainder of Dryden's original poetry, his elegies and epitaphs, his odes, and those most delightful works, which, though copied from others, he effectually made his own in the transfusion, his *fables*. Here, however, we were somewhat mortified to find that Mr. S. had condescended to to swell his publication by the insertion of all the originals from Boccace and Chaucer.

The translated pieces (including the whole of Virgil) occupy the three next, and part of the 15th volumes; the remaining part of the 15th is made up of three or four pieces of poetry which Mr. Scott, having decided on the very best proofs to be the works of other persons than Dryden, would have acted more consistently, in our opinion, by rejecting altogether. These are "the Essay on Satire," "Epistle to Julian," "Tarquin and Tullia," "the Young Statesman," "Suum cuique—," "the Art of Poetry," also was not originally Dryden's, but Mr. Soames's, who translated it from

Boileau: however, since Dryden almost made it his own by new modelling it entirely, and transferring to his native country, and existing circumstances, all the allusions and criticisms of the poet, there seems sufficient reason why this should be distinguished from the five before mentioned.

Before we dismiss this subject of Dryden's poetical works, we shall repeat, that as no man is better qualified than Mr. Scott to appreciate fairly his exalted talents, so we think no man could have pointed out both his faults and his beauties with more justice, impartiality, and discrimination. But in another view it appears to us that Mr. Scott has suffered himself to be very much warped in his opinions and prejudices, which are perhaps naturally incidental to his office, as an editor and a biographer, but against which, on that very account, he ought to have more particularly guarded himself. We agree with him, and with all the world besides, that Dryden not only excelled all his contemporaries, but so far excelled them that his name must ever stand alone in the literary history of his age. While he lived, this superiority failed of obtaining universal acknowledgment, and the giant was sometimes obliged to display his mighty powers in repelling the attacks of a swarm of inferior enemies. But his fame is now fixed on the most immoveable foundation, and no injury could be done his memory by admitting all his rivals to the highest ranks that they can lawfully claim. Shadwell, Tate, Lee, Blackmore, nay even Settle and Flecknoe, had their different shades and degrees of merit; and the more candidly these are allowed them, the more colossal will Dryden's height appear on the comparison. But Mr. Scott absolutely enters into all Dryden's quarrels,

"Fights all his battles o'er again,
And thrice he triumphs o'er the fallen
And thrice he slays the slain.

This spirit of "descended" animosity is no where more striking than in the continued sneer with which Mr. S. treats the attack of Prior and Montague in the "Hind and Panther transversed," which certainly no more rivals, than it was meant to rival, the poetical merit of the poem which it burlesques; but has clearly the advantage of it in *argument*, and proves its author to be very far from deficient in a happy talent of ridicule. Nor is it less observable in all passages where Tom Brown is quoted. That celebrated humourist was, it must be allowed, *coarse enough* in his mode of jesting; but his blunt knife sometimes cuts very deep, and few men either felt, or deserved to feel, it more severely than Dryden. The admirable humour of the "Rehearsal" seems also to be designedly undervalued by Mr. Scott with all the *soreness* of an offended author.

The last three volumes contain such of Dryden's prose works as have not previously been annexed to the poems to which they are respectively "Prefaces," "Dedications" or accompanying "Essays." This deduction, every one must be aware, can leave very little *original* matter behind. But Mr. Scott had engaged to fill eighteen volumes, and this could not be done without having recourse to *translations*. Accordingly, the whole of one volume is occupied by the "Life of Xavier" translated from Pêre Bohours; and another is about made up with Fresnoy's Art of Painting" and long specimens of Maimbourg's History of the League." What a pity that Literary Journals were not in use during the Life of Dryden! He would certainly have been a reviewer; and Mr. Scott might have been able to fill a dozen volumes more with his monthly or quarterly criticisms.

ART. II. *Reliques of Robert Burns; consisting chiefly of Original Letters, Poems, and critical Observations on Scottish Songs. Collected and published by* R. H. CROMEK, 8vo. pp. 453.

NEVER was poet more happy in his biographer and *first* editor than Burns. In the late excellent Dr. Currie, his memory found a friend whose enthusiasm never got the better of his judgment, whose discretion equalled his sensibility. In the present instance he has been much less fortunate. There is not a line amongst these relics that can add to the poetical reputation of its author: but there are many whole pieces which will tend, we fear, to lessen it. Not that any of those licentious effusions in which it is understood that the poet sometimes indulged himself, have found their way into this volume; it contains little that can be offensive to delicacy; but less that will be gratifying to taste. His earliest attempts at rhyming, his idlest impromptus, his most trifling fragments, even the poor words, fitted to old tunes and silly choruses, which he meant only to be sung, not read, are here scraped together with foolish zeal and unblessed industry. Of the letters many are trivial and vulgar, but a few there are in his best styles, serious and comic, which certainly merited preservation, though not in a thick octavo volume. On entering the excise, he writes thus pleasantly to Mr. Robert Ainsley.

"I do not know if I have informed you that I am now appointed to an excise division, in the middle of which my house and farm lie. In this I was extremely lucky. Without ever having been an expectant, as they call their journeymen excisemen, I was directly planted down to all intents and purposes an officer of excise: there to flourish and bring forth fruits—worthy of repentance.

"I know not how the word exciseman, or still more opprobious gauger, will sound in your ears. I too have seen the day when my auditory nerves would have felt very delicately on this subject; but a wife and children are things which have a wonderful power in blunting these kind of sensations. Fifty pounds a year for life, and a provision for widows and orphans, you will allow is no bad settlement for a *poet*. For the ignominy of the profession, I have the encouragement which I once heard a recruiting serjeant give to a numerous, if not a respectable audience, in the streets of Kilmarnock.—"Gentlemen, for your further and better encouragement, I can assure you that our regiment is the most blackguard corps under the crown, and consequently with us an honest fellow has the surest chance for preferment."

We do not recollect so manly and eloquent a specimen in that very difficult kind, the letter recommendatory, as the following.

"DEAR SIR,

"Allow me to introduce to your acquaintance the bearer, Mr. Wm. Duncan, a friend of mine, whom I have long known and long loved. His father, whose only son he is, has a decent little property in Hyrshire, and has bred the young man to the law, in which department he comes up an adventurer to your good town. I shall give you my friend's character in two words: as to his head, he has talents enough, and more than enough for common life; as to his heart; when nature had kneaded the kindly clay that composes it she said, "I can no more."

"You, my good sir, were born under kinder stars; but your fraternal sympathy I well know, can enter into the feelings of the young man, who goes into life with the laudable ambition to *do* something, and to *be* something among his fellow-creatures; but whom the consciousness of friendless obscurity presses to the earth, and wounds to the soul!

"Even the fairest of his virtues are against him. That independent spirit, and that ingenuous modesty, qualities inseparable from a noble mind, are, with the million, circumstances not a little disqualifying. What pleasure is in the

power of the fortunate and the happy, by their notice and patronage, to brighten the countenance and glad the heart, of such depressed youth! I am not so angry with mankind for their deaf economy of the purse:—The goods of this world cannot be divided, without being lessened—but why be a niggard of that which bestows bliss on a fellow-creature, yet takes nothing from our own means of enjoyment? We wrap ourselves up in the cloak of our own better-fortune, and turn away our eyes, lest the wants and woes of our brother-mortals should disturb the selfish apathy of our souls!

"I am the worst hand in the world at asking a favor. That indirect address, that insinuating implication, which, without any positive request, plainly expresses your wish, is a talent not to be acquired at a plough-tail. Tell me then, for you can, in what periphrasis of language, in what circumvolution of phrase, I shall envelope yet not conceal this plain story.—"My dear Mr. Tait, my friend Mr. Duncan, whom I have the pleasure of introducing to you, is a young lad of your own profession, and a gentleman of much modesty and great worth. Perhaps it may be in your power to assist him in the, to him, important consideration of getting a place; but at all events, your notice and acquaintance will be a very great acquisition to him; and I dare pledge myself that he will never disgrace your favor."

"You may possibly be surprised, Sir, at such a letter from me; 'tis I own, in the usual way of calculating these matters, more than our acquaintance entitles me to; but my answer is short: Of all the men at your time of life, whom I knew in Edinburgh, you are the most accessible on the side on which I have assailed you. You are very much altered indeed from what you were when I knew you, if generosity point the path you will not tread, or humanity call to you in vain.

"As to myself, a being to whose interest I believe you are still a well-wisher; I am here, breathing at all times, thinking sometimes, and rhyming now and then. Every situation has its share of the cares and pains of life, and my situation I am persuaded has a full ordinary allowance of its pleasures and enjoyments."

The remarks on Scotch songs are some of them amusing, though for the most part of little value unaccompanied by the pieces to which they refer. We were much gratified by the following sentence of merited reprobation.

"*Fairest of the Fair.*

"It is too barefaced to take Dr. Percy's charming song, and by the means of transposing a few English words into Scots, to offer to pass it for a Scots song.—I was not acquainted with the Editor until the first volume was nearly finished, else, had I known in time, I would have prevented such an impudent absurdity."

After this we are surprised to find Burns boasting that he had "improved the simplicity of the sentiments" of a fine old English song, by translating it into his own vulgar and ungrammatical dialect. Four lines of each will suffice, we imagine, to give our readers a more just idea than some perhaps have formed, of the relative merit of the Scotch and English styles:—

I do confess thou'rt smooth and fair:
I do confess *thou are* so fair.

And I might have gone near to love thee,
I *wad been o'er the lugs in luve*;

Had I not found the slightest prayer
Had I na found the slightest prayer

That lips could speak had power to move thee.
That lips could speak thy heart could muve.

We shall quote one more of these remarks on songs, both for its humour and because it is so strongly in Burns's own peculiar manner, that it could no where be mistaken for the production of any other pen.

"*The Bronie Ernoket Lassie.*

"The two first lines of this song are all of it that is old. The rest of the song, as well as those songs in the *Mu-*

scum marked T, are the works of an obscure, tippling, but extraordinary body of the name of Tytler, commonly known by the name of Balloon Tytler, from his having projected a balloon: A mortal, who though he drudges about Edinburgh as a common printer, with leaky shoes, a skylighted hat, and knee-buckles as unlike as George-by-the grace-of-God, and Solomon-the-Son-of David; yet that same unknown drunken mortal is author and compiler of three-fourths of Elliot's pompous Encyclopedia Britannica, which he composed at half a guinea week!"

Why has Mr. Cromek caused his volume to be numbered V, as forming a sequel to Dr. Currie's edition of the works of Burns, and at the same time reprinted several pieces contained in those volumes under the pretext that many of his readers may not be possessed of them?

ART. III. *Memoirs of an American Lady: with Sketches of Manners and Scenery in America, as they existed previous to the Revolution. By the Author of "Letters from the Mountains,"* &c. &c. 2 vols. 12mo.

THIS is a work of very considerable merit; it excites many pleasing emotions, communicates many interesting facts and anecdotes, and depicts in a very lively, and we have no doubt faithful manner, much grand and striking scenery, but from its total want of accuracy and arrangement, it is impossible to analyse, and very difficult to convey an idea of it otherwise than by extracts. It is about forty years since Mrs. Grant quitted the country she describes, and at that time she was not more than twelve years old; of course therefore her personal knowledge must have been limited to such circumstances as a child would be capable of observing, and her hearsay information to such particulars as older people would esteem a child fit to become acquainted with. But at least Mrs. Grant was no ordinary girl, and Mrs. Schuyler was no ordinary woman; and we are much obliged to the memory which has retained so much, and the feeling heart and lively fancy which describes so well. The long dissertations on civilization, on refinement and simplicity of manners, &c. in which she sometimes loses herself, are certainly tiresome, and her political ideas are prejudiced and ignorant, but the reader may turn over the former and disregard the latter. The lives of exemplary persons, always attractive, become especially so when their narrative involves a view of life and manners novel, peculiar, and widely different from what we see around us. The interest is still further increased when the state of society exhibited is one that has ceased to exist, and of which history would be silent and posterity uninformed. Such is the case with that depicted in these memoirs. The great and glorious revolution which rendered British America an independent republic, swept away at once all existing institutions, and whatever in manners and customs was dependent upon them. In the subsequent rapid advance of this young and flourishing country, all that yet remained of its primitive modes would share the same fate, and like the outgrown garments of an aspiring stripling would quickly be consigned from contempt to oblivion. In their present pride of youth and aspiration after manhood, the Americans themselves are probably little anxious to preserve the records of their infancy; yet they contain much that is worthy of preservation, and the time may come when they themselves will be *old* enough to look back with tenderness, perhaps with regret, on such a picture of Albany in the middle of the eighteenth

century, as this work affords.

It was the custom at Albany, as at Geneva, for the children to form themselves, according to their ages, into little companies comprising an equal number of each sex, under the superintendence of the boy and girl amongst them whose superiority in age or in talents had best entitled them to this distinction. Frequent meetings were held to which not even parents were admitted; and thus were formed and nourished all the loves and friendships of the rising generation. It was accounted a kind of apostacy to marry out of your company, and no intimacies were formed beyond it. Such an institution would of course favour early marriages, and there can be little doubt that in a state of society where purity of manners, and equality of conditions prevailed, the fraternal kind of friendships thus formed between young persons of the same and of different sexes, must have been productive of much innocent delight.

Mrs. Schuyler the subject of these memoirs, was descended from one of the principal of those Dutch families by whom the province of New York was originally settled, and the town of Albany founded. She was born in 1701, and losing her father at an early age, was educated with a care and liberality then seldom bestowed on the culture of the female mind, by her uncle Colonel Philip Schuyler, who possessed a considerable estate called the Flats, a few miles north of Albany. The eldest son of this uncle she afterwards married, and at this hereditary seat she resided, with few interruptions, during the course of a long life rendered eventful by its activity, and memorable by its usefulness and beneficence. Having no children of their own, she and her worthy husband adopted in succession a large number of nephews and nieces, on whom, and in some instances on whose children they bestowed an education which insured their future respectability and success in life. So numerous were these elévés, that a kind of fashion took its rise from them, and *aunt* Schuyler became the designation by which she was universally known in the province. The Flats being a kind of border house, it was matter of great importance to the whole settlement that its inhabitants should conciliate the attachment of their neighbours the Mohawks. This was done in the most effectual manner by the upright and disinterested conduct of Mr. Schuyler and his two brothers, who occupied adjoining lands, and by the kind and condescending manners of Mrs. Schuyler, who had early become a proficient in their language. Some particulars respecting this interesting tribe are well detailed in the following extract.

"From her knowledge of their language, and habit of conversing with them, some detached Indian families resided for a while in summer in the vicinity of houses occupied by the more wealthy and benevolent inhabitants. They generally built a slight wigwam under shelter of the orchard fence on the shadiest side; and never were neighbours more harmless, peaceable, and obliging; I might truly add, industrious; for in one way or other they were constantly occupied. The women and their children employed themselves in many ingenious handicrafts, which, since the introduction of European arts and manufactures, have greatly declined. Baking trays, wooden dishes, ladles and spoons, shovels and rakes: brooms, a peculiar manufacture, made by splitting a birch-block into slender but tough filaments; baskets of all kinds and sizes, made of similar filaments, enriched with the most beautiful colours, which they alone knew how to extract from vegetable substances, and incorporate with the wood. They made also of the birch-bark, (which is here so strong and tenacious, that cradles and canoes are made of it,) many recepta-

cles for holding fruit and other things, curiously adorned with embroidery, not inelegant, done with the sinews of deer, and leggions and moomesans, a very comfortable and highly ornamented substitute for shoes and stockings then universally used in winter among the men of our own people. They had also a beautiful manufacture of deer skin softened to the consistence of the finest Chamois leather, and embroidered with beads of Wampum, formed like bugles; these with great art and industry, they formed out of shells, which had the appearance of fine white porcelaine, veined with purple. This embroidery shewed both skill and taste, and was among themselves highly valued. They had belts, large embroidered garters, and many other ornaments, formed, first of deer sinews, divided to the size of coarse thread, and afterwards, when they obtained worsted thread from us, of that material, formed in a manner which I could never comprehend. It was neither knitted nor wrought in the manner of net, nor yet woven; but the texture was formed more like an officer's sash than any thing I can compare it to. While the women and children were thus employed, the men sometimes assisted them in the more laborious part of their business, but oftener occupied themselves in fishing on the rivers, and drying or preserving by means of smoke, in sheds erected for the purpose, sturgeon and large eels, which they caught in great quantities, and of an extraordinary size, for winter provision.

"Boys on the verge of manhood, and ambitious to be admitted into the hunting parties of the ensuing winter, exercised themselves in trying to improve their skill in archery, by shooting birds, squirrels, and racoons. These petty huntings helped to support the little colony in the neighbourhood, which however derived its principal subsistence from an exchange of their manufactures with the neighbouring family for milk, bread, and other articles of food."

The hospitalities of this Schuyler family were almost princely. It is impossible to read the account of their domestic economy, and the description of their beautiful demesne without the most lively delight. After the death of her husband, Mrs. S. continued to reside at the Flats and to exercise all the functions which had formerly been divided between them. When the aggressions of the Indians, prompted by the French settlers, had rendered the presence of a British army necessary, she testified her patriotism by affording them the most valuable information, and every assistance and refreshment in her power. She seems to have prognosticated the fate of that brave and amiable Lord Howe, whose valuable life, with so many others, was sacrificed in the ill-advised attack on Triconderoga; of this transaction some most affecting particulars are given. (vol. 2. p. 77, to 82.)

We shall only add that the remaining years of Mrs. S. passed at Albany, were darkened by the storm which was then bursting upon her country. It was not in the power of Mrs. Grant to give so explicit and detailed an account of her latter days as we wish for; but the particulars that she does affords us, both respecting her excellent patroness and herself; the circumstances that brought them together, and the sentiments of these impressed on her youthful mind present a feast to the feeling heart.

ART. IV. *Midas, or a serious Enquiry concerning Taste and Genius, &c. By* A. Fisgrave, L.L.D.

WE shall beg leave to decline giving any minute account of this volume, from the difficulty which we find in determining its precise object. It is for the most part an ironical attack on the language of connoisseurs in affairs of taste, but the irony is too little obvious, and too far protracted not to be very tedious. At the same time, not-

withstanding occasional inaccuracies, some passages are far from being ill written. Sometimes in the perusal of this book we imagine that we perceive the traces of some personal disappointment; sometimes we are inclined to suppose the chief end of the author to have been, to perplex his readers with unavailing attempts to discover an object in what was intended to be little more than an unconnected rhapsody. We shall at all events dismiss his volume to the penetration of more fortunate enquirers than ourselves.

ART. V. *Aphorisms of Sir Philip Sidney; with Remarks, by* MISS PORTER, *(Author of Thaddeus of Warsaw.)* 12mo. pp. 222.

THE fair editor of these volumes is already well known to the public as the author of the very interesting novel of Thaddeus of Warsaw. Having established a well-earned reputation in one department of literary composition, she has, in the work before us, stepped forward in another, which, though less fascinating, as not yielding scope for that fertile invention, and glowing imagination which charm the reader in perusing the narrative of her Polish hero, is nevertheless equally pregnant with instruction; as affording ample room for the display of that delicacy of sentiment, and those elevated principles of virtue and piety which teem in every page of her writings. Instead of drawing a fictitious character for the occasion, and making him the vehicle of her moral lessons, she has here fixed upon one in real life, who, in his time, commanded, by his accomplishments and virtues, the respect and the admiration of all ranks; "who," to use the words of the editor, "was esteemed by the old, loved by the young, and 'was the secret wish of many a female heart':" and it has been her aim to make him the instructor of after ages by selecting from his works such moral maxims and reflections as exhibit at once a faithful picture of his own mind, and a guide and example of virtue to others.

The passages which Miss Porter has collected into these volumes are drawn chiefly from the Arcadia, and relate to a great variety of subjects connected with morality and religion. They are in general selected with judgment and taste, and exhibit a very pleasing compendium of moral maxims, so classed and arranged under appropriate heads as to render them more interesting in the perusal than most of the compilations of the kind that we have seen. A very large proportion of the work, however, consists of "remarks" from the pen of Miss Porter herself, which are either elucidations of the original thoughts, or reflections naturally suggested by them. In her comments she has certainly caught the true spirit of her author: the soul of Sidney appears to animate her as she writes. They seem to feel, to conceive, and to express themselves in perfect unison. But if the sentiments which they utter are the same, we owe it to our fair editor to say that those sentiments come before us greatly improved in force and interest by the new medium through which they are conveyed. In almost every instance Miss Porter has the advantage, both in accuracy of thought and feeling, and in the elegance and vigour of expression. We would suggest to her, however, that we think some of her remarks are too long; by being dilated their spirit is, in some instances, unnecessarily weakened.

We shall subjoin a few specimens to shew the plan of the work, as well as the ability with which it is executed.

" High honour is not only gotten and born by pain and danger, but must be nursed by the like, else it vanisheth as soon as it appears to the world.

Remark.

" A French philosopher hath said, that " admiration is a kind of fanaticism, which expects miracles ;" and there never was a hero that could not subscribe to the verity of this observation. Popular admiration is a microscope, which so magnifies its object, that he who cannot contravene the order of nature, and master impossibilities, can hardly hope to accomplish its extravagant expectations. The favourite of the people is one who is expected to govern Fortune, as absolutely as that insolent directress of human affairs rules over others. Let him shew all the courage and good conduct in the world, yet if against fearful odds, he prove not invariably victorious,—he fails ! let him effect more than ever man, under like circumstances, achieved ; yet, if he do not *every thing*, he does *nothing*. If he controul not fate like a god, he is degraded from the dignity of a hero, despoiled of every well-earned laurel, and stripped of every attribute of praise. He is reviled by the multitude of illiberal censurers, who can form no adequate idea of the difficulties of his situation, or of the limited scope of mortal agency. Each arrogant idiot fancies he could have conquered where Hannibal was subdued ; and thus the disasters of great men *become palms to adorn fools !*"

In some instances the editor has enlivened her remarks by the introduction of apt anecdotes and historical facts— one example we shall select.

" Confidence in one's self, is the chief nurse of magnanimity. Which confidence, notwithstanding, doth not leave the care of necessary furnitures for it ; and, therefore, of all the Grecians, Homer doth ever make Achilles the best armed.

Remark.

" Had Sir Philip Sidney remembered this just sentiment, on the fatal morning in which he received his death, he might, perhaps, have spared England the sudden loss of its chief glory. When the stand was to be made before Zutphen, he entered the field, as was his custom, completely armed ; but meeting the marshall of the camp in slighter armour, the emulation of his heart to do all that man dare do, made him disdain the inequality of his hazard to that of his officer, and he threw off his cuirass : by which act, as his friend Lord Brook says, " it seemed by the secret influence of destiny, that he disarmed the very part where God had resolved to strike him." A musket ball from the trenches broke the bone of his thigh ; and of that wound he died."

Miss Porter in her preface, intimates her intention of publishing memoirs of Sir Philip Sidney. We hope she will persevere in her design : such a work from her pen is likely to prove a valuable addition to the literature of the country.

ART. VI. *An analytical Abridgment of Locke's Essay on the Human Understanding.* 12mo.

" THE Essay on human understanding" (it is stated in the preface of this volume) " forms part of that course of study which is appointed for students of the second year in Trinity College, Cambridge. This abstract of that celebrated work was made about twelve years since by an undergraduate of that society, solely with a view to his own improvement. Yet upon a re-perusal of the original, he cannot but think that the reason which induced him to compose, may excuse him for publishing it."

The preface is very sensible, and fully shows the competency of the writer to his task ; and the present abridgment, we are persuaded, will prove a useful introduction to the original work, which, notwithstanding its great merit, cannot fail of being somewhat repulsive to the

student when he first engages in metaphysical enquiries, by the diffuseness of its style, and its frequent circumlocution and repetitions.

ART. VII. *Enquiries, Historical and Moral, respecting the Character of Nations, and the Progress of Society.* By HUGH MURRAY. 8vo.

IF the proper study of mankind be man, no sciences should seem to possess a greater dignity and importance than those whose object it is to delineate his powers, to point out their proper application, and to trace, if possible, those steps by which individuals and society may be gradually conducted to the state most nearly approaching perfection which the limitation of the human faculties will admit. No subjects of speculation can certainly be more pleasing to a philosophic and benevolent mind, and even the very errors to which they may possibly lead, will at least exert no unfriendly influence in the principles and conduct of him who entertains them. It is indeed highly probable, as Mr. Murray justly observes, that such speculations do not in a practical view, possess all that importance which we may be apt to ascribe to them. The influence of the most enlightened philosopher and of the most sagacious statesman on the progress of human sentiments and manners, is probably little when compared with that of the general principles which operate with a slow perhaps and silent, but a powerful effect on society.

The present volume completes but a part of Mr. Murray's design, which is to trace, by constant reference to historical facts, the progress of the human species through every form of society, and to delineate the state of manners and morals naturally connected with each stage. The first book, preparatory to the general enquiry, treats on the circumstances which regulate the progress and the moral condition of society. As the foundation of his subsequent reasoning, Mr. Murray assumes "that between any two great portions of the human species, whatever be the age or country to which they belong, there exists no radical distinction; that the total amount of moral and intellectual endowments originally conferred by nature, is altogether or very nearly the same; and that the wide differences which we observe, arise wholly from the influence of external circumstances." This is a most important proposition in the philosophy of morals and politics, and appears to us to be sufficiently verified by experience. The more we examine into human nature the more we shall probably perceive its pliability to the influence of circumstances, and the less importance shall we be disposed to attribute to any supposed peculiarities of original conformation, or varieties of climate and soil. Another most important question which respects the progress of society, occurs as to the probable connection of virtue and happiness with the improvements of arts and sciences, and the conveniences of civilized life. Poor and rude nations, it is said, are often more virtuous than the opulent and polished; as nations advance in wealth and prosperity, their morals are usually found proportionally to decline. Mr. Murray's deduction from the facts which he investigates, is, that there is in human society a process of corruption, previous to the process of improvement, and arising from the same causes, but that the ultimate effects of the progressive principle of society will be greatly beneficial. The circumstances which thus operate, to produce corruption in the

first instance, and ultimate improvement, form the next subject of enquiry. To these the author gives the name of progressive principles, and the following are those, whose influence he deems most remarkable; I. Numbers collected into one place: II. Free communication between different societies, and different members of the same society. III. Wealth. IV. Great public events. The immediate and ultimate influences of these circumstances on manners and morals are ably traced.

The circumstances which act in opposition to these Mr. Murray styles repressing principles, which he reduces to two. I. The necessity of labour. II. Coercion. He then traces some modifications of the progressive principles, and some relations which subsist between them, and the circumstances of opposite tendency. The relation of knowledge to the progress of society forms the subject of an interesting chapter, and the book concludes with an examination of certain circumstances which have been supposed to exert an important influence in the formation of national character; climate, race, the vicissitude of progress and decline, which Mr. Murray terms the *oscillatory* tendency in human affairs, and the mode of subsistence, including some remarks on the principle of population.

The second and third books contain views of man in the primitive and the savage state. The reasoning of the author on these subjects is founded on a copious induction of facts, selected with industry and judgment from historians and travellers, and skilfully arranged. In the primitive state, men are considered in the condition of solitary individuals, of separate families, and a few families united.

The savage state is traced at large, and with ample illustration from historical documents, through the following states, imperfect division into tribes, small free nations, small despotisms.

If Mr. Murray's design had been nothing more than to supply a clear and well arranged statement of authentic facts respecting the progress of the human species, his object would have been both interesting and important. That part of his volume which relates to this subject will not fail to engage the attention of every class of readers. We cannot help thinking also that the great doctrine, which he founds upon the basis of these facts, which has sometimes been stiled the *perfectibility* of the human race, but which we should rather represent as its tendency to indefinite improvement, is a principle not less philosophical than it is animating. Various objections have been urged against this expectation. The human faculties, it is said, are limited, and what mind is able to comprehend the mass which is already accumulated of general principles and particular facts? To this it is replied, that knowledge is the soul of civilized society, and for its vivifying influence to be felt, it is not necessary that all knowledge should reside in every individual mind. The influence of any particular branch of knowledge on the welfare of society is sufficiently secured by its existence in particular classes, with that freedom from prejudice in the rest of the community, which is requisite for its operation. In one view, indeed, it is certain that the knowledge to which the human species under the most favourable circumstances can ever attain, will necessarily be very limited. Our ideas and apprehensions can only be modifications of the elements from which they are formed. They result from our impressions, and we can only communicate with the external objects

which excite them, by organs limited in number and power of operation. It is not the universal nature of things that we are capable of examining, but only that small part of it which comes into contact with our scanty powers. Yet it is difficult even with this limitation, to fix any determinate boundaries to the extent of human knowledge. We are told "that Sir Isaac Newton and Dr. Bentley met accidentally in London, and on Sir Isaac's enquiring what philosophical pursuits were carrying on at Cambridge, the doctor replied—None—for when you go a hunting, Sir Isaac, you kill all the game; you have left us nothing to pursue: Not so, said the philosopher, you may start a variety of game in every bush, if you will but take the trouble to beat for it."* So numerous in fact are the objects of knowledge, and so unbounded the variety of relations in which they may be placed, that no investigation, it may easily be supposed, will ever exhaust all the possibilities of discovery. The progress of truth may often indeed be impeded by precipitate conclusion, prejudice, or interest, yet truth possesses many advantages in the conflict over error. The foundation of the latter is precarious, that of the former perpetual and immutable. If error is supported by the strength of prejudice, truth rests on the better strength of its own evidence. If we are indisposed against its reception, others may not be subject to the same obliquities of judgment. If error is firmly entrenched behind the prejudices of one generation, mortality comes in aid of truth, and posterity contemplates with wonder, the illusions of their forefathers.

As the objects of knowledge are multiplied, the means of apprehending them are often facilitated. Truths which have long been known, in the course of repeated transmission are rendered more familiar and easy, the readiest means of displaying them to apprehension gradually occur, what is useful is retained, what is superfluous is thrown aside, and the processes of knowledge are in this manner abbreviated and smoothened.

It might we think be shewn, had we time or room for the investigation, that virtue and happiness are likely in an ultimate and sensible, if not invariable and exact proportion, to attend the prevalence of knowledge. On the whole it appears that the limitation of the individual faculties presents no necessary impediment to the extensive improvement of the species.

Others argue from analogy, that as in every past age, man has been actuated by selfish principles and base desires, it is chimerical to look for any change which shall contradict the experience of so many successive generations. It may perhaps be replied, that analogy affords a useful argument where no better can be obtained, but that in this case we have some access to the internal springs by which the machinery is governed, and from a knowledge of its powers, may be capable in some degree of predicting its future operation. It seems to be principally by the influence of external circumstances that men are rendered what they are; we know that at present many individuals are wise and virtuous; under such a change of circumstances, as in the course of events may perhaps necessarily be accomplished, what may not the species itself become?

One paradoxical writer has maintained that the savage is prefera-

* Watson's Chemical Essays, IV. 257.

ble to the civilized state, and that the human race, so far from improving, has only been gradually declining from its original happiness, independence, and dignity of character, to what he deems its present degradation and imbecility. They however, who have read the most authentic accounts of barbarous nations, both by ancient and modern writers, will not conclude that there is much to envy in the savage state, or much cause for lamentation, that we are at present so remote from it.

Some suppose that there is in human nature a perpetual conflict of opposite causes, which will for ever prevent mankind from passing beyond some fixed points in the scale of improvement or decline. On one side, they say, with the progress of refinement, luxury makes its inroads, and corrupts mankind in their civilized state, till they sink of their own accord into decrepitude, or become an easy and inviting prey to surrounding barbarians, who pour in the tide of invasion, and arts and knowledge are swept away before the deluge. On the other side, evil in many cases produces its own remedy; men cannot sink to a certain state of misery and depression without exerting themselves for its removal, and with re-animated exertion, a new career of improvement is commenced. To this supposed balance of alternate good and evil, Mr. Murray gives the name of the *oscillatory* tendency in human affairs.

It may be observed in reply, that greater security is now afforded than ever before existed, for the preservation of knowledge, by its more extensive diffusion, and especially by the invention of the art of printing. There seems to be no necessary connection between refinement of arts, and corruption of morals; and the political state of the principal nations of the earth appears to prevent the danger of any future inroads of barbarians on the circle of the civilized world.

We have on the whole read Mr. Murray's work with much pleasure, and hope that he will be encouraged to proceed. The facts which in the course of his enquiry he collects are numerous and interesting, and the conclusion which he draws from them, in our opinion, accurate and important.

ART. VIII. *A most pleasant, fruitful and witty Work of the best State of a Public Weal, and of the New Isle called Utopia: written in Latin by the Right Worthy and Famous Sir Thomas More, Knight, and translated into English by Raphe Robinson, A.D.* 1551. *A new Edition, with copious Notes, (including the whole of Dr. Warner's) and Biographical and a Literary Introduction. By the Rev.* T. F. DIBDIN, F. S. A. 2 vols. 8vo.

IT has been more than once observed that the Romance of Utopia has a common fate upon it, to be more known and admired all the world over than here at home. "Whether this may have arisen from the want of curiosity, (says Mr. Dibdin,) or discernment in our ancestors, is a point too delicate and weighty for my determination: certain it is, that almost all editors have complained of the backwardness of our countrymen to notice and commend the Utopia of sir Thomas More."

Like the colloquies and letters of Erasmus, it will be found to contain abundance of materials which illustrate the history of that singular period in which its authors lived. For, although an imaginary republic is erected, and its society arranged in a form apparently new, the principal object of the work was obliquely to satyrize the vices of the age.

"It was my original intention to have

prefixed to this edition of the Utopia, *some account of the life of sir Thomas More*; but recollecting how frequently (and indeed recently) the subject had been before the public, it appeared to be a more eligible plan to reserve for the notes, subjoined to the text of the Utopia, such anecdotes of our author's life as might enliven, while they illustrated the work. I shall therefore beg the reader's attention to the following arrangement of my introductory materials: — I. The *family of sir T. More*. II. The *Biography of sir T. More*. III. *Account of his works*; with specimens of the same. IV. *Editions of the Utopia*."

The bibliographical anecdotes which accompany the second, third, and fourth of these divisions, are among the most interesting of the kind we have ever read.

In the account of the English editions, we have as close an imitation as could be given with the types of the present day, of one page of Raphe Robinson's.

On the text of the Utopia itself, Mr. Dibdin's notes are as copious and as pertinent as could be desired. Being neither so numerous as to fatigue the reader, nor so few as to withold from him necessary information. In many instances where it seems requisite, Robinson's translation is compared with the original; and in others, both are conferred with select specimens from the French and Italian versions.

At the end are some supplemental notes which add greatly to the interest of the whole.

Beside a good portrait of sir Thomas More at the opening of the first volume, the work is occasionally adorned with wood cuts: one of the most beautiful of which is the birds-eye view of Utopia, reduced from the Basil edition of 1563. Another of peculiar interest will be found in "The Host or Landlord of an Ale House," from Caxton's second edition of his book of chess.

A small impression, we understand, has been worked off in quarto: differing from the smaller edition only in an ornamented title, and in the introduction of a print in outline of sir Thomas More's family.

ART. IX. *Libel. Sir John Carr against Hood and Sharpe. Report of the above Case, tried at the Sitting after Trinity Term, before Lord Ellenborough and a Special Jury, On Monday the 25th of July* 1808. *Taken in Short-hand, by Thomas Jenkins. To which are added several Letters on the Subject, written by the Earl of Mountmorris, Sir Richard Phillips, and the Author of "My Pocket Book."*

THE freedom of the press established by the verdict given on this trial, makes every thing relating to it worthy of record. So says the publisher of this report, who was the victim intended for immolation, and so say we, who might in all probability have followed him to the sacrifice had the issue of it been different. In truth, had sir John Carr succeeded in establishing the odious principle on which his appeal to a jury was grounded, there would have been an immediate stop to all honest and free criticism. Authors, indeed, might still have been bepraised and bedaubed with flattery for real or imaginary excellencies, but the rod of correction must never again have been applied to the fool's back; every blockhead would have palmed upon us the rankest absurdities and *sillyisms* of his addled brain without fear of exposure, and would have triumphed in his security to the great prejudice of people's purses, time and understanding.

As in human life there are many persons whose oddities of manner and eccentricities of conduct are not to be corrected by grave and serious remonstrance, but who may nevertheless be successfully laugh-

ed out of countenance; so with respect to books, there are many whose absurdities bid defiance to all serious refutation, and which can only be exposed by ridicule. "We must allow latitude," said Lord Ellenborough from the bench, "to the free discussion of the merits and demerits of authors and their works; otherwise we may *talk* indeed of the liberty of the press, but there will in reality be an end of it." He goes on to say, "How any body could conceive that an action is maintainable for publishing a work exposing another work to ridicule is to me surprising!"

Respecting ourselves, we have perhaps felt a more than ordinary interest in the event of this trial: as friends to the freedom of the press which, but for the manly and patriotic defence of this palladium by Lord Ellenborough, and sir Vicary Gibbs, would have been violated by the present unnatural and even parricidal attack, we only participated in that common interest for its protection which we trust will never for one moment languish in the breast of any man who wears the name of Briton; but as reviewers, as reviewers too of sir John Carr's own work, and even of that very work round which the law was implored to throw a panoply impervious to criticism. Standing in this capacity, as we did undoubtedly feel a more than ordinary apprehension during the progress of this trial, so do we now experience a more than ordinary gratification in its issue. Had it terminated differently, had Messrs. Hood and Sharpe been cast in damages, the next action might have been brought against the editor and publishers of the Annual Review: for certainly the fooleries so plentifully interspersed throughout sir John Carr's works; his jokes, and puns, and grandam tales; his

"Quips and cranks and wanton wiles,
Nods and becks, and wreathed smiles,"

have frequently been exhibited in these "ponderous volumes," to use the epithet of a brother knight, without much reserve and without any timidity.

As to the folly of making an appeal to a court of justice in revenge for ridicule, sir John must by this time be so fully convinced of it that we shall not say one word more to aggravate his humiliation; nor shall we make any remarks on the singular testimony of sir Richard Phillips, for the same reason. The report of a trial, indeed, comes scarcely within the ken even of our comprehensive vision as to publications; nor should we have noticed the present, but for the sake of contributing in some degree to the permanent publicity of the important principle laid down and established by the Court of King's Bench on the doctrine of libels, so far as criticism is concerned. "Whoever sends into the world a book," says the attorney general, "gives to the public a right of dealing with the contents of that book as the contents deserve. If the book be a work of genuine merit, no attack upon it, however violent or however ingenious, will do it any permanent injury. If, on the other hand, it be a work which has for its support nothing but knighthood, a large margin, hot-press, gilt leaves, and a Morocco binding, it really never can stand the test of criticism, and the sooner it is sent into the shades the better."

The best Review of the proceedings on this trial we conceive to be *the charge delivered to the jury by Lord Ellenborough*; and nothing but the want of room prevents us from giving it here at full length. After this admirable address, the jury, without a minute's consultation, returned a VERDICT FOR THE DEFENDANTS.

ART. X. *Old Nick's Pocket Book; or, Hints for "a ryghte pedantique ande mangleinge" Publication, to be called "My Pocket Book."* By Himself.

HAD Sir John Carr contented himself in the first instance with this, the proper and the only proper mode of revenge against Mr. D— B—'s formidable and successful ridicule, he would have been spared the poignant humiliation which his late appeal to the Court of King's Bench brought down upon him. We do not profess to have compared "My Pocket Book," chapter by chapter, with the work it derided; but if this quiz upon the former is a fair one, that was in itself unjust to the Stranger in Ireland, which is here said to have been repeatedly mangled and misquoted for the purpose of exposing it to ridicule. Lord Mountnorris, who states himself to have appeared at the late trial "*solely on behalf* of Sir John Carr"—a very rash confession—*swore* that he had compared the works, chapter by chapter. His eye must have 'lost its speculation' not to have perceived these misquotations and garbled extracts. Had he discovered them, or even if they had not escaped the keen research of Sir John himself, Mr. Garrow would have been furnished with a better weapon to have opposed the attorney general with, than the pointless spear which was put into his hands on the occasion.

ART. XI. *Anniversary Oration, delivered March 8th, 1808, before the Medical Society of London, by* JOHN MASON GOOD. 8vo. pp. 56.

THE author begins by stating the circumstances in which he undertook to deliver the anniversary oration before the medical society; and it appears from this statement, that he was not apprized of the event until within a very short time of the day of exhibition. The want of preparation might justly be urged in palliation of any deficiencies that occurred at the time of the delivery; but when he permits himself to be prevailed upon to publish his oration, he comes voluntarily before the public, and must consider himself as amenable to the tribunal of criticism.

The subject which has been chosen is an interesting one; one which affords an opportunity of bringing into view many of the recent discoveries in natural history and chemistry, and which still leaves an ample field for the ingenious conjectures of the theorist. In the first part of his oration, where the author gives an account of the structure of plants, he is necessarily obliged to go through a course of descriptions, which can only be rendered valuable by their correctness, and by the strictest care in avoiding any mixture of what is doubtful or hypothetical. In this respect, however, Mr. Good has not been fortunate; for, after describing the seeds, bark, wood, and other more obvious parts of plants, he proceeds to give an account of their vessels, under the title of arteries, veins, air vessels, and lymphatics. All these he describes with as much confidence, as if he were speaking of the same parts in the animal body; he even gives an account of the valves of the lymphatics, supposes that what he calls the arteries and veins of plants are valvular, and imagines that the sap, or vegetable blood as he styles it, is propelled through plants, "by the progressive force of a regular and alternate contraction and dilatation of the vegetable vessels." He admits indeed that it is "difficult to obtain any thing like absolute certainty" upon this point, but he insists that nearly the same degree of doubt

prevails in the functions of the animal system.

"Even in the most perfectly established circulatory system of animals, in man himself, it is not once in five hundred instances, that we are able to acquire any palpable proof of such a fact: we are positive of the existence of an alternating systole and diastole in the larger arteries, because their pulsation gives proof of it to the finger; but throughout all the minuter arteries, which are infinitely more numerous, we reason rather than perceive, we infer a similarity of action, because, from mere analogy, we ascribe a similarity of power."

But the author seems strangely to have overlooked one consideration, that if the motion of the blood be only clearly seen in any one instance, it is a sufficient proof of the general fact, although in the other 499 cases we may be prevented from perceiving it. He indeed reasons on this subject with a degree of laxity which we should not have expected from a man of Mr. Good's acquirements.

Among the points of resemblance which he enumerates as subsisting between the animal and vegetable kingdoms, are their sexual production, the compounded nature of their blood or sap, the different secretions that are produced from this fluid, the diseases to which they are subject, and their power of resisting great degrees of heat and cold. These different topics, and some others of a less important kind, are briefly illustrated, in such a manner as to shew, that the author possesses a respectable share of information on these subjects, but without any thing that can entitle the work to a higher character than that of a common-place performance.

ART. XII. *Anecdotes of the Manners and Customs of London, during the Eighteenth Century; including the Charities, Depravities, Dresses, and Amusements, of the Citizens of London, during that Period; with a Review of the State of Society in* 1807. *To which is added, a Sketch of the Domestic and Ecclesiastical Architecture, and of the various Improvements in the Metropolis. Illustrated by Fifty Engravings. By* JAMES PELLER MALCOLM, *F. S. A.* 4to.

A MORE intricate work for a Reviewer to sit down to than this of Mr. Malcolm's can hardly be conceived; since almost all the historical anecdotes which it contains, through 490 pages, are totally unconnected with each other.

Notwithstanding the quaintness of arrangement, however, and some occasional eccentricities of style, Mr. Malcolm's anecdotes will be found highly curious and entertaining.

The ephemeral and other transient publications of a former day, appear to have been the most copious sources of his information.

ART. XIII. *A Letter to the Governors, Legislatures, and Proprietors of Plantations in the British West-India Islands. By the Right Rev.* BEILBY PORTEUS, *D. D. Bishop of London.* 8vo. pp. 48.

THE object of this Letter is to induce the West India Planters to pay a strict attention to the instruction of their slaves, both children and adults, in the principles of the Christian religion, and also to the regulation of their moral conduct. For this purpose, the writer proposes to their consideration a plan "which, though gradual in its operation, will," we conceive, "if carried effectually into execution, be infallible in its result: that is, The Establishment of parochial schools, upon Dr. Bell's principles, in every parish of the West India Islands."—Knowing, probably, the character of the men to whom this advice is of-

fered, the bishop has urged it upon the ground of interest chiefly; he has endeavoured to prove that the planters in doing their duty will be acting agreeably to policy; and by improving the mind and the conduct of their slaves will increase their population, and render them more contented with their servitude. Upon such minds, it may be, no other consideration would operate; yet we should have been better pleased with this pamphlet—written, unquestionably, with the most benevolent intentions—had it contained no such accommodation to the sordid principles of slave dealers, but in a tone more suited to the Episcopal character charged it upon them as a duty which at their peril they would refuse to perform. At all events, it was neither necessary nor Christian to hold out the possibility of retaining the progeny of their present negroes in perpetual servitude.—The Legislature of this country has acquired immortal honour by abolishing the slave trade; and we hope the time is not far distant when the abolition of slavery itself will take place.

ART. XIV. *Poggii Bracciolini Florentini Dialogus, &c. Edente* GULIELMO SHEPHERD.

MR. Roscoe's Life of Lorenzo de Medici has excited in this country a spirit of enquiry respecting the earlier Italian scholars, which seems at present to languish even in Italy itself; and it may perhaps be numbered, not improperly, among the remarkable events of literature, that the production of a celebrated Italian scholar, after the neglect of nearly four centuries, should receive the honour of its first edition in a splendid form, from a provincial British press. Mr. Shepherd is well known as the author of the Life of Poggio, a work which has received the sanction of public approbation. This undertaking necessarily introduced him to a familiar acquaintance with the writings of that scholar, and inspired a natural interest respecting such relics of his composition as might possibly remain unexplored in the neglected recesses of public libraries. During the short interval of peace which Europe, a few years since, was permitted to enjoy, Mr. S. visited Paris, and in that noble repository of learning, the royal, national, or imperial library, whichever of these titles it may be destined finally to bear, he met with a manuscript of the present dialogue of Poggio, on the question, "An seni sit uxor ducenda," which he carefully transcribed, and printed a few copies intended for private circulation among his friends. One of these was presented to Dr. Parr, who deemed the dialogue not unworthy of the genius and learning of Poggio, and by whose recommendation the editor was induced to publish it. Some errors, which were with certainty to be ascribed to the negligence of transcribers, Mr. S. has silently corrected, and one passage of negligent and obscure construction, he states himself to have reduced to the rules of Latin composition. The short preface and the dedication to Mr. Roscoe, are written in a perspicuous and elegant Latin style.

The Dramatis Personæ are Poggio himself (who at the age of fifty-five had married a young wife) and Nicolaus and Carolus Aretinus his friends, by the former of whom the prudence of Poggio's conduct is impeached, and by the latter defended, with arguments which on both sides are sufficiently obvious. The following passage might have been of use to the author of Her-

mippus redivivus,—"etiamsi filiorum spes absit, seni uxor erit accipienda. Neque vero uxor tantum, sed juvenilibus quoque annis et ætate florida. Primum ejus ætatis *anhelitus purus atque incorruptus senectutem vivificabit conservabitque integram.*

ART. XV. *Advice to Young Ladies, on the Improvement of the Mind and the Conduct of Life. By* THOMAS BROADHURST. 8vo. pp. 137.

IT is impossible to read these pages without feeling a respect for the author, who has addressed his pupils in such a strain of calm good sense, and with so warm and affectionate a solicitude for their welfare. Here are no tricks of composition to flatter the ear and deceive the understanding, but chaste principles are inculcated in chaste unaffected language. Advice on the various subjects of literature, science, and moral conduct, is rarely given in a more engaging manner.

ART. XVI. *Advice from a Lady to her Grand-daughters; in a Series of familiar Essays on various Subjects.* 12mo.

TO impart the lessons of experience to youth is the appropriate employment of old age: and to receive them with attention is the reciprocal duty of those for whose benefit they are intended. The author of these essays, as she aspires not to the praise of genius in the treatment of her subjects, as she boasts not of shedding new light on topics which every moralist has touched on, so she can feel no disappointment at the humbler estimate which may be made of her productions. They display, however, a religious turn of mind and a benevolence of heart which are of more substantial value than various other qualities of a more shewy semblance.

CHAPTER XIX.

BIBLIOGRAPHY.

ART. I. *An Introduction to the Knowledge of Rare and Valuable Editions of the Greek and Latin Classics, &c. By the Rev.* T. F. DIBDIN, *F. S. A.* 2 vols. Crown 8vo.

THIS is the third occasion on which, in the course of our annual labours, it has been our duty to announce the publication of this work, a sufficient proof that it has obtained the approbation of the public. Our chief office on the present occasion is to mention the variations of this from the preceding edition. The authors now first introduced are thirteen, M. Antoninus, Apollodorus, Apuleius, Aristides, Aurelius Victor, Ausonius, Herodian, Josephus, Maximus Tyrius, Oppian, Orpheus, Photius, and Theophrastus. The notes contain several biographical accounts of editors, of the ancient classics, and chiefly of the English scholars. The account of Greek bibles and testaments, of Lexicons, dictionaries, and grammars, is considerably enlarged. Some recent editions of authors before noticed are now added. The index analyticus, and the accounts of Latin editions of Greek authors, which were contained in the last edition, are admitted in the present. We have to notice a slight error in the article of Euripides. Mr. Porson is said to have formed the text of the Medea, entirely according to the ancient Greek edition of that play, which was printed with three others at Florence, about the close of the fifteenth century. Mr. Porson was not an editor to subscribe to the authority of any MS. or edition, however excellent, and in the present instance has certainly in no sense made the Florence edition the basis of his own. All that he observes is, that on account of its rarity, he has collated it with the most religious, if not superstitious care. The edition of Pausanias, by Facius, is complete in four volumes. Mr. Dibdin's doubts respecting the existence of copies of the Florentine Homer of 1488 on vellum, are certainly unfounded. "A copy on vellum is in the national library at Paris, which was brought thither from Venice or Florence, a few years since. The volume containing the Odyssey, &c. on vellum, is in this country, and was in the valuable collection of Mr. R. Heathcote." Beloe's Anec. of Lit. III. 304. The copy at Paris contains, we believe, both the Iliad and Odyssey. That which was sent to this country contains only the Odyssey and smaller poems. Both certainly came originally from Florence, and a particular description of them may be seen in Bandini's catalogue of the MSS. of the Medicean library.

As a valuable specimen of Mr. Dibdin's work, we transcribe the description of an extremely rare and imperfect early edition of Lucretius, scarcely known till of late, and which no editor has hitherto had the advantage of consulting.

"LUCRETIUS. B. C. 54. FERRANDUS. Brixiæ. Fol. ———

"EDITIO PRINCEPS: of uncommon rarity, and scarcely known to the classical world. Audiffredi, *Edit. Ital.* 420,

quotes Biblioth. Port. Mauri et Gambæ, pt. ii. p. 28, from which are the following words: 'Ha in fine THOMA FERRANDO AUCTORE. Insigne scoperta della prima ed originale edizione di Lucrezio, sinora ignota. Ha 104 fogli e 36. versi ogni pagina intera. Si riconosce esser fatta in Brescia, ed anteriore all' anno 1473. per altre simili dello stesso stampatore, che noi abbiamo la sorte di essere i primi a far conoscere.' Panzer, t. iv. 263, has shortly described it, and refers to *Cl. Boni*, l. c. p. LXXX. Harles, in *Suppl. Not. Lit. Rom.* t. i. 149, thus observes: 'De editione antiquissimâ, et principe, neque antea cognitâ, cel. *Morellius* in epistolâ ad me d. 11. Maii, Venet. 1793, datâ, hæc scripsit. Innotuit nuper Lucretii editio, omnium, quas novimus, vetustissima. Ea est in folio, charactere rotundo. *Thomâ Ferrando auctore*, ut in fine legitur. *Brixiæ* factam fuisse, ex Epistolis Phalaridis aliisque libris ejusdem impressionis satis adparet. Ad annum 1473 referenda videtur, quo Ferrandus idem Brixiæ statuta civitatis illius impressit. Lucretii *primum* editorem se *Ferrandus* produit, dum *Lucretii*, ait, *unicum meas in manus cum pervenisset exemplar, de eo imprimendo hesitavi, quod erat difficile unico dicto exemplo, quæ librarii essent præterita negligentia, illa corrigere. Verum ubi alterum perquisitum exemplar adinvenire non potui: hac ipsâ motus difficultate, unico etiam dicto exemplari volui librum quam maxime rarum communem multis facere*"

"I saw this very scarce production in the library of Lord Spencer, which, with the editio princeps of Virgil, 1469, are, I understand, the only copies of these works that ever came into England. It is to be regretted that neither Wakefield, nor Eichstadt collated this editio princeps of Lucretius, which, for correctness and valuable readings, is considered to be a very important publication. A copy is in the sumptuous library of Count Angelo D'Elci, of Florence."

ART. II. *Anecdotes of Literature and Scarce Books, by the Rev.* WILLAM BELOE. Vol. III. 8vo.

THIS volume is executed on the same miscellaneous plan as its two predecessors, which are noticed in the last Annual Review. The former part of the volume is arranged under the heads of Biblical, and Theological literature; the latter and principal part relates chiefly to various classical printers, editors, and works, of the fifteenth century, and under all these heads descriptions are given of many rare and valuable articles, which the author has had the opportunity of examining in various public and private libraries. One of the most remarkable of the biblical articles, is the first edition of Tindal's "New Testament," printed in 1526, of which only a single copy is known to exist, which was purchased by Dr. Gifford, and by him bequeathed to the Baptist library at Bristol. The following extract from Mr. Beloe's description of this rare volume, may not be unacceptable to our bibliographical readers.

"It is in duodecimo, and is lettered on the back, "New Testament by Tyndal, first edition 1526. It has no title page. There is a portrait pasted to the first leaf, with G. Vertue ad vivum delin. 1738, et sculpsit 1752. Underneath the print is this inscription.

"Hoh Maister John Murray of Sacomb,
The works of old Time to collect was his pride,
Till oblivion dreaded his care;
Regardless of friends intestate he dy'd,
So the Rooks and the Crows were his heir.

"Quere, who was this John Murray?

"On the opposite leaf is a printed paper pasted, which says, that "On Tuesday evening (13th of May, 1760) at Mr. Langford's sale of Mr. Ames's books, a copy of the Translation of the New Testament by Tindal, and supposed to be the only one remaining which escaped the flames, was sold for fourteen guineas and

a half. This very book was picked up by one of the late Lord Oxford's Collectors (John Murray written in the margin) and was esteemed so valuable a purchase by his Lordship, that he settled 20l. a year for life upon the person who procured it. His Lordship's library being afterwards purchased by Mr. Osborne, of Gray's Inn, he marked it at 15 shillings, for which price Mr. Ames bought it. This translation was finished in the reign of Henry the Eighth, an. 1526, and the whole impression, as supposed (this copy excepted) was purchased by Tonstall, Bishop of London, and burnt at St. Paul's Cross that year.

"N. B. This choice book was purchased at Mr. Langford's sale, 18th May, 1760, by me John White, and on the 13th day of May, 1776, I sold it to the Rev. Dr. Gifford for 20 guineas, the price at first paid for it by the late Lord Oxford." This is signed John White.

"Dr. Gifford, it is well known, was assistant Librarian at the British Museum, and I believe a Baptist. He left his library to the use of the Baptist Society at Bristol. He is said to have been a lively and much admired preacher, of whom it might have been said, as it was of one of the early Reformers, vividus vultus, vividi oculi, vividæ manus, denique omnia vividi. He died in 1784. This by the way.

"Then follows a print of the Earl of Oxford, formerly the owner of the book, who died in 1741."

The principal part of this volume, as we have observed, relates to the works of Greek and Roman literature, printed during the fifteenth century. The following are the principal heads of the arrangement: Greek books from 1476 to 1500;—Greek books by Aldus, before 1500; Greek books by Aldus, without date: early printers and editors: rare books of the fifteenth century: Greek books in capital letters: rare editions of Latin poets in the fifteenth century: Latin translations of the Greek poets.

Mr. Beloe's description of the articles which pass under his review, it cannot be denied, are accurate and diligent, and manifest an extensive acquaintance with the subject of his investigation. Yet we cannot but regret, that with his opportunities of research, his descriptions should so frequently relate to works, not common indeed, or destitute of value, but sufficiently known by the writings of former bibliographers, to most who take an interest in such studies. The nature of Mr. Beloe's arrangement has led him to some unnecessary repetition. The Greek books of the fifteenth century in capital letters occur both under their own distinct head, and under that of Greek books from 1476 to 1500. On the whole, we cannot but observe, with respect to this part of Mr. Beloe's volume, on which he has expended the greatest share of his labour, that it was unquestionably that on which his diligence was least needed, for the greater part of its contents had been anticipated by Mr. Dibdin's late publication, whose descriptions are also in many instances more minute than those of his fellow-labourer in the same field. Reference is in some cases properly made to them by Mr. Beloe, but in a great majority of instances they pass unnoticed.

Two more volumes are promised by Mr. Beloe, which will be accompanied by a general index, and will complete the work.

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